

auspices of the Methodist Episcopal Church, South and North; and yet, for daring to question its republicanism, we are to be denounced by its patented journals as a demagogue, a bigot, an ignoramus, a legitimate child of the Father of Lies!

After the case had been thoroughly argued by both sides, Judge Nelson delivered the opinion of the court, which sustained every position taken by the Methodist Episcopal church, South. Here is an extract:—

"2. As to the power of the General Conference to authorize a separation of the Church organization.

"The Methodist Episcopal Church of the United States was established, in its government, doctrine, and discipline, by a General Conference of the traveling preachers in this communion, in 1784. Down to that time, the Methodist societies in America had been governed by John Wesley, the founder of this denomination of Christians, through the agency of his assistants. During this year, the entire government was taken into the hands of the traveling preachers with his approbation and assent. They organized it, established its doctrines and discipline, and appointed the several authorities, superintendents or bishops, ministers, and preachers, to administer its polity, and promulgate its doctrines and teachings throughout the land. From that time to this, the source and fountain of all its temporal power are the traveling preachers in this connection in General Conference assembled. The lay members of the Church have no part or connection with its governmental organization, and never had. The traveling preachers comprise the embodiment of its power, ecclesiastical and temporal; and, when assembled in General Conference, according to the usages and discipline of the Church, represent themselves, and have no constituents; and thus the organization continued until the year 1808, when a modification took place." Appendix Church Property Case pp. 10, 11.

Upon this decision Eld. Henderson justly remarks:—

"The decision of the court, then, sustains every position taken by the counsel. We will state these positions again in still fewer words, confirmed by the extract from the opinion of the court: All the *de jure* power which the bishops and clergy of the Methodist Episcopal Church ever had, came, not from the churches, but from John Wesley. They established its doctrines and discipline, created its officers to administer its polity; they are the source and fountain of all its powers; laymen have no connection with its governmental organization, and never had; and when assembled in General Conference, according to the usage and discipline of the Church, represent themselves, and have no constituents." No bill of exceptions was filed to this decision.

"The Methodist Episcopal Church, North, yielded to, and the Methodist Episcopal Church, South, accepted the award! Both divisions of the Church stand committed to this decision, as containing a true and faithful exposition of the governmental economy of that Church. Why have we never heard these lawyers and judges denounced as demagogues and bigots, and as ignorant of the subject they were adjudicating? They aver that so far as government is concerned, (and that is the only subject we are discussing,) the bishops and traveling clergy are, *de facto*, the Church; that in its legislative and administrative economy, its lay members are unknown; that it is an aristocracy and has no constituents. Now, if all this were true, can any man suppose for a moment, that the North would have yielded its claim to four hundred thousand dollars, and that the South would have accepted it? Is the 'democratic element' in the Methodist Episcopal Church, South, (if it ever existed), worth only four hundred thousand dollars? And yet, to secure that pitiful sum, the six hundred thousand private members in the Southern division of that Church, and, we may add, a larger number in the Northern division, aggregating a million and a half, or nearly so, of American citizens, are recognized by the public records of the country, in their ecclesiastical relations, as below the rank of common citizens—as being no constituents! We do not design to introduce degrading comparisons; but we must be permitted to ask, what more humiliating language could be used in regard to the subjects of the most absolute despotism on earth, than that 'they have no constituents'? Methodists! local preachers, and private members! lovers of God, of truth, of liberty, and of your country!—

"If you have nature in you, bear it not!"

From the above revelations made by the Methodist Episcopal church, South, through its counsel, we learn the astounding fact, that the bishops and traveling preachers have been, for over seventy years, practicing a monstrous fraud upon the membership: how many besides the bishops have done it knowingly, before the revelations of the above-mentioned law-suit, I will not presume

to say; but, since the publication of that case, all do or ought to know it.

What are Methodist preachers doing but gathering men and women into their societies, persuading them that they are joining a church when they are joining a local society, when, so far from it, they are not even joining the Methodist Episcopal church, and the bishops and preachers know it! They are keeping, by their teachings, thousands of Christians in those societies, who verily think they are in the Methodist Episcopal church, when their teachers know they are not in it, and can never get into it!

The General Conference alone is the Methodist Episcopal church: those who belong to societies have no part or connection with its governmental organization, and never had. Says Judge Nelson above: "The traveling preachers, when in General Conference assembled, constitute the Methodist Episcopal church, representing only themselves, and have no constituents!"

If we should grant that this is the Methodist Episcopal church (which it is not, nor never was), then there is not a Methodist elder or bishop on earth at present a member of it!

The truth of our position admits of no discussion: the Methodist Episcopal church, South, proved it in open court, and was compelled to establish its truth beyond cavil, in order to gain one dollar of that book fund. The Methodist Episcopal church, South, did establish the fact to the satisfaction of the court, and the Methodist Episcopal church, North, admitted the fact, and gave up the funds without taking an appeal.

In the face of these facts, in the face of the American public, how long will Methodist bishops and preachers continue to deceive and mislead the people? How long will they have the hardihood to assert, in the face of the decision of the Judge Nelson, by which they obtained nearly a half million dollars of their book fund, that the local societies are churches in any sense? or that the laity have any part or connection with the General Conference? or that Methodist preachers are the representatives of the laity? The Book Concern on the cliff in Nashville is a standing monument of the falsity of such a position; aye, every puff of the engine that drives the machinery that prints the papers and books in which these statements are made, testifies to their falsehood.

I have now discharged my duty to the thousands of deceived Christians in Methodist societies. If they will read this, or the Property Case, published by the Book Concern, they will know, that, even if the Methodist Episcopal church be a Scriptural church, they are not in it, and, have no ecclesiastical connection with it. The societies of which they are members are not churches, and they are, therefore, unbaptized. Think of it, not a bishop or a traveling preacher has his membership in a society where the laity are! they do not belong to the societies.

The reader will find a satisfactory reason in this why Baptists should not recognize the ecclesiastical and ministerial relations of Methodist preachers by ministerial association, or, by inviting them to participate in ministerial functions.

If I have spoken plainly on this subject, I have spoken kindly, and with the best of motives.

ERROR.

BY REV. G. A. LOITON.

THE great obstacle to the progress of Christianity, and to the unity of God's people, is not due to the open and violent assaults of the enemies of Christ, but to the errors which divide and distract the Christian world within its own bosom. Error is nothing more nor less than *perverted truth*, and truth perverted is the most destructive of all the sources of evil. It is all the more so, since those who hold to an error are usually *honest*; and however violent and awful their defence of error, they think, like a Saul of Tarsus, that they are "doing God's service," though they sometimes make sad "havoc" of the church of Christ. Falsehood and crime are usually willful and knowing, but these may stagger at their own turpitude and enormity. Not so with error, whose "zeal, without knowledge," may equally take the extremes of good and evil, with perfect equanimity and consciousness of rectitude. Hence, there is no limit to the logic

of error, the tendency of which, established on false premises, is ever toward *shorter extremes*. The very poetry of error may breathe as sweetly amid the burning torments of the inquisition as in the midst of the most hallowed devotions.

It is astonishing, too, how much more *tenacious* human nature is of error than of truth! The secret lies in the fact that truth perverts is more palatable to the carnal mind, and being honestly believed, and as fully embraced as the truth could be, it becomes its blind and most bigoted defender. It hugs the flattering unctious to his soul and drinks the poisoned chalice with a quenchless thirst, because while error promises to satisfy, and seems to satisfy, the cravings of a misguided heart, still the unperceived delusion continues. The sincerest advocate of truth never yet eclipsed the zeal of the errorist. The Mohammedan, the Brahmin, the Catholic, know no bounds in their devotion to the grossest and blindest infatuations which ever misled the mind and heart of the home-washed man. Would to God the Christian were always as zealous for truth, in the way which truth requires, as these benighted devotees of superstition.

One of the chief evidences of error is *persecution*. The zeal of the errorist invariably results in persecution, no matter how small or insignificant the error. Truth never yet vindicated its claims by force or fraud, but no error yet, which had the power, was ever innocent of blood or wrong. No matter how much truth a people may have, so long as they foster a single error, they will be persecutors in some form or other, that is, if the error is *practical*. Merely theoretic error, while it involves great danger, may never lead to violence, so long as it is *merely* theoretic. For instance, in proportion as infant baptism becomes a mere dead letter among some of the sects, in the same proportion does the spirit of persecution subside, and in the same proportion does the spirit of unity tend to show itself. Error is intolerant of truth, and *vice versa*; but the difference consists in the spirit of persecution which the former always manifests, and which the latter never displays. Many of the sects are yet persecutors at heart, although they do not seem to think so. They cry liberty, and yet when Baptists do not accede to their notions of liberty, they rail out upon them with the most bitter denunciations. This but demonstrates the fact that many of them are still involved in the mazes of the blindest delusions.

This fact was recently demonstrated at the conclusion of a revival in a colored Methodist church, near Durhamville, Tenn. The facts herein stated are substantiated by Bro. Blackwell, who heard the following from the colored preacher, at the close of the meeting:—

"We's goin' to open de door ob de church, but we's lib'all. Ef eny of you wants to jine de Baptist or Prisheterians, go jine em. We's lib'all. Jine whatever church you please. But de door is open here. Ef eny of you wants to be *humers'd*, I kin do it jes az well az eny Baptist preacher. But we's lib'all. So cum long an jine de church. Why don't you cum long an jine de church? What you settin' dar for? I know what you gwine to do. You'se a gwine up to Durhamville an jine dat Baptist church. Dar'll be blood 'bout dis thing yit."

This poor darkey had doubtless heard *others* talk, or else had imbibed that spirit which *thinks itself liberal*,—which proclaims *liberty to the world*—and yet which hates Baptist principles and progress, never falls to undermine their power, and invariably gets every member from, or prevents every one going to this church, if possible. There is an error in that old colored brother's system somewhere, that would shed "blood," if it had the power, and think it was "doing God's service." No man actuated by the gospel spirit, and the principles of its truth, could thus deceive himself with the idea of liberty, and at the same time be breathing the venom of the old serpent himself. It is the liberal man who is *intolerant of error*; and yet who is kind, patient, long suffering, and faithful to the errorist. The truth is, with all the boasted liberality of the age, true Christianity is not an inch from the fiery chasm of persecution. Nothing but the victory and continued progress of religious liberty, at the hands of the displaced Baptists, and those whom they have so far won over

to this broad principle of gospel freedom, prevents persecution; and there are thousands of Catholics and Presbyterians that would not be twenty-four hours in raising an inquisition if the hands of liberty were broken. The prejudice of some of these is simply astounding. One said, not long since, at the conclusion of one of our centennial lectures, to a Baptist, with whom he was discussing the merits of the lecture: "Sir, I do not wish to be convinced of anything that will make me a Baptist. Were I convinced of the truth of what he has said to-day, I could not become a Baptist."

Upon this point of error Baptists have peculiar mission. Even the errorist is trying to fight against *open crime and willful falsehood*. Upon the platform of extirpating evil and of saving the world we all honestly stand. But our vast, conflicting differences show some of us to be mistaken. Honestly does not ameliorate the fatal fact. Somebody is wrong. Who is it? I think that the history of prejudice and persecution, of whatever form, or name, or nature, demonstrates the errorists of every age, and of to-day. Even Quakers themselves have been known to use the authority of the magistrate and his sword, to enforce, under a system of "agence," their tenets of religion.

