

Great Reduction!

To My Brethren in the Ministry: Owing to the excessive hard times in the North, reduced prices for labor and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body, Back and Lung Brace, to furnish 1000 at the low price of \$10.00 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 nigh, 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. Haunling's Body-Brace for the relief of the chest, abdomen, and bowels, cheerfully testify to its being the best instrument we have met with, to furnish all the conditions required in the case. T. F. DALE, M.D. J. N. MORRELL, M.D. J. S. MORRELL, M.D. A. TUNNINGHAM, M.D.

From Members of the Medical Profession in New York, N.Y.:

To Dr. Haunling, Dear Sir:—We, residents of the city of Savannah, have had frequent opportunity of witnessing the effects of your mechanical appliances, especially the Body-Brace, and are convinced that they are more remarkable than those of any other instrument which has ever been used to relieve the pelvis from that unusual pressure of the abdominal organs, which severely excites the bowels, and a relaxation of the muscular system. H. K. BONDROGHIN, M.D. Mayor of the City. C. P. RICH, M.D. J. N. MORRELL, M.D. A. TUNNINGHAM, M.D.

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

Dr. Haunling, Sir:—Having examined your Body-Brace for the relief of the chest, abdomen, and spinal system, 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 in harmony with the natural economy of the body, we also deem it greatly preferable to any other device in use. T. W. BEER, M.D. LEWIS HUGHES, M.D. JOHN H. FLINT, M.D. C. G. GALT, M.D. W. L. ENO, M.D.

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

Dr. L. P. Haunling: Dear Sir:—Permit me to bear to you and the world my humble testimony in behalf of the power and efficacy of your Body-Brace in the treatment of a long list of maladies, to which both sexes are liable, but especially the female. Many of which maladies have long been regarded as the "opprobrious maledictions" of the profession, and might have continued to be so regarded, had it not been for your invaluable discovery. Not long after a six-month's trial of your Brace, in almost every variety of case, I feel the agreeable assurance, that we have in this instrument a sovereign remedy for a large proportion of those heretofore generally incurable diseases, for which all who have hearts to feel for the woes of others, should be profoundly thankful, and to him especially who is the author of so great a blessing. For a long time, or rather since the laws and strictures of the medical system have been well understood, medical men have acknowledged the want of some mechanical agent to act

precisely upon the principle of your brace, but the difficulty has been to construct the proper instrument. Many efforts have been made to supply this want, but without success, not the discovery of your ingenious contrivance; in which the medical profession, as far as I can learn, feel unitedly thankful, and to him especially who is the author of so great a blessing. DANIEL PORTER, M.D.

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

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

All old persons who suffer from weak backs. All who have dull pains and a sense of oppression about the chest with limited or hurried breathing on slight exercise, accompanied by short cough in taking a full inspiration, especially where there is any predisposition to bleed at the lungs. Those who are in confirmed consumption will find great relief to the last moment of life, while 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 dizziness, sinking, or "giddiness," which are materially aggravated by exercise, or the assumption of the erect posture, and which are also attended by a painful and discouraging sense of heaviness, or shaking, in walking or riding.

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

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

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

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

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

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

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

It is the only scientific Shoulder Brace every 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 my 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, two inches below the tips of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for Hernia. Open the truss and fetch it around the body, showing the hip-bones close down to the tip of the hunch bones, then lie down, draw up the feet, care-

fully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels 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 publication of the last twenty years, advertised to the amount of several thousand dollars, and have improved it and made it more durable and adjustable. The Brace with my improvements is made for no other purpose in the United States. Here is the card of the only manufacturer of this Brace.

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

J. R. GRAVES, Sole Manufacturer of the Banding Body Brace, 361 Main St., Memphis, Tenn.

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

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

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

- 1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you fail to get in making up your club.
- 2. Any one selling 10 Braces at \$10 shall receive one for commission.

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

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

J. R. GRAVES.

TESTIMONIALS.