The Baptists alone, in all ages, stand guiltless, with all their faults, of this charge. They have the highest claim characteristically, Scripturally and historically, in the language of Dornout and Yung, to a succession of principles and practices "from the days of the apostles, as a 'Christian community' which 'in all ages' has kept Christianity 'pure,' by an *uninterrupted inward and outward condition*." It is therefore the mission of Baptists to meet and extirpate error. Some of the Presbyterians hold to "much truth," but so long as there is an error within their ranks, there is danger. Just so long as a Baptist duty, in the spirit of the gospel, to demand, as the basis of union, communion and affiliation, that every error, known to a principle or practice of the gospel, be given up. A solitary compromise, seemingly or in fact, is fatal to the accomplishment of the great end of unity and perfection upon the broad basis of truth. Let us encourage truth wherever found, bid God speed to the good, but in doing so let us be equally candid in exposing error, and of demanding, as the condition of union in any practical sense whatever, that all errors be laid down which have hitherto divided and distracted the world, or which would be likely to do so in the future.

FROM SOUTH CAROLINA.

EDITOR BAPTIST:—The following resolutions were adopted by Hopewell Baptist church, with the request that they be published in THE BAPTIST, as it circulates in Mississippi, the home of Bro. Eager.

As an item of news, I will say that Bro. Eager spent his vacation from the Seminary as our pastor. Rev. R. H. Griffith has been our pastor for five years, but left us last spring to canvass the State of North Carolina in the interest of the Theological Seminary. We secured the services of Bro. Eager for the summer; and he has truly done a noble work here. He came to us highly recommended; and he has more than fulfilled our most sanguine expectations. He is a young man of far more than ordinary ability, and, for his years, possesses great pulpit power. He is full of zeal and energy; and it seems to be his meat and drink to do the will of the Master, and to labor for the salvation of sinners. Both of the churches have enjoyed gracious seasons of revival during the summer, the accessions, in the aggregate, numbering forty. Bro. Eager is a laborious student, and, for an energetic, faithful worker, he is rarely equaled. Even in his short stay of four months, he has won the hearts of this entire community. If the Lord shall spare his life, we expect to hear noble things of John H. Eager.

We are now without preaching. We are keeping up our Sunday-school and prayer-meeting on our regular meeting days; the young men, also, have a weekly prayer-meeting. We hope for and expect the return of Bro. Griffith, when his term of labor for the Seminary is ended.

Wylie's Mills, S. C. W. H. EDWARDS.

THE RESOLUTIONS.

Whereas, the services of the Rev. John H. Eager, as pastor of the Hopewell, and, the Har-

mony Baptist churches of Chester county, S. C., has expired, and, he is now about to leave us to resume his studies in the Seminary; therefore, — Resolved, that we tender him our sincere thanks for the earnest, faithful discharge of the duties of his office.

Resolved, that he is entitled to the warmest gratitude of our hearts for the rare tact and ability which he has displayed in the management of the pastoral office, and, for the zeal and faithfulness with which he has labored for the salvation of our children, and, of the unconverted in our community.

Resolved, that in his short stay of four months, he has endeared himself to the hearts of this entire community, and we part with him with feelings of sadness and sorrow.

Resolved, that, for directing the steps of Bro. Eager to this field; for the abundant success that has crowned his efforts; and the blessing bestowed upon his labor, we are grateful to our Heavenly Father.

Resolved, that, as he goes from us, he carries with him our sympathy, and our prayers for his success; and, may the Lord bless him, and prepare him for a long life of usefulness in the cause of the Master.

Resolved, that a copy of these resolutions be given to Bro. Eager, and, that a copy be sent to the *Working Christian*, and, also, one to THE BAPTIST for publication.

Done in church conference at Hopewell church, August 29, 1876. JAMES W. KER, Clerk.

CROSS-WEARING.

Show this to the young lady of your acquaintance who decks herself with "the awful cross of calvary."

I am crucified with Christ.

With him nailed upon the tree:

Not the cross, then, do I bear,

But the cross it beareth me.

Solemn cross on which I died,

One with him, the crucified.

Shall I take that blood-stained cross,

Cross of agony and shame,

Cross of him who fought my fight,

Cross of him who overcame?

Shall I deck myself with thee,

Awful cross of calvary?

Shall I drag thee through the crowd,

'Mid the laughter that is there;

Whirl thee through the giddy waltz,

Bound upon my neck or hair!

Awful cross of calvary,

Shall I deck myself with thee?

Shall I make that lovely cross

Minister of woman's pride,

Drawing eyes to me that should

Fix upon the crucified?

Awful cross of calvary,

Shall I deck myself with thee?

Shall I call this glittering gem,

Made for show and vanity—

Shall I call this gaudy cross,

Cross of him who died for me?

Shall I deck myself with thee,

Awful cross of calvary?

MEETINGS OF ASSOCIATIONS IN MISSISSIPPI.

THE CENTRAL ASSOCIATION of Mississippi will meet on Saturday before the second Sabbath in October at Palestine church, Hinds county, fourteen miles west of Terry Depot, on New Orleans, St. Louis, and Chicago railroad. Conveyances will be at Terry early Saturday morning, to carry delegates and messengers to the Association.

J. L. PETTIGREW, Pastor.

TIPPAH ASSOCIATION, Mississippi, meets with Canaan church, nine miles south of Saulsbury, Tenn., on Friday before the fourth Sabbath in September.

THE OXFORD ASSOCIATION will meet with the church at Water Valley, Miss., Friday before the first Sabbath in October.

THE TISHOMINGO ASSOCIATION of Mississippi meets with the church at Booneville, 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. McNEILL, Pastor.

Booneville, Miss., July 28, 1876.

THE Yalobusha Association meets at Graysport Friday before the 2d Sabbath in October.

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

The Mississippi River Association meets with the Baptist church at Krodon, four and a half miles from Amite City, La., on Saturday before first Lord's day in October, at 9 o'clock, a. m. Introductory Sermon by Rev. Thos. Lansdell.

W. E. TYNER, Clerk.

Bethlem Association meets Friday before the fourth Lord's day in September, and closes on Monday: place 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.

REVIVAL NEWS.

DEAR BAPTIST:—As revival news is interesting to your readers, I drop you a few lines. Bro. J. H. W. Overton commenced a series of meetings with Friendship church, on Saturday before the fourth Lord's day in August, 1876. There were twelve additions to the church, ten by baptism, two restored; one of these was from the Methodists.

One night during the meeting, two of the young ladies that came for prayer, refused to leave the church when the benediction was pronounced, because they had not found the Savior precious to them. The church, of course, could not leave them there struggling for mercy. The brethren and sisters assembled around them, and prayer was offered again in their behalf, but before the prayer was finished, they were made to rejoice in a Savior's love, and was baptized next day. The meeting closed on the sixth night with about forty left inquiring the way to Jesus. Elder J. R. Green and Bro. J. U. H. Wharton, and the writer, assisted in the meeting. Zion's wheels seem unclogged throughout this country. Churches generally have had good meetings, and their strength increased. To God be all the praise.

A. J. WHARTON.

Randall, Ark., Sept. 1st, 1876.

PINE BLUFF CHURCH.

I have learned that this church is without a pastor this year, the reason (I suppose) is her inability to sustain a minister. I reported good news from the country churches, but not so with this church. The Baptist have a good brick house of worship here, but no preaching. The Cumberland Presbyterians worship in the Baptist church here, which should be prevented by Baptists occupying their own house. Pine Bluff has about thirty-five hundred inhabitants. The Catholics, Methodists and Old School Presbyterians, have good houses of worship here. The Jews also have their Synagogue. Will not some self-sacrificing minister come to this important place, for our Master's cause is languishing here? Brethren, ponder these things in your hearts, and act accordingly.

A. J. WHARTON.

Pine Bluff, Ark., Sept. 31, 1876.

THE CENTENNIAL.

I hope the brethren will subscribe liberally in 1876 for the Southwestern University, for the Seminary of which Bro. Boyce is agent, for the Southern Baptist Publication Society for State missions, home missions, and foreign missions. If the Cumberland Presbyterians, ten times less in number, can give \$50,000 for the endowment of Lebanon University, and also have a publication society in the South, why can't we do something with our name and numbers? I hope the people will pay Bro. Borum promptly for the Publication Society.

E. DODSON.

As sin darkens the mind and hardens the heart, it should be hated cordially, and forsaken utterly. (Rom. iv. 9.)

PREDICTION OF JOHN ADAMS.

JOHN ADAMS, writing from Philadelphia in October, 1776, when and where Congress was in session, said to his wife:—

"The spirit of venality you mentioned is the most dreadful and alarming enemy that America has to oppose: it is as rapacious and insatiable as the grave. . . . This predominant avarice will ruin America, if she is ever ruined. If God almighty does not interfere, by his grace, to control this universal idolatry to the ruin of unrighteousness, we shall be given up to the elusiveness of his judgments. I am ashamed of the age I live in."

Even in 1776, the first year of our independence, avarice and venality prevailed to such an extent that the venerable sage of Massachusetts was ashamed of the age in which he lived, and predicted, that, if our country was ever ruined, it would be by this venality and avarice. What would he think of our country now, if living, when these vices prevail from the highest to the lowest persons of the country? from the white-house to the lowest official? This heaven has permitted every class of society, so much so, that a learned judge declared "that the whole government was a mass of corruption;" and, alas! alas! it has permeated the churches of the living God! and, within its fold and among its professed disciples, are seen alarming instances of this venality and avarice. Its prevalence brings dishonor on the cause of Christ, and cripples the energies of the church; the light that should shine brighter and brighter until the perfect day has become a cloud of thick darkness, so, that, not only Christians, but the world is beclouded by these lovers of the "mammon of unrighteousness;" its triumphant progress is stayed by the stumblings-blocks thrown in the way of truth and righteousness. Ask the unbeliever who is the most covetous man in the neighborhood, and he will point you to some member of the church, and tell you that he loves money better than any one in the neighborhood, and, will go to greater lengths to obtain it; that he grasps it tighter, and holds his purse-strings closer than any one he knows. Such is too often the testimony of the world to avarice and venality. With such persons charity begins and ends at home; and, therefore, by its tendency, to the great spiritual injury of the family, and friends. It assures those who are brought under its influence that money and wealth are more to be desired than the true riches that never perish. In many instances the churches encourage this feeling, by the estimate they place upon the money and worldly influence of a person professing faith in Christ, and coming into the church; hence, we hear of wealthy churches. This might do, if the wealth and influence were all consecrated to God and his cause; but, alas, this is too seldom true! and too often, when the wealthy and fashionable come into the church, they expect the church to wink at their course in doing as Rome does, and following the fashions and amusements of their worldly society and associates. Jesus tells us that we cannot serve God and mammon, and, that covetousness is idolatry; and is it not time for the churches and the people of God to set their faces against the avarice and venality in the churches, and to exclude these idolaters from them? A reformation must commence in the house and extend throughout our country, or we have reason to fear, not only the ruin of our churches, but, with them, our country, and the end of our liberty, civil and religious.

Grenada, Miss. A. G. H.

AN ILLUSTRATION.

The following, from an old and valued patron, we give for its appropriateness:—

"A word about the debate. Though the idea is a little novel, I will tell it. I have noticed the fox-hunters and their dogs around my place; there are two dogs thought to be exceedingly smart, one of them always sticking to the track; in him the hunters had confidence; the other was always running hither and thither; sometimes before, and sometimes behind; sometimes on one side, and then on the other; and always yelping at the top of his voice, making as much noise off the track as on it. So did Ditzler, in the debate; he ran well, but was off the track most of the time. I suppose, however, he inferred that he was on the track; but—well, his gun ought to go to the shop and be mended, for it scatters so."