DEAR BRO. GRAVES: You made me a present, some three years ago, of one of Haunling's Lung and Body Braces. I accepted and kept it for three years without wearing it. I remember thinking such things under the head of "bunglery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without being worn out. I have ENJOYED AT EVERY STEP OF INCREASED LABOR, and my physical strength has not taken ten times the price of my Brace now and is compelled to discontinue with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

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

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

FEMALES TESTIFY. Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, I obtained and have been wearing Haunling's Body and Lung Brace, and am satisfied there is no supporter equal to it. I feel confident that those similarly afflicted would be greatly benefited by its use. WILSON, Miss. EUDORA COLE.

A Success.

THE BAPTIST

Hymn and Tune Book.

Seven Shaped Notes.

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

- 1. It is in large, nice type.
- 2. It is on good paper.
- 3. Its hymns are all sound and choice.
- 4. It has the largest collection of choice tunes.
- 5. It has a nice selection of psalm songs.
- 6. It has the sweetest collection of Sunday-school songs, and more so, sweeter than any other book.
- 7. It is cheap, only \$1.25 per copy, \$1.00 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, look 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. It is 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 MACK IN SHAPE AND WEIGHT.

It is Cheaper. Price 85 ct.

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

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

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

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

The Little Seraph.

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

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

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

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

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

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 30, 1876. New Series—Vol. IX. No. 43.

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

The following is Dr. Graves's sixth answer on the above proposition of the Carrollton Board, Carrollton, Mo.

DR. GRAVES'S SIXTH REPLY.

MR. PRESIDENT:—If my opponent can afford to leave the defense of his society, and spend his time upon matters foreign to this question, I have no time to follow him. I once more, with all the emphasis of my language, ask him to meet and answer me these questions, which, if correctly answered, settle this question: 1. Do you claim to be a member of any visible church on earth? If you do, then, 2. Is your membership in any local Methodist Episcopal society like this in Carrollton? or is the membership of any traveling preacher, or of any bishop, in a local society like this, or only in an Annual Conference, which is confessedly no church at all? Once more: Do you endorse the definition of church given in the thirteenth article of your Discipline? While he is deciding whether to answer and how to answer these, I will push rapidly forward my objections in refutation of this proposition.

I have said, that, in this is the very essence of the Papacy; and I now say that pope is but bishop written large. Let me refer you to a historical fact. Before the year 594 no man had ever claimed or worn the title, or exercised the authority of pope; i. e., universal pontiff. Prior to this time every bishop was called *papa*,—in English, father. In this year, John, bishop of Constantinople, sought the supremacy, and assumed the title of universal bishop,—chief minister of all. Gregory, the then bishop and called pope of Rome, addressed to his brother John a letter, which Cardinal Baronius has preserved. In that epistle, he rebukes his arrogance and sin in these forcible words, which I commend to your chief ministers:—

"Gregory, to John, Bishop of Constantinople:—Let your holiness acknowledge that—*Discipulus Dominus dicit, autem nolite vocari rabbi, minus enim Magister vestri est, vos omnes fratres estis, etc.*—our Lord says to his disciples, 'Be not ye called rabbi, for one is your Master, and all ye are brethren. What, therefore, most dear brother, are you, in the terrible examination of the coming Judge, to say, who—*generatus pater in mundo vocari appetit*—desire to be called, not father only, but the general father of the world?"

"Beware of the sinful suggestions of the wicked. Offenses must indeed come, but wo to that man by whom the offense cometh. Behold, the church is rent by this wicked world of pride; the hearts of the brethren are offended. Have you forgotten what truth saith? 'Whoso exalteth himself above the brethren who believe in me, it were better for him that a millstone were hanged about his neck, and he plunged into the depth of the sea.'"

"I beg, I entreat, and I beseech, with all possible suavity, that your brotherhood resist all these flatterers who offer you this name of error, and that you refuse to be designated by so foolish and so proud an appellation."

Perpende, homo quia in hac presumptione patris tui turbatus es, etc.—Consider, I entreat you, that by this rash presumption is the peace of the whole church disturbed, and the grace poured out in common upon all contradicted: in which you can increase only in proportion as you care fully decrease in self-esteem, and become the greater the more you restrain yourself from this name of proud and foolish usurpation.

"Were not, as your brotherhood knows, my predecessors in this apostolic see, which I now serve by God's providence, called by the council of Chalcedon to this offered honor? but none of them would ever allow himself to be named by

such a title—none snatched at this rash name, lest if he should seize on this singular glory of the pontificate, he should seem to deny it to all his brethren.

"*Sed omnia que predicta sunt flagit; rex superbiae prape est, et quod dicit nefas est, sacerdotum est preparatus exilus (vel exortus ei), qui ecclesie militat etiam in—* But all things which are foretold are come to pass; the king of pride approaches, and O, horrid to tell! the going forth of (or the army of the priests) is ready for him, who fight with the neck of pride, though appointed to lead to humility."—Lib. iv. ep. 38.

Gregory also addressed a letter to the Emperor Mauritius, and the empress, from which I will read one sentence:

"To the Emperor Mauritius and the Empress:—Now this brother by a CHRIST MIRROR NEVER MENTION KNOWN, contrary to the precepts of the gospel, and to the decrees of the canons, usurping a new name, glorying in new and profane titles, which blasphemy he far from every Christian heart, would be called universal bishop; but in this his pride what doth he but show the time of antichrist approaches, because he imitates him who, despising his brother angels, would rise to a height peculiar to himself, that he might be subject to none. When he who is called universal falls, the church that hath consented to that profane name hath rushed headlong from its state; but far be that blasphemous name from the hearts of Christians. To consent to that wicked word universal is nothing else but to destroy the faith."—Lib. iv. ep. 38.

Then, according to Pope Gregory, it was antichristian, blasphemous and diabolical for any bishop to assume the title of supreme head, and heresy and a losing of the FAITH for any one to acknowledge it, and that all should strive against it to death: hence, from this pope's testimony, it is pretty evident that St. Peter had nothing to do with it. Yet, in a few years, in 606, his own successor, Boniface III., by the aid of the Emperor Phocas, took this very title, which Gregory called execrable. Thus has a pope of Rome, with great point and accuracy, more than twelve hundred years ago, marked the distinct character of the Man of Sin, the son of perdition, as being a Christian bishop with an army of inferior ministers, or priests, taking to himself, in his pride, the title universal or sovereign pontiff, that is, antichrist; and an Episcopal bishop of the third order is none the less so.

This will interest many as to the origin and the exact date of the birth of the first Roman pontiff,—the birth of the Romish Catholic church, begotten by the command of Phocas A. D. 606, and born as the seven-headed and ten-horned beast of Revelation A. D. 610, to continue twelve hundred and sixty years as a civil and temporal power, and consequently, expired January 1st, 1870, from which hour the Papacy has had no power to put to death, punish with the sword, or hurt the bodies of its people; but I have sometimes thought that Methodism may possibly be symbolized by the two-horned beast that came up out of the earth, having the face and horns of a lamb, but speaking like a dragon.

I urge, as a fundamental and vital objection to this local Methodist Episcopal society and the whole system of Methodism, of which it is a part, being a church of Christ or any branch of it,—

IX. BECAUSE ITS DOCTRINES, AS SET FORTH IN ITS DISCIPLINE, IN THE WORKS OF WESLEY, AND, IN ITS STANDARD PUBLICATIONS, ARE BOTH UNSCRIPTURAL AND SUBVERSIVE OF

CHRIST'S CHURCH, AND OF CHRISTIANITY, AND PUT IN PERIL THE SOULS OF ALL WHO BELIEVE THEM.

The first question is, where are we to learn what the doctrines of the Methodist Episcopal church are,—the doctrines that this local Methodist Episcopal society in Carrollton must hold and teach, and what every member, whether an exhorter, deacon, elder, presiding-elder or bishop, has solemnly obligated himself to hold and teach?

If you will refer to the manual I hold in my hands, put forth by Bishop McTyeire at the request of the General Conference, and endorsed by it, you will learn that it is, not only from the articles of religion and discipline, but from all the standard theological books published by the Book Concern,—Adam Clarke, H. Watson, but, in particular, Wesley's works, as well as the Methodist hymn-book.