WASH HARTSFIELD.
"Thomaston, Upson county, Ga."

IN MEMORIAM.

These lines are written in memory of a noble man, — J. E. Gates, who has gone to live in that place which the Lord went to prepare for those who love him. Died, April 14th, 1876, in the fifty-third year of his age. He was one of the noblest spirits that ever lived. In all the relations of life, he was a Christian man in the purest sense of the word. He was a man of a bold and sanguine nature, and possessed a lofty ambition, but was consecrated to the service of the Master. He loved his church devotedly, in which he was an honored deacon; his pastor truly said that one of the pillars of the church had been taken away. He was a constant subscriber to THE BAPTIST. He loved it, because he could tell, when he took up THE BAPTIST, what sort of a paper it was from the ring of metal; it was what it professed to be—a Baptist paper. He left a wife and seven children, and many friends, to mourn their loss. May God bless and unite them in the "sweet by-and-by."

Fayette Corner, Tenn., 1876.

BEAUTIFUL THINGS.

BY A. J. WHARTON.

A gentle voice, a heartfelt sigh;
A modest blush, a sparkling eye;
A manner, unadorned free,
These things are beautiful to me.

A ready hand, a loving heart;
A sympathy that's free from art;
A real friend among the few,
These things are beautiful and true.

A mother's prayer, an answer mild
An aged sire, a little child;
A happy home, a cheerful hearth,
These things are beautiful on earth.

A joyful song, a chorus sweet;
An earnest soul, and willing feet;
A day of peace, a night of rest,
These things are beautiful and best.

A sister's love, a brother's care;
A spotless name (a jewel rare);
A clean tongue that will not lie,
These things are beautiful, and why?

Because they are all born of love,
And emanate from God above;
An earnest of the heavenly birth,
These things are beautiful on earth.

Randall, Ark.

AN INDEPENDENT PAPER.

DEAR BRO. GRAVES:—Although the Mississippi Department of your paper has been abandoned, I take it for granted that you have no desire to abandon Mississippi Baptists, nor to have them abandon the old banner under which they have so long battled: the former would be a calamity to be deplored, the latter, a folly, which, I trust, we shall not be guilty of. But I am really glad the department has been abolished. It is known to many brethren in this State that I never was in favor of it: I always thought there was a better way. Of course, everybody but an editor knows exactly how a paper should be conducted. I have never ventured to express my views to you, and yet, I have a good mind to be fool enough to do so now; because the new departure upon which you are now entering, bids fair to make the paper just what I think it should be. I suppose I need not stand in fear of your editorial cudgel if my views and yours coincide.

That I may not be misunderstood, however, I would say here, that, I believe our department has been a success from the first, so far as that method of conducting a paper could be a success. Bro. Lowrey has done his work nobly and grandly; he has done as well as any man could possibly do under the circumstances; he has proved himself a workman that need not be ashamed; he has honored his position; and he has won a warm place, not only in the hearts of Mississippi Baptists, but also in the hearts of all readers of THE BAPTIST. I hope he will write none the less for the paper because he now has no official connection with it.

I have thought, as I have said, that there was a better way to conduct the paper: perhaps that way has not been fully within your reach till now. I am glad to see you entering upon it; and, I have no doubt, you will make the paper better than it ever has been. You can now make it an independent paper in the best sense of that term,

bound by no State lines and sectional interests; a paper, not for particular States, but for the world; with good will for all, and partiality for none; without fear of offense, boldly advocating all that is good and right and true, and boldly condemning all that is false and wrong. It is true you have always spoken your sentiments freely and boldly; but you have not always done so without complaints of partiality. If your paper is wholly your own, and is under obligation to no section or party, who would have a right to complain? In Mississippi has a shadow of right in the paper, she feels that she has a right to demand that you advocate all her pet schemes; and so also of other States. If you do not do this, there are complaints and heartburnings. On the independent plan, this state of things could not occur. No sane man could possibly blame you for publishing your own sentiments in a paper claimed and acknowledged to be wholly your own. If brethren differ from you, let them show where they think you are wrong, and that would be an end of it. Instead of losing subscribers by such a course you would gain them. Let both or all sides of every question be heard, as they could be in an independent journal, and every sensible man would be satisfied.

Throw your independent banner, therefore, to the breeze; fill it with newsy, spicy articles; let it grapple with the living issues of the day; let it blow be short, sharp and decisive, and yet, without, given in the spirit of the Master; and it would not be long, I imagine, before your paper would be the metropolitan, leading, controlling journal, not merely of the Southwest, but of the whole country.

W. S. WELLS.

Clinton, Miss.

THE GREATEST OF ALL.

To read and endow a theological seminary for the purpose of preparing young men, called of God, to preach more effectually the glorious gospel of the blessed God, is certainly a great work. To preach this gospel in all its fulness, in simplicity and godly sincerity, that poor lost sinners may be saved, is a greater work? But to give to the people the pure word of God, the testimony of Jesus, that each may read and know for himself just what our blessed Savior has taught, in the greatest work of all.

Jesus said: "If the truth make you free then shall you be indeed." He said again: "Sanctify them, through the truth." "Thy word is truth." "The law of the Lord perfect converting the soul." "The testimony of the Lord is sure making wise the simple."

We must not dispense with our schools for the prophets. We must continue to preach the gospel. We have our orders and must obey. But above all, we must give to the people the pure word of God, in good, plain English—must we give it to the English speaking people? The Revised Testament, by the American Bible Union, has the following endorsements:

"I have learned more from the Revised Testament than from all the commentaries I have ever read."—Dr. Saries.

"Let this purified version of the Holy Word be circulated far and wide."—Dr. G. W. Eaton.

"I highly commend the Revised Testament. Its superiority to the common version is manifest on the slightest comparison."—Dr. G. B. Ide.

"Many a passage, to my mind enveloped in mist, has been cleared up beautifully, while many others, all dark before, are made plain by the Revised Testament."—Dr. W. N. Chadoin.

"It is a great and valuable improvement upon the common version. I would earnestly advise all careful readers of the New Testament to make constant use of the Revised Version."—Dr. John A. Broadus, Greenville, South Carolina.

Will not every Baptist in the land show his love to Christ, and his high appreciation of this God-given book, by securing a copy at once.

See advertisement in this paper, and make your selection, and send for a copy at once. A large family Testament, with Psalms, bound in sheep, should be in every family. Price, \$3.50. ***.

If you would have God make your life a success, form early a habit of being successful in all you attempt.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor.
W. E. PATTON, (Shreveport, La.)
JAS. E. MAHAFY, Book-keeper and Order Clerk.

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Bro. G. W. HENSTON, Brownsville, Tenn.
Bro. J. L. REYNOLDS, South Carolina.

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

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

THE NEW TESTAMENT, THIRD EDITION, AMERICAN BIBLE UNION, NEW YORK, 1871.

EDITED BY S. S. LEE, the general agent for the sale of the Bible Union revisions in the South, has had a superb copy of this edition upon our table. Surely the world does move! We can say what we feared we would never have the pleasure of saying, that, we have read it with unalloyed pleasure. Our readers know, that, for thirty years we have been the staunch friend of a pure revision of God's word for the American people, as well as for the heathen. While we have contributed money all these years to have made, through our missionaries, pure versions of the word of God for the heathen, we have most earnestly desired that our children might enjoy the same distinguished blessing before we closed our eyes in death. We have devoutly wished that we might be able to place a version in their hands that we could assure them was the word of God.

The primary versions of the New Testament of this revision society have been, for some years, before the public, in the main faithful, and subversive of the language of the Spirit; and, involving, as it did, interests so vital and far-reaching, we could not, for one moment, give the least sanction to it, or encourage its circulation; and, most especially among those who were lately slaves among us. Former versions of the Bible Union have made the Holy Spirit class all who ever dealt in slaves, — who ever bought a slave, — from Abraham down to A. D. 1865, with the vilest characters who ever walked this earth, or with those who are to-day, like Dives, lifting up their eyes, being in torment. The revisers, under the influence of inextinguishable prejudice against the institution of slavery in the South, translated the Greek term, *andropodestes*, slave-dealers, making the passage in 1 Tim. viii. II thus:—

"But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and unruly; for the ungodly and sinful; for the unchaste and profane; for murderers of fathers and murderers of mothers; for man-slayers; for fornicators; for those who defile themselves with mankind; for slave-dealers; for liars; for swearers; and whatsoever else is contrary to sound teachings," etc.

Now, place such a version in the hands of the freedmen of the South as the word of God, and they are at once made to believe that their late masters, and every man who ever bought a slave, were, in the eyes of God, and should be regarded by them, as vile in heart and life as the murderers of fathers and of mothers, the vilest and most abominable thing that they could possibly conceive of. What must be the natural fruit were such a version universally circulated among them, or among their preachers and teachers, who can generally read? Would it not most thoroughly alienate them from the whites? Would it not teach them that such vile beings might, with

impunity, be cut off from the earth, as not deserving to live on it? Would it not thus effectively encourage a war of the races? Would the freedmen willingly be instructed—preached to—by those no better than fornicators and murderers of mothers? We believe that the present alienation between the freedmen and their late masters has been largely promoted by it, if it did not have its origin in this very version of the Bible Union. It has been given and sold to them by the thousands annually since the war. Then, who can calculate what increased depth and intensity such a version must give to the already fanatical opposition and aversion of the North toward their brethren of the South, who were lately but slave-dealers, though never the enslavers of men, and who are still impenitent? This version of the above passage is but a faithful reflection of their estimation of the late slaveholders of the South.

Now, all our readers can bear witness to the fact, that, since the appearance of the first version with *andropodestes* translated slave-dealers, we have most violently and steadfastly repudiated the book, and opposed and hindered the circulation of it among the freedmen of the South; and the others of the Union know full well that we have exposed and opposed it before them personally. This paper, by its editor and contributors, has, from the first, contended for it, and, by labored, critical exegesis, demonstrated, time and again, that the proper translation of the term is, enslavers of men; i. e., those who seize or capture freemen and sell them into slavery, as the ancestors of our Northern brethren did the fathers of all the late Southern slaves, and, by this very heinous traffic, laid the foundation of the wealth of New England and New York. No Southern slaveholder ever built or named a ship, and despatched it to the coasts of Africa, to enslave men; Northern men—capitalists and merchants—did this, and sold their slaves to us; and therefore they of the North, not we of the South, were the enslavers of men; but let this pass.

The world, we said, notes; and the revisers, upon sober second thought, yielded to the just verdict of Southern scholarship, and, to our infinite satisfaction, we read in the book before us, enslavers of men. Amen: so let it ever stand.

Of the other improvements, we have not time or space to notice at this writing; but we wish to publicly withdraw our veto and its influence, and give our unqualified approval to this version of the New Testament. We have placed it in our family: henceforth it will be the Bible that will be on the stand; and the Episcopal version, which is so manifestly unfaithful to the originals, will henceforth be displaced. This, henceforth, will be the version we shall lay on our pulpit and read from to our people. It is by far and incomparably the best version of the New Testament extant; and it should be approved and used by every church and Sunday-school, minister and member throughout the Union. What we have done, we advise and urge every Baptist father and every Baptist minister to do, and assist Bro. Coulson to put a million copies into circulation in the shortest time possible.

Those ordering books from the Southern Baptist Publication Society can order the versions of the Bible Union. See Bro. Coulson's card in our advertising columns. More anon.

THE MINISTERIAL FUND.

SEVERAL young ministers attending the University are dependent upon this fund, and the fund itself is dependent upon voluntary contributions of twenty-five cents a month. The sum is small, and within the reach of nearly every church-member; and, if it is promptly paid by a sufficient number, will support all the young ministers struggling for an education. The fund this year will need about \$100 a month: by four hundred contributors of twenty-five cents each. Are there not four hundred brethren and sisters in Tennessee who will give this small sum monthly for ten months to educate ten young preachers? There are many churches that can easily sustain one young man. The First church in Memphis is doing this, and more; the church in Jackson is doing it; and many others can do it, if they will. We appeal to the churches; we appeal to the pastors; we appeal to brethren individually, to aid

in supporting the future ministers of the State and the Southwest. Send your contribution to Bro. Graves at Memphis; or what is still better, send it to D. W. Hughes, Jackson, Tenn., at once. Send it monthly or quarterly, as most convenient, but send it. Now, let us have the four hundred contributors.

MARY SHARP COLLEGE.

The following note from Prof. Tobey, of Bethel College, will be read with interest. No one visits the Mary Sharp College without being pleased, and no one sends there without being satisfied with the cheapness and healthfulness of the place, as well as with the thoroughness of the instruction. Its president and professors do not have to take the field during vacation to drum up the next school, but they do it in the recreation rooms during term time.

"DEAR BROTHER:—In Winchester, the other day, I had the good fortune to spend a few hours with Dr. Z. C. Graves, the president of Mary Sharp College. He is doing a great and good work for Tennessee. The children of former pupils have, during the last session, been receiving instruction from him."

"I noticed, while in Tennessee, one fine worthy of mention: his pupils speak well of the school, and are anxious to induce others to attend. I learned another to me interesting fact: for more than twenty years that he has been residing in Winchester, it has not been necessary for him to travel around the State in search of scholars: his pupils seek him. This is a pleasant record."

Winchester is just the place for a large school for young ladies.

"I made the acquaintance of two other gentlemen, Bro. Jordan, and Bro. Beasley, in whose dwellings many of the pupils reside. They are kind and pleasant gentlemen, and, I doubt not, have been blessed with wives who are worthy companions and co-laborers."

DR. MALCOM wishes us to say that the Historical Society (1420 Chestnut street, Philadelphia, Pa.) wants, annually, a copy of the minutes of every Association, and State Convention; but half of those Association minutes which are received furnish no hint as to what State it is in.

THE UNIVERSITY AT JACKSON.

This institution opened last week most encouragingly. Nearly one hundred were enrolled, while many others will arrive within a few days. A large proportion of these are new students from a distance.

The cheap boarding house at ten dollars a month, is very popular, and will soon be full to overflow. Other houses at higher rates, are also full, for it is no small privilege for young men to find homes in good, first class families.

Professor Jarnan is much encouraged with the general outlook, and enters upon the work of the year with zeal and enthusiasm. The other professors are in full accord, and will do their part in working up the material before them.

The prospects of this infant University were never brighter than to-day, notwithstanding the wicked libel published by the *Examiner and Chronicle*, and copied by the *Religious Herald* and *Alabama Baptist*, and perhaps many others.

As Dr. Bright of the *Examiner* refuses to give the name of his correspondent to the Trustees, he becomes responsible for the damaging falsehood that "the University is suspended for the want of funds." It is due to Dr. Bright to say that he permits a correction of the false statement of his correspondent, and for this the Baptists of Tennessee will thank him. The *Herald* allows Bro. T. T. Eaton to state the facts in the case, and, of course, the *Alabama Baptist* will repair the mischief it has done.

THE STATE CONVENTION.

This body will meet in Jackson on Friday before the fourth Lord's day in October. It is hoped that there will be a large attendance from all parts of the State. Important interests demand the attention of the denomination, and the churches should come together, by their representatives, for counsel and the adoption of methods of work.

Brethren who expect to attend the Convention, will confer a favor by sending their names to Prof. H. C. Irby, that homes may be provided for them.

PERSONAL.

Eld. W. H. Head has removed to Shiloh, Union parish, La., to take charge of the Concord Institute there, and we congratulate the brethren of Louisiana on so valuable an acquisition.

Eld. S. W. Coleman, late of Dallas, Texas, has removed to Richardson, Texas, to take charge of the Patrons Institute of that place, and in Bro. C. we believe the Patrons will have a first rate teacher.

Dr. Pettigrew, of South Carolina, brother of Eld. Pettigrew, of Miss., spent several days in the city with his old acquaintance, Dr. Rogers. He is en route for Ozark county, Ark., to settle, possibly, near another brother.

Eld. J. A. Jarrell, of Stoneington, Ill., spent also a few hours with us. He is visiting, by invitation, the First church in New Orleans, and should he not settle there, we do most cordially, warmly commend him to the church at Austin, Texas, or Shreveport, La. He is a true man, and pious, a sound Baptist and able preacher. He will be a great acquisition to any church in any place.

We were favored last week with a visit from Bro. Bozeman, pastor of the church in Aberdeen, Miss., and noted with pleasure his evidently improved health and bodily pulsance. Bro. B. labored long and sowed in tears at Aberdeen, and it was not until last year that he reaped the harvest. When we saw him then he was disheartened, but now joyous and hopeful. Our conversation turned upon perseverance in any good work the sure road to success. Bro. B. justly ranks among the first preachers and pastors of Mississippi.

PRAYER-MEETING.

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

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

MR. GRAVES:—I have read THE BAPTIST for some time; and, I love to read it. I believe there is a heaven, and that there is a hell. I have thought I would be saved, but my hope is gone. I cannot now believe I would be saved should I die now. Will you ask the Lord to give me repentance? Will all Christians who read this remember at the time of your prayer-meetings to pray for—

A SINNER.

DEAR BRO. GRAVES:—In your prayer-meeting remember my dear boy. Pray that God, in his mercy, may convert his precious soul now.

A MOTHER IN MISSOURI.

Let every one remember this petition. Mothers who have impenitent and wild sons can sympathize with this mother.

THE GRAVES-DITZLER DEBATE.

A splendid gift copy of this great book, — for it is the largest one published upon this continent during the Centennial, for it is an octavo of 1183 pages, — has been sent to our table by the Business Manager of the Southern Baptist Publication Society.

We can say this much about it:

1. It is upon the very best of paper.
2. It is in a large clear type.
3. It is well gotten up.
4. It is a demonstration of what the Southern Baptist Publication Society can do, and proves it to be a blessing to the cause in the South.
5. It contains our best arguments in support of the propositions discussed, the living issues between Baptists and Methodists. Our prime object was to make a book that would be read and understood by the masses, and we were compelled to sacrifice a good deal of time to accomplish this result.

6. In this book will be found all the arguments ever used by mortal man in defending Pedobaptism and sprinkling, and put in the most ingenious and most plausible light. Eld. Ditzler, whatever he may say in his public speeches, gave to the Society his endorsement of the infallibility of these speeches. He evidently feels the crushing force of arguments that in the heat of the debate he sniffed at, but failed to meet or notice.

We think, as a library of historical facts, logical arguments that never have been confuted, of concessions of the most learned Pedobaptists, in all ages since it was known, that this book should be in the library of every minister and live Baptist.

In the sale of this book we are not peculiarly interested. It will not be a mill in our pocket if a million copies are sold, but we no less wish that a million copies may be sold. Exclusive territory will be given active agents. Address W. D. Mayfield, Business Manager, Memphis, Tenn.

BY-AND-BY.

What will it matter by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look on it, by-and-by.

What will it matter by-and-by?
Whether upheld I loitered alone,
Dashing my foot against a stone,
Missing the charge of the angel night,
Bidding me think of the by-and-by?

What will it matter by-and-by,
Whether with dancing joy I went
Down through the years with a content,
Never believing may, not I,
Tears would be sweeter, by-and-by.

What will it matter by-and-by,
Whether with check to check I came
Close by the pallid angel pain,
Soothing myself through sob and sigh
All will be easier, by-and-by?

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, the why,
If I but reach him, by-and-by.

What will I care for the unshared sigh
If, in my fear of lapse or fall,
Close I have clung to Christ through all,
Mindless how rough the road might lie,
Sure he will smoothen it by-and-by?

What will it matter by-and-by?
Nothing but this: that joy or pain
Lift me skyward, help to gain,
Whether through rack, or smile, or sigh
Heaven—Home, All in All, by-and-by.

QUERIES.

BRO. GRAVES:—Did you ever hear of a man marrying a couple in the name of the Trinity? If so, what did you think of it for you always do think, and I have thought few men ever did think more correctly for thirty years together.

ANSWER:—We have heard it, and we thought it using the name of the Trinity God in vain. It is almost as bad as sprinkling an infant for Christian baptism—using the formula Christ gave for baptism.

Here is what our old associate and beloved brother J. M. Pendleton, says of it:

"The custom of laying corner-stones of important buildings with religious services is very nearly universal. It is well to recognize God and our dependence on him. When a house is to be erected for his worship it is peculiarly appropriate that his blessing be sought by prayer. I think, however, some of our brethren are carrying too closely the example of Romanists and Episcopalians. About two years ago I was present at the laying of the corner-stone of a Baptist meeting-house, and to my amazement the senior deacon who officiated said: 'I lay this stone in the name of the Father, and of the Son, and of the Holy Ghost.' It is published in the papers that Rev. Dr. Pearson, of Pittsburg, in laying a corner-stone recently, used the same language. I suppose that 'in the name' means by authority of. I should like to know when and how the three persons of the Godhead gave to mortal men in these days authority to lay corner-stones or to solemnize marriages. Episcopalians, according to the Book of Common Prayer, perform the marriage ceremony 'in the name of the Father, and of the Son, and of the Holy Ghost,' and of this, Dr. Francis Wayland, in his 'Principles and Practices of the Baptists,' says, 'we think very improperly.' It is a great impropriety, but no greater than the laying of corner-stones in the manner to which I have referred. It is a solemn thing to act by divine authority when the authority is given, and to pretend to act so when there is no authority?—well, it is virtual falsehood. I hope no Baptist will ever again say, 'I lay this stone in the name of the Father, etc.'"

Is it in keeping with the teaching of the Scriptures for a Baptist church to invite Pedobaptists to extend the right hand of fellowship in the reception of members into the church? If so, which church (so called) do said members join? Comanche, Texas.

J. MILNER.

ANSWER:—Such a practice certainly is not in

accord with the teaching of God's word; for it expressly saith, how can we walk together, or fellowship each other, except they be agreed? and what fellowship hath error for truth, or truth for error, or Pedobaptists in faith for the faith of Baptists? Such a practice is the merest farce in the world, and never would have occurred anywhere, unless some preacher or deacon had wished to propitiate the good will of their Pedobaptist enemies; for, to the Baptist church and to Baptist preachers, they are the most inveterate enemies.

BREVITIES.

ELD. LINK, of Houston, Texas, wants to know the present address of Eld. A. P. Copeland. Will you send it to him?

ELD. N. F. MOORE is well known to us, and for years past has been laboring acceptably in the bounds of the Big Hatchie Association. All health prompts him to travel southward.