Now, observe it matters not a hair's weight what Eld. Ditzler may say, he does or does not believe touching this or that doctrine, but what is the doctrine of his church as set forth in these works? If he affirms that he does not believe them, and stands before you and opposes them, then it is clear, unless he has obtained from his Conference and chief ministers,—his ecclesiastical masters, a dispensation, an indulgence of some sort, absolving him from the force of his oath, he stands before you in the light of a minister who has sworn to believe, to hold, and to teach, and by his priestly ministrations and religious example, he does teach, that which he at heart does not believe, but publicly opposes! and if he, to excite your prejudices, should put up the cry of persecution, because I develop the unscriptural doctrines contained in these standards, you know it will be both dishonorable and cowardly. I open the Discipline and read article II.:

"The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."—Methodist Discipline, art. II. p. 10.

This teaches that the Second Person of the Trinity, took upon or united himself a perfect man, having a human soul as well as body, in the act of incarnation, and, that this perfect man was so joined to him as never to be divided, and therefore, the Second Person in heaven to-day is a duality, a compound being; a man and a God, and is called Christ, and this being is and will be the object of worship forever. A perfect human being is thus apotheosized and idolized! The Papists have incorporated Mary, a perfect woman, with the Godhead, making four persons; and Methodists have thus incorporated a perfect man with the Trinity, and this being is and will be the charge of idolatry; I see not why the latter is not: I would as soon worship a perfect woman as a perfect man.

That Christ suffered and died to "reconcile the Father to us," is quite as erudite, to my mind, as Eld. Ditzler's teaching, that the covenant of redemption was made with Abraham and, Christ became surety to Abraham that his Father would fulfill his part of the covenant. The sacred Scriptures teach, that, "All things are of God, who hath reconciled to us himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the

world unto himself, not counting the riches of God's grace as exhausted, but being rich in mercy, he hath forgiven us all our iniquities, imputing to us righteousness of his own gift, by the redemption that is in Christ Jesus, who hath given himself for us, that he might purify to himself a peculiar people, zealous of good works."—Eph. i. 7.

"Phocas irrita Cirneo Episcopo Constantino-politano a judicavit utramque Romanam Pontificem Romanam pontificem, being incensed against Ciriacus, bishop of Constantinople, who had assumed the title, granted the title sovereign pontiff to the Roman bishop."—Baronius An. A. D. 606.

world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

I open to article xvi. of the Discipline and read: "Sacraments ordained of Christ are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will towards us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

From this I learn, that, both baptism and the Lord's supper are sacraments. This is a theological term, and signifies a rite that not only creates or brings into special and spiritual relations to Christ, but ratifies them also; universally, among ritualists, it is used to denote a means of grace, of converting, regenerating, justifying or confirming grace. In this article, it is said to be a rite by which "God doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

The first work accomplished by the Holy Spirit upon a sinner dead in sins is to quicken him, and so enable him to exercise faith, etc. Baptism, then, according to this article is held and taught as the appointed means of regeneration, so that, we may not expect the effect without the means. Wesley thus explains a sacrament: "The parts of a sacrament are two; the one, an outward and sensible sign; the other, an inward and spiritual grace, thereby signified."

I open the Ritual for the baptism of infants, and read: "Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Savior Christ saith, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.'"

I understand this to teach, from the context, and, from the explanation Wesley gives us, that no one can enter heaven or be saved without baptism. Wesley explains this in his Treatise on Baptism thus: "By baptism, we who were 'by nature children of wrath,' are made the children of God. And this regeneration which our Church in so many places ascribes to baptism is more than barely being admitted into the Church, though commonly connected therewith; being 'grafted into the body of Christ's Church; we are made the children of God by adoption and grace.' This is grounded on the plain words of our Lord, 'Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' John iii. 5. By water then, as a means, the water of baptism, we are regenerated or born again; whence it is also called by the Apostle, 'the washing of regeneration.' Our Church therefore ascribes no greater virtue to baptism than Christ himself has done. Nor does she ascribe it to the outward washing, but to the inward grace, which, added thereto, makes it a sacrament. Herein a principle of grace is infused, which will not so wholly taken away, unless we quench the Holy Spirit of God by long continued wickedness."