Rev. William F. Broadus, D.D., widely known and much beloved in our Southern Zion, has lost his mind entirely. It is caused by the disease known as softening of the brain.

Rev. M. T. Sumner, D.D., having resigned the Presidency of Judson Female Institute, has accepted an agency for the Southern Baptist Theological Seminary.

We suspect that Dr. Mays, of Knoxville, is today the happiest man in Tennessee. Further particulars next week. *Baptist Recorder*. What is the matter be—a glorious revival in his church, or the "old, old story?"

Eld. Burrows has been wisely withdrawn from the Centennial work by those having charge of it in Kentucky. He cannot expect to receive the endorsement of the denomination until he confesses and confesses his sin.

For the information of the Memphis Baptists, we will say that Norman Fox is not a professor in William Jewell College, and has not been for years, nor is he a resident of Missouri. *Central Baptist*. We rejoice to learn that his connection has been severed, and well would it be for Greenville, if the "Pike" of that Institution were removed.

The Memphis Baptist quotes a short article from the *Texas Baptist Herald*, and credits it to *Texas Baptist*. We will suggest to our neighbors on the bluff, that the *Texas Baptist* might object to being made responsible for our sayings. *Texas Baptist Herald*. It was an oversight—please excuse us.

"The Campbellite, or Christian church, had a series of sermons from Dr. Hall, of the *Free Preacher*. In his sermon on the intermediate state of the dead, he paid a high compliment to Eld. J. R. Graves, which I fancy would make some lesser souls wince, who think Graves a small intelligence. He received twenty-five into their membership."—*Texas Baptist*. We do not understand this. "We fear the Greeks bearing gifts." What was in this horse.

At Holly Springs, Miss., on the 17th ult., the leaders of two base ball clubs fell into a dispute touching the right to a certain field, when one of the men settled the controversy by breaking the other's skull with a bat. There is no more demoralizing game now out than this same base balling, and woe to the town of which it has the possession, as this, where a base ball play, with heavy betting, comes off every Sunday evening; and yet we talk about the Sunday bull fights in Spain, Catholic Spain.

The Southwestern University, Tenn., which we reported not long since, as being "at a stand-still," copying from the *Examiner* and *Chronicle*, is not in any such condition and is without prospect of reaching it with one hundred ninety-one student on the roll, six graduates at the last commencement and no debt for the current year, a popular president and a good financial agent, it may be set down as making fair progress with brightening prospects.—*Biblical Recorder*, (N. C.) Will the "Western" correct in like manner.

Prof. Phelps, of Andover, ventilates his opinions concerning the clamor for short sermons in the *Congregationalist*: No intelligent preacher ever did, or ever will, discuss the standard doctrines of

our faith in sermons of a half-hour's length. Doctrinal preaching must become obsolete, is now obsolescent, under the imperious demand of the popular taste for brevity. The surest way to make such preaching inaudible is to crowd its massive theme into thirty minutes. I once heard, in the city of Boston, a discourse on the nature, the necessity, the grounds, the extent and the moral influences of the atonement, all within thirty-five minutes.

THE noted Mr. Collinsworth, the excluded Campbellite, has turned up in Alexandria, Tenn., on the war-path as usual; for, by this craft he thrives. He is repeating his unfounded and oft-exploded statements, to prejudice the world against Baptists. We have published him to the world as a man destitute of Christian honor or principle; and no man ever did the Cumberland more injury in West Tennessee than has he. He will not accept honorable discussion. Let our brethren in Alexandria and elsewhere send to the Southern Publication Society and secure the *Graves-Ditzler Debate*, and they will find his positions all met.

BITS OF THINGS.

Except a man rise above, and go beyond himself, he is exceeding small.

A man may weaken himself by always poring over his own weakness.

The righteousness that clothes you is made out of the merits of an incarnate God.

Put one work before a poor burdened soul, you might as well put a million.

To have ideas is to gather flowers, to think is to weave them into garlands.

Do not quarrel with the narrowness of the way; you cannot afford to have it widened.

Sin may have a residence, but it has not a rule in the believer's heart: in the unrenewed it has both.

Evidences of being a believer. All evidences are so linked, that, if one in certainty is possessed, all are there.

The wise man is also the just, the pious, the upright; the man who walks in the way of truth. The fear of the Lord, which is the beginning of wisdom, consists once for all in a complete devotion to God.—Zschler.

The man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.

One of the illusions is, that the present hour is not a critical, decisive hour. Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday.—Emerson.

Always add; always walk; always proceed; neither stand still, nor go back, nor deviate. He that standeth still, proceedeth not; he goeth back that continueth not; he deviateth that revolteth; he goeth better that creepeth in his way than he that moveth out of his way.—Augustine.

THE MISSISSIPPI DEPARTMENT.

Preamble and resolution of Kemper Springs church, Kemper county, Miss.

WHEREAS, The Baptist State Convention has withdrawn from the Mississippi Department of THE BAPTIST, ably edited by Elder M. P. Lowrey; therefore,

Resolved, That we adopt THE BAPTIST as our denominational organ, and promise to give that paper, and its noble editor, our co-operation and support.

Done by order of the church in conference, Sept. 4th, 1876. H. D. WHITE, Mod'r.

JAS. T. SHUMATE, Clerk.

SPRING HILL BAPTIST CHURCH.

Church met in conference after prayer by Bro. D. H. Willis, as Moderator.

Bro. Wm. Randolph, having been appointed at our last conference, to write and send to Bro. W. W. Jarrell, a letter—commendatory—in place thereof (it being usual custom) presented the following preamble and resolutions which were adopted.

WHEREAS, Our beloved Bro. U. W. Jarrell did, at our regular conference meeting of June 4th, 1876, resign his position as our pastor, or supply which, he has occupied for the last two years. First, be it

Resolved, That we regard Bro. Jarrell as a sincere Christian, true to the landmark principle, and that this church and community sustain a loss of him as a teacher and efficient laborer in the cause of truth, and as such, we recommend him to the Baptist denomination of Texas, or elsewhere.

2. Resolved, That Bro. Jarrell has our earnest sympathies and prayers for the welfare of himself and beloved family wherever God, in his providence, may cast their lots.

3. And be it further resolved, That these resolutions be spread upon our minutes, and a copy of the same be sent Bro. Jarrell, and a copy sent to THE BAPTIST for publication.

Done in conference, this 3rd Sept., 1876.

ELD. D. H. WILLIS, Mod'r.
I hereby certify the foregoing to be a true copy from church record. WM. RANDOLPH, Clerk.

REVIVAL MEETINGS.

BRO. GRAVES:—Since I wrote you, I have held three very interesting meetings.

The first was held with Bethpage church, in this county. This has been a large and flourishing church; by removals and deaths, it has been greatly reduced. Prof. A. F. Dix, of Mary Sharp College, did efficient work in this meeting. Baptized only two, a gentleman and his wife, but the church was greatly benefited.

The next was held with the New Market church, county, Ala. Eld. Wm. Huff, of Bell Buckle, Bedford county, Tenn., did all the preaching in this meeting. This brother is peculiar in his manner; he addresses the judgment entirely; seldom speaks above a conversational tone; makes his points very clear; and he is very forcible. Such a man, and such a manner must deeply impress the people. The immediate effect of a meeting conducted by Bro. Huff may not be so great as under other men; but it must be more lasting and healthy. The church was greatly revived and strengthened. Eight were baptized: all of the best material in the place.

The third meeting was held at Lonest Grove church, four or five miles from New Market, near the Huntsville road. Eld. G. W. Carmichael is supplying this church until they can secure a pastor. The revival spirit was more extensive here than in any of the others; four received by experience; three baptized. A number professed who did not, but doubtless will join soon. Winchester, Tenn. A. VAN HOOSE.

A PROPOSITION.

I have in my possession a copy of the proceedings of the "Baptist and Campbellite Convention," which was held in Richmond Va., in the month of April, 1866, as I reported them, at the time, to the *Baptist Witness*, of which Dr. Crawford was the editor. A desire for their republication is natural, just at this juncture, and if brethren will remit, by mail, twenty-five cents each, or in clubs at that rate, I will have them printed in pamphlet form, and send a copy to each name designating its post-office. The names of the delegates, and the brief speeches of the principal actors, will enable inquisitive persons to account for the loving favor with which Campbellites are regarded in some quarters. May I ask those papers that exchanged with the Christian Index, while I was its editor, to give this notice a gratuitous insertion? Also, any other papers willing to oblige an ex-editor. Persons remitting will please address—

REV. JOSEPH WALKER.
Rolla, Mo., Aug. 12, 1876.

MEETINGS OF ASSOCIATIONS.

The Judson Association meets with the Mt. Zion church Saturday before the 1st Sunday in October next. This church is in Giles county, nine miles from Pulaski, on the Connersville road. Can you come? If so, write to me at Brick church, or say so through THE BAPTIST. We all want to see you. W. A. BEAVER.

Brick Church, Tenn., Aug. 26, 1876.
The State Convention meets in Jackson, Tenn., Friday before the 4th Sabbath in October.

Western District, Thompson's Creek church, Friday before the first Lord's day in October.
Burch River, fourth Lord's day in September.
Southwestern District, second Lord's day in October.

MIDDLE TENNESSEE.

[Who will give us the time and place of any Association not mentioned here.]
Eaton, second Lord's day in October.
Indian Creek, Mount Pleasant church, Lauderdale county, Alabama, Saturday before the fourth Lord's day in September.

We want the times and places of holding the Duck River, Judson, and Union; also all of the Associations in East Tennessee: who will favor us?

EAST TENNESSEE.

General Association meets at Big Creek, Cocke county, on Friday, October 6, 1876.
East Tennessee, Powder Springs, Sevier county, Thursday before the fourth Sabbath in September.

Eastman, Roger's Creek, McMinn county, Thursday before the fourth Sabbath in September.

Watauga, Pleasant Home, Johnson county, Thursday before the second Sabbath in September.

Little River, Ellijoy, Mount county, Friday before the third Saturday in October.

New Lebanon, Liberty, Tazewell county, Va., Thursday before the fourth Sabbath in September.

Tennessee, Lyon's Creek, Knox county, Friday before the first Sabbath in October.

Big Emory, Bethel, Rhea county, Friday before the fourth Sabbath in October.

Oceee, Salem, James county, Friday before the first Sabbath in October.

Clinton, Bishopville Church, Hiesckell's Station, Knox county, Thursday before the fourth Saturday in September.

Lebanon, Middle Fork, _____.

New River, _____.

Clinch Valley, _____.

French Broad, _____.

Hiwassee, _____.

Sweetwater, _____.

Ducktown, _____.

Northern, _____.

Any brother will confer a favor by sending time and place of meeting of these eight remaining Associations, and inform us which, if any, are Anties.

THE CHUFA PREMIUM.

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

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

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

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

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

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

We offer this valuable premium for the months of July and August because these are the close months with us for money, and we rather pay this large per cent to our brethren than to the bank.

Miscellaneous Correspondence.

MISSISSIPPI COLLEGE AND THE CENTENNIAL.

At the late meeting of our Mississippi Baptist State Convention, one fact was made apparent to all. That fact is this: The centennial movement in this State is not destined to prove the grand success many supposed. It would be twelve months ago. A majority of our pastors have taken no interest in it whatever, and it has been found, by those who have labored most faithfully, that the masses could not, in this way, at least, be interested in the endowment question. They love to hear centennial talks; they have been greatly interested in Baptist history; many of them, doubtless, feel a foot or two taller than they did a year ago, but it has been found that gush and sentiment make a very poor endowment for a college.

The Convention, therefore, upon the recommendation of the centennial committee, saw fit to change the plan of operations for the future. They determined to close out the dollar plan as soon as possible, at least by the first of January next. All contracts made by collectors, agents and pastors, must be rigidly kept; however, certificates should be delivered in every case promised, and in other cases, when desired, but no special effort should be made hereafter to push the dollar plan. We must ask for larger amounts if we would ever endow the college.

The Board of Trustees was, therefore, instructed to adopt the following plan. They are to secure bonds payable in five or ten annual installments, without interest, and all installments falling due after the death of a subscriber, to be null and void. These terms are expressed in the face of the bond. Suppose Bro. A. gives a bond for \$1000, payable in ten equal annual installments; he pays five and dies; the bond is then returned to his family, as the remaining installments are not collectable.

The following agents have been appointed to bring this plan to the attention of the brethren: Eld. J. B. Fuqua, assigned to the field north of Vicksburg and Meridian Railroad, and west of New Orleans St. Louis and Chicago Railroad; Eld. J. R. Farish, the territory south of Vicksburg and Meridian Railroad; Eld. L. R. Burress, assigned to the northeastern portion of the State; and Prof. M. T. Martin general agent, without limit as to territory. Prof. Martin will labor only during vacation. The Board are also very anxious to find a man, wise and prudent, to labor in North Louisiana.

We hope the brethren everywhere will give these agents a hearty welcome. Let us take hold of this work of endowment, and get through with it, and thus place our college on a sure and permanent foundation. We have much to stimulate us in our endeavors. In the character of the work done, in the scholarly attainments and teaching capacity of its corps of instructors, and in the number of its students; the college occupies a position of proud pre-eminence. We challenge comparison with the best institutions of the land. All we need is an endowment to enable us to hold the position we have conquered by twenty-five years of toil and sacrifice. I think I am as devoted to missions, Sunday-schools and other denominational enterprises as any other man, but it does seem to me that the great, the imperative need of the denomination just now is, to place the college beyond a peradventure as to final and immediate success. We hold the keys to the educational fortress in these States; if the brethren will enable us to give it a turn or two more, our position will be impregnable, and we can command an influence that will be felt and respected in every part of the land. Our denomination needs this influence. It will make us potent for the truth and for God. Will the brethren help us to secure and wield it?

I think our new plan will be popular. Bro. Fuqua secured eleven hundred dollars from my little church at Brandon, after a ten minute talk. Bro. Martin secured about \$8000 at the Convention, and writes that it is no trouble to obtain bonds. Let the good work go on, and we will soon have a college where Baptists can educate their sons free of the cost of tuition. W. S. WEBB, Clinton, Miss.

DEAR BRO. GRAVES:—Although our Baptist State Convention discontinued the Mississippi Department of THE BAPTIST, I think a majority of your subscribers desire its continuance with Bro. Lowrey as its editor. But, as Bro. Lowrey is committed, that cannot be, I hope you and your correspondents, will make Mississippi correspondence as interesting to Mississippi subscribers as the former department. I have been a contributor to the Mississippi Department, and with my pen, shall contribute what I can to your columns. With this I send a communication for your paper, or waste basket.

I do not presume to advise, but, from my standpoint, it looks to me, that there is now a favorable opportunity to do great good. The articles from Pike, the course of Dr. Burrows and others, have excited an increased interest in our Bible landmark Baptists, and if you would go to Virginia, Maryland and North, as well as in Kentucky, you would be received with open arms by the great body of the Baptists, and subscribers would flow in by hundreds. I think it only needs a bold and fearless advocate to bring out the rank and file of our denomination. Hundreds of ministers that are now trembling for the ark of God, would hail your advent with joy, come out for our Bible landmark doctrine. They fear they could not withstand the onset of Pike and others, and need encouragement to come out and contend for the faith delivered to the saints. I believe in the States to which I have referred, but also Pennsylvania, New York, and even in New England, you would meet with very many who would bid you a hearty God-speed. You might meet with opposition, perhaps, strong opposition, but you would have a glorious and victorious campaign, that would tell for ages upon our people. Take these suggestions for what they may be worth, coming from my standpoint. I am greatly inclined to the belief that Bro. Mayfield, and all, or nearly all, landmark Baptists would concur with my opinion. Old age, you know, is upon me, and my sight, with best glasses I have been able to get, is such, that I cannot use my concordance and reference Bible, and I can do little else than write an occasional article for your paper. JAMES G. HALL, Grenada, Miss., Aug. 21, 1876.

REMARKS.—We assure Bro. Hall that his communications will be as acceptable in the future as they have been in the past. If all the friends of the paper in Mississippi will favor us with their communications and news items, we will do our very best to make the paper interesting to our Mississippi patrons. There are some in Mississippi we never could and never expect to please, but we expect to give much more attention to the paper in future, having gotten through with all our travelling agencies.

We think the revolutions of the last two years at the North, and the past year at the South, are sufficient to convince all thinking Baptists everywhere, of the pernicious influence of the *Religious Herald*, of Richmond, and its kindred liberal papers of the North. Still, hundreds of our ministers are not only patronizing it, but aiding its circulation; and when open-unionism comes in upon us like a flood, they cannot say we have not done it, but will stand guilty before God and the denomination of the sin. We have invitations to visit South Carolina, Virginia, and the North, but the paramount interest of our paper confine us largely at home. We doubt not we would find the sentiment of the bone and sinew of the denomination as Bro. Hall suggests.

The space occupied by Mississippi correspondents this week, is quite equal to what it was in department times.

BRO. GRAVES:—Bro. Goodwin, Bro. Dupuy and myself have just closed a meeting of twelve days, at Macedonia church, in the Yalobusha Association, which resulted in much good. Twenty-one was added to the church; fourteen by baptism, one restored, six by letter. The church is greatly revived. Among the number baptized were four Methodists. J. R. SUMNER, Pine Valley, Miss., Sept. 9, 1876.

If we lose a piece of your money, we may find it again; but if we lose a piece of your good temper it is lost forever.

HOW DR. BRIGHT MEETS LANDMARK DOCTRINE.

"The Christian at Work" is "struck all of a heap" at our calling a Presbyterian minister an "unbaptized Christian man," and says:

"New eyes of two things is evident: either the 'unbaptized Christians' are part of a such entitled to administer and partake of the Lord's supper, or else the Baptists are in the habit of inviting unbaptized laymen to conduct the entire church service of their pulpits, even exchanging pulpits with those who in an unauthorized and unwarranted manner claim to be God's ministers, while in fact they are only 'unbaptized Christians,' having no organization as a church of Christ, and no right to the title of minister!"

"Will The Christian at Work kindly refer us to the passage in the New Testament where the church is said to be a 'congregation of the Lord's saints?' We know of but one person who is so entitled, and that is a baptized believer. The Christian at Work shows a lamentable ignorance of Baptist principles if it expects us to call a Presbyterian minister, sprinkled in his infancy, a baptized believer." *Examiner.*

The Christian at Work is unable to see the consistency in the practice of certain Baptists who invite Presbyterian ministers into their pulpits, and fraternize with them generally, till the Lord's supper is spread and then refuse them a seat.

In this paper *The Christian at Work* presents a dilemma to the editor of the *Examiner* and *Chronicle* which he cannot get over, and therefore he refuses to meet it. How miserable his shift!

BRO. J. R. GRAVES:—Enclosed find \$250.00 to renew my subscription to THE BAPTIST. I have been engaged in a meeting during the last thirteen days at Mountain Creek. Results, up to this time, fifty-three professed conversions, forty additions to the church, and some twenty anxious ones seeking the Lord. To-morrow I expect to baptize a considerable number. R. L. DAVIS, Young's Cross Roads, North Carolina.

HOW MUCH ARE YOU SORRY?

DEAR BRO. GRAVES:—There was a man who had been somewhat unfortunate, and while his neighbors were expressing their sorrow, one exclaimed: "We ought to say how much we are sorry. I am sorry \$25. How much are you?" Now, there is not a thorough Baptist in all our land, acquainted with our banner, THE BAPTIST, who is not justly proud of it. We all appreciate it, and I think we ought to show how much; especially when you offer such a valuable premium as the chufa. Please tell us when and how to plant and cultivate the chufa.

I appreciate enough to renew at once. Please find a post-office order for \$2.70. God bless you and yours. J. M. CORN, Scottsboro, Ala.

Now, if there were one thousand more like Bro. Corn, who will renew this month, it will be a great relief to us. Will not each member of the "Young Guard" renew this month? They shall have the premium also. We would not say help unless we needed it.

The word of God is like music; every hearer though there be hundreds and hundreds of them, takes the whole without robbing his neighbor.

The best proof of Christ's resurrection is a living church, which itself is walking in a new life and drawing life from him who has overcome death. Let us strive to have a live church.

LATEST NEWS.

SOUTH AND WEST.

James Clark died in New Orleans Monday from hydrophobia.

The burned Kelly block, in Savannah, is to be rebuilt.

Georgia shipped by her various railroads 259,889 watermelons in 1875, and only 154,754 this year.

There were shipped from Charleston, S. C., last week, 7,180 barrels of resin, most of it going to Rotterdam and Liverpool.

The price of picking cotton in Georgia is forty cents per hundred, without railroads; in Mississippi and Arkansas sixty cents, or fifty cents with railroads.

Alacon, Gin. expects to receive the coming season, 76,000 bales of cotton, against 54,000 last, and Columbus expects 65,000 against 54,000.

The lumbermen of Minneapolis report that there are 1,000,000 feet of logs on their hands. They regard the lumber market as overstocked.

Gen. Jeff. Thompson, of New Orleans, died last week at his old home, St. Joseph, Mo., where he had been visiting for his health for some time past.

The Salt Lake courts have ordered execution to be issued on Brigham Young's horses, carriages and other goods, to satisfy an attachment for three thousand six hundred dollars alimony due Ann Eliza his nineteenth wife.

The cattle trade of the southwest and west has grown to be one of the great factors to the general business prosperity of the country. The following table made by a correspondent of the Kansas City Price Current of last month shows how much this branch of industry has grown. We quote from his letter:

In order to obtain this information I have written to the auditors of the cattle-growing states and territories for the actual number of cattle assessed in the year 1860, also for the number in 1875, in order to show the increase in fifteen years.

CHARLOTTE (S. C.) News and Courier. A little duck, while swimming in a pond near the Savannah and Charleston railroad depot, a day or two ago, was caught by the foot by an oyster, and, as the tide was coming up, would have been drowned had not its cries attracted the attention of a workman, who released it from its uncomfortable situation.

There is a chance that the new naval rendezvous, which is to take the place of three or more navy yards, will be located at Tybee or Cuckspur island, or on the coast of Georgia. These points meet with some favor among prominent naval officers, as either of those islands afford superior natural advantages for such rendezvous. The Savannah river being fresh water is considered to be the most suitable harbor for our iron-clads, as the deterioration of that class of vessels is not so great in fresh as salt water. The location of the islands is such that they could be easily defended in case of trouble with any foreign power.