I now read the rest of the exhortation: "I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and made a lively member of the same."

I understand from this that the infant is recognized as a depraved being, dead to spiritual things, and that God is besought to confer on it in and by the act of baptism, three things, 1. Regeneration of heart; 2. Quickening and make it alive from the dead; 3. Receive it into the church visible. Eld. Ditzler says invisible, then, of course, the prayer is to regenerate and sanctify it; for no unregenerate infant or adult was ever a member of that ideal church in the estimation of any one. I now read the first prayer: "Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon this child: wash him and sanctify him with the Holy Ghost; that he, being delivered from thy wrath, may be received into the ark of Christ's Church."

This certainly teaches three things, 1. That every infant baptized by this office is regarded not as an innocent being as Eld. Ditzler teaches, but as a depraved sinner, since it is under the wrath of God, from which the Disciplinary ministers pray that infants may be delivered; 2. In the act of baptism as the means, the infant may be

washed and sanctified by the Holy Spirit; 3. That, by the act, it is received into Christ's church, and made a member of the same. If more proof of this is wanted, I will read two more petitions:—

"O merciful God, grant that the old Adam in this child may be so buried that the new man may be raised up in him. Amen."

"Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him. Amen."

"Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God."

"Reverend, we beseech thee, the supplications of thy congregation; and grant that this child, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. Amen."

It is evident that the church that first used this ritual as a general practice immersed its members, infants as well as adults. These petitions most certainly teach that the carnal nature, with its affections, can be and is destroyed in the act of baptism, and that the unconscious infant can be by the act, endued with heavenly virtues, and in the act receive the fullness of God's grace, and be introduced for they could not remain where they were not placed into the number of God's faithful and elect children, and such are never lost, so admits Dr. Hulse in his article on the Salvation of God's Elect.

Now, to be certain that I do not misinterpret the ritual when I say it teaches that baptism is recognized in it as the means of grace and salvation to the infant, so that, without it, there is no promise of heaven to it, I will turn to the explanation of this ritual, and, of the doctrine of baptism as held by this society in Carrollton, and of Methodists North and South, by the man who prepared it for his church, John Wesley; his writings and views are endorsed as the standard doctrines of the Methodist Episcopal church.

I will quote from a book titled Doctrinal Tracts issued by the Methodist Book Concern, North, and, the edition issued prior to 1861. I do this for special reasons. Many of these extracts which I shall read have been quoted by me in the paper I edit, THE BAPTIST, and used by our ministers when objecting to the doctrines of Methodists; and, since 1861, the leaders have taught their people to deny that they were in the Doctrinal Tracts, and are wont to produce the issues since 1861 to prove it. I shall therefore read from the unchanged edition, and let Eld. Ditzler here deny that what I read was ever in the Doctrinal Tracts; and, if he does not, his silence will disprove the statements of thousands of his people concerning this matter. I read from the Doctrinal Tracts, because Eld. Ditzler has published all over the Southwest, and openly stated in this debate (on the Lord's supper) that Wesley never wrote this treatise, and that, it was inserted in the editions prior to 1861 by mistake or under the impression that it was Wesley's.

Well, if anybody ought to know Wesley's writings and sentiments, surely the learned editors of Wesley's Life and Works, and, the editors of the works issued by the Book Concern, ought. They stated in the edition of 1832 that this treatise is John Wesley's; and, the Book Concern published it for forty-three years as John Wesley's treatise, and, of course, for this length of time, it was endorsed as the faith of Methodists. In the new edition of 1861, they say they substituted another article for Mr. Wesley's treatise, thus endorsing it as Wesley's. I now open Mr. Wesley's Works, vol. vi. p. 12, and, I find this entire treatise, word for word! Will Eld. Ditzler now persist in saying that it is not Mr. Wesley's work? Now, what does the church, through him, teach are the benefits infants receive in baptism?