Intelligence, by way of Bismarck is, that on the 31st of August, Crook was near Glendine, south of the Yellowstone, en route to Glendine for supplies. Terry was on the north side of the Yellowstone, fifteen miles below Glendine, marching towards the Missouri. Eight miles below him the Josephine saw a large fresh trail leading north, which Gen. Terry should have struck September 1st. The Josephine reports thirty inches of water in the Yellowstone on the 30th inst., with fifteen inches on the rapids, which he passed over at that stage. The Far West is above the rapids, and will winter in the Yellowstone.

The vital statistics of Charleston are attracting a good deal of scientific attention in other parts of the country. According to the census the colored population of Charleston exceeds the white by only ten per cent., and yet the deaths stand as follows for the year ending June 30, 1876: Whites, 642; colored 1,240. Of the colored there were 468 deaths under one year, while the whites under one year were only 150. In Richmond, Va., during the week ending Saturday, July 12th, there died eleven whites and twenty one blacks. The death rate thus is thirteen

in one hundred for the whites and twenty-eight for the blacks. A high moral exchange says that the summer is more fatal proportionately to the whites than blacks, which would make the above difference more strongly marked for the whole year. In the country districts it is probably not so bad.—*Savannah News.*

All of the following states and territories have furnished me the official report for 1875, and some for 1860, but those who could not give me the number for 1860 I have gotten from the interior department at Washington, and other reliable sources, as follows:

States	1860	1875
Alabama	1,400,000	1,800,000
Arkansas	800,000	1,200,000
California	400,000	1,200,000
Colorado	40,000	70,000
Florida	100,000	200,000
Georgia	1,000,000	1,500,000
Idaho	10,000	20,000
Illinois	1,000,000	1,500,000
Indiana	1,000,000	1,500,000
Iowa	1,000,000	1,500,000
Kansas	1,000,000	1,500,000
Kentucky	1,000,000	1,500,000
Louisiana	1,000,000	1,500,000
Maine	1,000,000	1,500,000
Massachusetts	1,000,000	1,500,000
Michigan	1,000,000	1,500,000
Minnesota	1,000,000	1,500,000
Mississippi	1,000,000	1,500,000
Missouri	1,000,000	1,500,000
Montana	1,000,000	1,500,000
Nebraska	1,000,000	1,500,000
Nevada	1,000,000	1,500,000
New Hampshire	1,000,000	1,500,000
New Jersey	1,000,000	1,500,000
New Mexico	1,000,000	1,500,000
New York	1,000,000	1,500,000
North Carolina	1,000,000	1,500,000
North Dakota	1,000,000	1,500,000
Ohio	1,000,000	1,500,000
Oklahoma	1,000,000	1,500,000
Oregon	1,000,000	1,500,000
Pennsylvania	1,000,000	1,500,000
Rhode Island	1,000,000	1,500,000
South Carolina	1,000,000	1,500,000
South Dakota	1,000,000	1,500,000
Tennessee	1,000,000	1,500,000
Texas	1,000,000	1,500,000
Vermont	1,000,000	1,500,000
Virginia	1,000,000	1,500,000
Washington	1,000,000	1,500,000
West Virginia	1,000,000	1,500,000
Wisconsin	1,000,000	1,500,000
Wyoming	1,000,000	1,500,000

As you see this statement, it looks up for the year 1860, 3,831,000, and in 1875, 9,921,000, showing an increase in the past fifteen years of 6,090,000, in the fourteen principal cattle growing states and territories, and to this I can add the number of cattle Texas drives and ships to the north, as she did not furnish the east and north any prior to 1860, and I find that we now have about three times as many as fifteen years ago.

EAST. Charles Francis Adams has accepted the democratic nomination for governor of Massachusetts.

The cotton business at Fall River, Mass., has had a sudden revival, and for the first time since 1873 all the mills are running at a fair profit in the manufacturing. Fall River is a great manufacturing center, and when business is brisk there it is generally brisk throughout New England. On account of the reductions in wages, labor costs no more now than in England, and the operatives in American mills compare favorably in skill with those abroad. American goods, too, are well able to compete with English. Of the 20,000 operatives in Fall River all are employed, except, perhaps, a few stragglers, which would seem to indicate that the hard times are about over in at least that section of the country.

FOREIGN. The principal countries of Europe owe about \$17,500,000,000 exclusive of the uncured paper currencies and home debts.

William M. Tweed and his cousin, William Hunt, have been arrested in Port Vizcaya on board of a Spanish merchantman, Carmen. Tweed was traveling under the name of Secor. Both prisoners are lodged in a fortress.

Earl Russell again writes a letter calling for an autumn session of parliament. A letter from the bishop of Manchester, calling upon the people as a nation to subscribe for the relief of the Bulgarians, contains the following sentence: "Come what may, and I do not see that anything is likely, or even possible to come, which can endanger the position of England, but it seems impossible, if we are to have any reward for our honor or good name, that we should any longer throw, or even allow it to be supposed, that we throw the shield of the protection of England over a power which, relying on that protection, has done deeds which have startled and shocked the whole civilized world."

MISCELLANEOUS. Five hundred cattle in the form of meat are henceforth to be shipped every week from the United States to England. There it is sold at less than half the price of the domestic article. America will yet do an enormous trade in this staple.

The report of the conference committee appointed by the Methodist Episcopal church south to decide upon a basis for the union of the two churches, is a wise document. The divine purpose and scriptural foundation of both churches is acknowledged, and the future unity is decreed. Sensible rules are laid down in regard to the settlement of the ownership of property in dispute, and a desire is manifested to secure harmony and charity and perfect brotherhood throughout

the Methodist body. This union, besides the good effect which it will have upon the progress of religion, cannot fail to produce marked results politically. Removing the distinction between the northern and southern churches will tend to obliterate the distinction between the unionist and the reconstructionist.—*New York World.*

THE ART OF GETTING RICH.

Philadelphia Ledger.

Look well to your spending. No matter what comes in, if more goes out you will be always poor. The art is not in making money but in keeping it. Little expenses, like mice in a barn, when they heads get bald; straw by straw the thatch goes off the cottage, and drop by drop the rain comes into the chamber. A barrel is soon empty if the tap leaks but a drop a minute. When you mean to save begin with your mouth; many thieves pass down the red lane. The ale jug is a great waste. In all other things keep within compass. Never stretch your legs further than your blankets will reach or you will soon be cold. In clothes choose suitable and lasting stuff, and not tawdry fineries. To be warm is the main thing, never mind the looks. A fool may make money, but it needs a wise man to spend it. Remember, it is easier to build two chimneys than to keep one going. If you give all to back and board there is nothing left for the savings bank. Fare hard and work hard when you are young, and you will have a chance to rest when you are old.

FIGHTING FOR EYELESS FISH.

Montgomery (Ala.) Bulletin.

At the Dickinson place, is a ten-acre field which is nothing more nor less than a subterranean lake covered with soil about eighteen inches deep. On the soil is cultivated a field of corn which will produce thirty or forty bushels to the acre. If any one will take the trouble to dig a hole the depth of a spade-handle they will find it to fill with water and by using a hook and line fish four and five inches long can be caught. These fish are different from others in not having either scales or eyes, and are perch-like in shape. The ground is a black marl, alluvial in its nature, and in all probability at one time it was an open body of water, on which has accumulated vegetable matter, which has been increased from time to time, until now it has a crust sufficiently strong and rich to produce fine corn though it has to be cultivated by hand, as it is not strong enough to bear the weight of a horse. While nooning, the field hands catch great strings of delicate fish by merely punching a hole through to the water. A person raising on his heel and coming down suddenly can see the growing corn shake all around him. Any one having the strength to drive a nail through this crust will find on releasing it that it will disappear entirely. The whole section of country surrounding this field gives evidence of marshiness, and the least shower of rain produces an abundance of mud. But the question comes up, has not this body an outlet? Although Crickie, the water tastes as if fresh, and we have no doubt but that it is anything else than stagnant. Yet these fish are eyeless and scaleless—similar to those found in caves. It is a subject for study and we would like to have some of our "profound" citizens to investigate it.

"Shooting-Stars."

We make a few selections from an interesting paper on "Shooting-Stars," by Prof. C. A. Young, published in the Boston Journal of Chemistry. These shooting stars, he says, are very small, for the most part weighing certainly not

more than a few grains, and possibly only some thousandths of a gram—mere particles or clouds of dust, which are traveling in space under the same laws as those which govern the motions of the planets and comets, and with a velocity as great. Their least velocity is more than thirty times that of a cannon-ball. When they encounter our atmosphere, this velocity is destroyed by the resistance, and, according to well known laws, their energy of motion is converted into heat of intensity sufficient to render them incandescent, and even to disintegrate any solid portions in vapor. Their numbers are very great. About forty per hour is a fair average for one station, or nearly one thousand each day. If the calculation is carried out for the whole earth, allowing that at each station all are observed which come within a circle two hundred miles in diameter, the total number reaching the earth daily is found to be about five million; indeed, Prof. Newton, who is perhaps the highest authority on this subject, sets the number still higher, at seven and a half million. A curious fact is, that the hourly members increase from sunset to sunrise by some fifty per cent. The reason is simply that in the evening we are, so to speak, behind the earth as it rushes through space, and see only those which overtake us; in the morning, on the other hand, we are in front, and see all we meet, as well as those we overtake.

The most remarkable discovery of recent times in respect to these bodies remains to be mentioned. It is found that in four well-marked cases the orbits of important meteoric swarms coincide exactly with the orbits of well-known comets; that the swarm of meteors follows in the wake of the comet and is somehow connected with it. This discovery dates from 1866, when Schiaparelli first proved the connection between the Leonids (November meteors) and Tempel's comet. Since then the same thing has been shown of the Persids, Lyrids, and Biellids.

Entertaining Indians Unaware.

From the Chicago Tribune interview with General Biddle.

"Are there any noble Indians, General, such as we read about in the books?"

"Yes, plenty of them, and greater chiefs now living on the plains than ever were Powhatan, Logan, Red Jacket, or Tecumseh. I think Sitting Bull, as a warrior, is a greater Indian than any ever appeared in America. The late campaigns on the Yellowstone show that he is equal if not superior to the best generals in managing battles. A few years ago he was a blanket Indian, without influence or wealth, and by his own energy he has raised himself to the head of the most powerful Indian tribe on the plains, and is the acknowledged leader of all the hostiles. Red Cloud will compare favorably with any chief that has ever lived, and Spotted Tail is not far behind him in ability. I remember Washakie, chief of the Shoshones, who, if he had been born white instead of red, would have been a leader of the people in any state—a governor or a senator. In personal appearance this chief strongly resembles the father of his country as painted by Peale; tall, straight, white-haired, and dignified, he is the personification of a noble redman. I have had him to dine at my house, and never entertained a more agreeable old man. He will not eat till he has washed, dressed his hair, and paired his nails. He is polite to ladies, and children are his delight, going to him instinctively as to a friend. It is almost impossible to disturb his repose, while his placid replies in council would do credit to the most dignified senator. He has great abilities, and treats every question presented to him with such comprehensive knowledge as to astonish white men. He is as brave as Julius Caesar, and in every sense a savage statesman, orator, warrior."

"It is easier for a camel to go through the knee of an idol than for a rich man to enter heaven," is the interpretation which a colored preacher gave to the scriptures.

The passion for croquet is increasing in the rural mind. Two western New York girls, during the absence of maternal families, saved off the tops of their beds for balls.

Aug 10 12

Great Reduction!

To My Brethren in the Ministry:

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

Knowing as I do the inestimable value of the Brace to every public speaker, and singer, and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well high, or altogether laid by, 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 Dr. Banning's Body-Brace for the relief of cases of simple aneurysm, aortic aneurysm, and other diseases of the heart, and having met with the best results, we have met with the best results, we have met with the best results.

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

To Dr. Banning. Dear Sir:—We, residents of the city of Savannah, Ga., in view of the frequent opportunity of witnessing the success of your mechanical appliances, especially of the Body-Brace, are convinced that they are more remarkable than those of any other instrument which has ever been invented to relieve the pelvis from the pressure of the abdominal organs.

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

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

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

Dr. Banning: Sir—Permit me to bear to you and the world, the 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 "CHLASE," many of which maladies have long been regarded as the "opprobrium medicorum" of the profession, and might have continued to be so, had not your discovery been made 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 those heretofore generally incurable diseases, for which all who have heard to feel for the woes of others, should be profoundly thankful, and to the credit of the author of so great a blessing. For a long time, or rather since the late and successful treatment of many cases have been well understood, we have been well understood, we have been well understood.

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

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

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

Who are They that Require Mechanical Support and to Whom the Brace is 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 *tangor* and *fatigue*, attended by a sense of sinking or fainting at the stomach, and by weakness or aching in the back.

All old persons who suffer from weak backs.

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

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

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

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

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

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

All who have any spinal affection, whether it be irritation, or weakness of the spine, and who are accordingly troubled with dull pains between the shoulders, or continual wringing and grinding pains in the small of back and in the hips; who experience coldness, numbness, swelling, varicose veins, and weakness of the lower extremities. To all who have any bearing down or falling of the womb, or who are afflicted with leucorrhœa, 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 snugly the number of inches around the hips, over the iliac crest, about two inches below the CDS of the side bones, and about two inches above the pelvis or front cross bones.

Directions for Putting on the Brace Truss for Males.

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

fully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

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

Let All Take Notice.

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

J. R. GRAVES, I.L.D.,
Office of Man'g Co., Conn., May 1, 1878.

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

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

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

1. A Brace for 10 new subscribers at \$2.70 each, or \$1.40 cash for every subscriber you fail to get in making up your club.

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

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

DIRECTIONS FOR MEASURING.

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

J. R. GRAVES.

Testimonials.

DEAR DR. GRAVES:—Ten made me a new man three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather cleaning such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, quit broke down the great month, I concluded to try the Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has improved AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my brace with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

G. A. LUTON.

Pastor First Baptist Church, Memphis.

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

A. H. FORD.

Editor Christian Repository.

FEMALE TESTIMONY.

Suffering very much from "Dysmenstruation" and several other ailments, I obtained and have been wearing Banning's Body and Lung Brace, and am enabled to do no more equal to it. I feel confident others similarly affected would be greatly benefited by its use.

EUDORA COLE.

A Success.

THE BAPTIST

Hymn and Tune Book.

Seven Shaped Notes.

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

Its superior features are—

1. It is in large, nice type.

2. It is on good paper.

3. Its hymns are all sound and choice.

4. It has the largest collection of choice tunes.

5. It has a nice selection of revival songs.

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

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

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

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

The New Psalmist.

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

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

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

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

It is Cheaper. Price 85 cts.

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

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

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

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

J. R. GRAVES.

Address all orders, with cash, to W. D. HAYFIELD, 361 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 23, 1876.

New Series—Vol. IX. No. 42.

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

DR. GRAVES' FIFTH REPLY.

Repetition.

MR. PRESIDENT:—Professing I am replying: actually I am leading on this, as I did on his former affirmative. He exhausted his resources in his first speech, as is his wont; and, for the rest of the time, he rehearses what he has said, and fills up his time with irrelevant matter: a discussion abounding in the perversion of Baptist history.

Well, I offer this excuse for him: he does the best he can. If he had any valid arguments with which to support his affirmative, he would not be slow in bringing them forward, and urging them with an unwearied persistence and audacity; but he offers none, because he has none.

Only a few words before I proceed with my arguments of refutation. The question before us is not whether there has been an unbroken succession of Baptist churches from those planted by the apostles until this day, but, does the local Methodist Episcopal society in this place possess the Scriptural characteristics of a Christian church?

This is the question Eld. Ditzler agreed, upon his Christian honor, to discuss with me upon this day; and this is the very question he persistently refuses to discuss. He refuses to give a definition of a visible church; one that is on this earth, and has organization, and a living membership, and ordinances; he never has, in connection with this question, nor throughout this debate. I have asked him (how many times?) if he will endorse the definition found in the thirteenth article of this Discipline, which he has sworn, on his banded knee, before his superior officers, to hold and teach, and he has not done it. I use glasses, but I am not deaf. Have you heard him, Mr. President? Have you heard him, Gentlemen Moderators? Has any man or woman in this audience? Let that one hold up his hand. I pause for the signal. No one has heard you endorse the definition of your Discipline, and no one will hear him do so; mark my words; nor will you attempt to give a Scriptural definition of a Christian church.

Of the church universal, and church invisible, I know nothing, nor does Eld. Ditzler; they are the creatures of the imagination only; purely ideal conceptions, with which we have nothing to do; they were never "set up," neither in Eden, nor in Abraham's family, in the wilderness, nor in the days of the fourth universal empire,—the Roman Cæsars. (See Dan. ii. 44.) Christ never built nor rebuilt or established either. The invisible church had never fallen down, as the tabernacle of David did, to be set up again, which, he says, was spoken of the church of God, and then tells us that the church of God is the church invisible, and may exist in fact though every Christian be cut off this earth. Need I waste my time opposing such crudities, such contradictions and absurdities? I did not devote one moment in noticing his fourth speech; I could not dignify it with a notice; I could not, by a notice, seem to imply that it belonged to this discussion; it is a matter he has prepared for another discussion upon the church question; but, lest silence should be misconstrued, I will say there was not a solitary

position in it all that I cannot easily refute that seemed to militate against the claims of Baptists to a succession of churches, or, in the language of eminent Pedobaptist historians,—Drs. Ypeig and Burnant, "that Baptists may be considered the only religious community that has stood since the days of the apostles, and has preserved, pure, the doctrines of the gospel through all ages."

I say again, the question is not what Baptists, past or present, have believed, or do believe, or, whether an unbroken succession of Baptist churches can be clearly proved; there have been some who think so, and some who think otherwise; but what has that matter to do with this question before us, which reads, "The Methodist Episcopal church at Carrollton, Mo., [that body that worships across the street, the "preacher in charge" of which is before me,] possesses the Scriptural characteristics of a church?"

The question is not, what did Bunyan, of England, or John, of Richmond, or other open-communionists and so-called liberal Baptists think upon the succession of churches less acquainted with historical matters could scarcely be found among the least informed of our ministers, but the question is touching the characteristics of this Methodist Episcopal society in this town. It is not whether John the Baptist gathered and constituted a church himself, which is what Bunyan denied, and what no Baptist on earth ever affirmed, but did John Wesley originate, and devise, and set up, without consulting the divine model, this local Methodist Episcopal society in this place, and is it patterned after the New Testament model?

Now, I will ask my opponent to answer two questions when he gets up, questions fundamental and vital to the settlement of this question:—

1. Will he endorse, and agree to settle this question by the definition of a church given in article thirteen, and the powers of each particular church given in article twelve of his Discipline, to which I have so often called his attention?

2. Will he tell me to what church he belongs, or any presiding-elder or bishop of the Methodist Episcopal church, and if it is to a local society like this in Carrollton?

The answers of these questions invariably and conclusively settle the one before us, i. e., if Eld. Ditzler claims that he or any presiding-elder or Methodist minister in this house, or the bishops of the Methodist Episcopal church do, indeed, belong to any organization that is claimed, by any one, to possess the Scriptural characteristics of a Christian church. I am determined that this last question shall be answered, or the fact that it is not and cannot be shall be known throughout the land. I will advise Eld. Ditzler that he can never conquer a peace nor stop the mouths of Baptists, if he can the Disciples, until he answers this question. I know that he belongs to an Annual Conference, which I know, all Methodists know, and all men should know, is not a Christian church or branch of the same; but, whether he professes to hold actual membership in any other organization, I want him to say, and, to answer loud enough for all to hear: and if he cannot do it why—then what? he can abuse and misrepresent the Baptist denomination, and furiously assail those men, whether historians or editors, authors or writers, who have rendered their memories justly illustrious and dear to every Baptist heart by boldly and faithfully defending Baptist principles and vindicating their history from obscurity and reproach, but he confesses that

he has no church-membership, nor has any other Methodist minister.

While waiting upon him for his arguments, I will present you with my own.

ARGUMENT CONTINUED.

Though, should we grant that Episcopacy, as recognized by the Anglican church, is Scriptural, which Wesley boldly declares it is not, yet Methodist Episcopacy, the wheel-within-a-wheel Episcopacy, is so utterly different from it, it certainly cannot be Scriptural, for nothing like it was ever found in the Scriptures. It was evidently framed for an ignorant membership, as the Episcopal prayer-book was made for an ignorant, prayerless priesthood by men who could write prayers for those who could not pray. Said Dr. Deems, when editor of the *Southern Pulpit*, and his article was copied into the *Nashville Advocate*—

"If we may apply the figure to Methodism, we can very readily see that a government suited to the sooty colliers of England, servants, and the uncultivated, who had grown up amid all the peculiarities of an aristocratic country, might hardly be fit for a Church among whose laymen are presidents and professors in colleges, judges of supreme courts, senators, and men liberalized by professional learning and polite associations. The fact is, John Wesley formed *Societies*; ours is a *Church*. John Wesley did not make government a special study; but being a strong man and a violent Tory, and finding a sect gathering around him to be governed, he seized the reins—he became autocrat; and through his helpers, he governed most ably. It was very natural that when our Church was formed, it should be built somewhat after the model of the 'societies' of Wesley. Is it not too exact a copy, and may it not need mending? Even if Wesley had made government a study, and was by nature superior to the mass he controlled, there are hymns in our Church in this day, as great nativity as Wesley, who have paid much more attention to the science of government. This is said with great deference and much veneration for many things in the character of John Wesley. He was before his times; ours before him."

Joseph Walker, of Dallas county, Ala., wrote this in 1826:—

"I was personally acquainted with Bishop Asbury. I have heard him converse with the Rev. Hope Hull, who was a friend to reform, and I easily collected the information that our Church government was framed chiefly by subjects of Great Britain. Of course I never wondered much that such men should have shaped their code, and made their ecclesiastical laws, according to their own model. But when I consider that nearly all our present preachers are Americans; when I consider how excellent and powerful is the republican spirit which prevails in these United States, and how equal the civil laws under which we live; when I see how carefully our civil and religious liberties are secured to the people of every possible variety of denomination, I am compelled to ask the question. Is not the form of our Church government, and the manner in which it is administered, an open insult to the Constitution of the United States? It surely is; and were it fully investigated and exposed to public view, such a despotic institution would make a bad appearance before the observation of a religious republic."

But, I have said that a hierarchical government like that of Methodism, contradicts the teachings of Christ, and contravenes the genius of Christianity: it rejects the only headship of Christ in and over his church. Paul tells us, by the Holy Spirit, that Christ is head over all things to his church, which is his body. (Eph. i.)

This principle explicitly establishes the theocratic character of the Christian church, and, that in its visible operations it is an executive body only, never a legislative one. It has no power to make, change or abolish the least law for the observance of its members: It can add no rite