"What are the benefits we receive by baptism is the next point to be considered. [And the first of these is: the washing away of the guilt of original sin by the application of the merits of Christ's Adam's sin, and that all sin deserves external misery was the unanimous sense of the ancient Church, as it is expressed in the Ninth Article of our own. And the Scripture plainly asserts that we were 'shaven in iniquity, and in sin did our mother conceive us; that we were all by nature children of wrath, and dead in trespasses and

iniquity; that 'in Adam all die;' that 'by one man's disobedience all were made sinners;' that 'by one man sin entered into the world, and death by sin; which came upon all men, because all sinned;' This plainly includes infants; for they too die; therefore they have sinned; but not by actual sin; therefore by original; else what need have they of the death of Christ? else what need have they from Adam to Moses, even over those who had not sinned actually 'according to the similitude of Adam's transgression.' This, which can relate to infants only, is a clear proof that the whole race of mankind are obnoxious both to the guilt and punishment of Adam's transgression. That as by the offence of one, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men, to justification of life.' And the virtue of this free gift, the merits of Christ's life and death, are applied to us in baptism. He gave himself for the church, that he might sanctify and cleanse it with the washing of water by the word, Eph. v. 25, 26, namely, in baptism. Agreeably to this, our church prays in the baptismal office, that the person to be baptized may be washed and sanctified by the Holy Ghost, and, being delivered from God's wrath, receive remission of sins, and enjoy the everlasting benefit of his heavenly washing; and declare in the rubric at the end of the office, 'It is certain by God's word, that children who are baptized dying before they commit actual sin are saved.' Wesley's Works vol. vi. p. 11.

But Eld. Ditzler has maintained that infants are born "innocent," fit for heaven, and therefore are entitled to baptism.

By baptism we are admitted into the church, and consequently made members of Christ's church.

In the ordinary way there is no other means of entering into the church or into heaven."

But Eld. Ditzler says infants are born into the church.

By baptism, we who were 'by nature children of wrath,' are made the children of God. And this regeneration which our Church in so many places ascribes to baptism is more than barely being admitted into the Church, though commonly connected therewith; being 'grafted into the body of Christ's Church; we are made the children of God by adoption and grace.' This is grounded on the plain words of our Lord, 'Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God.' John iii. 5. By water then, as a means, the water of baptism, we are regenerated or born again; whence it is also called by the Apostle, 'the washing of regeneration.' Our Church therefore ascribes no greater virtue to baptism than Christ himself has done. Nor does she ascribe it to the outward washing, but to the inward grace, which, added thereto, makes it a sacrament. Herein a principle of grace is infused, which will not so wholly taken away, unless we quench the Holy Spirit of God by long continued wickedness."

"A man may possibly be 'born of water,' and yet not be 'born of the Spirit.' There may sometimes be the outward sign, where there is not the inward grace. I do not now speak with regard to infants; it is certain our church supposes, that all who are baptized in their infancy, are at the same time born again; and it is allowed that the whole office for the baptism of infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants. For neither can we comprehend how it is wrought in a person of riper years."—Wesley's Work, vol. i. p. 465.

Can any one doubt that the Methodist Episcopal church holds and teaches that baptism is the means of Salvation to infants, and that in the "ordinary way" none can be saved without it; and who knows of an extraordinary way? I will ask my opponent whose church teaches the damnation of unconscious infants? The necessity of baptism to salvation which Baptists never held, originated the idea of the necessity of infant baptism and the practice this day is continued for the self-same reasons that it confers some needed Spiritual grace or benefit or that it makes the salvation of the infant more certain at least.

I open a book here entitled Morris's Sermons—published by the Book Concern North. The author is a Bishop of the Methodist Episcopal church (if not dead).

"All infants need the thing which baptism represents—namely, the purification of their nature by the grace of God. To charge my congregation with denying this, would be to charge them with being Deists; and we will lose no time in proving now what all Christians allow to be true—the depravity of human nature."

exempts of grace, why deprive them of baptism, the initiating ordinance under that covenant, DENYING THE TRUE CHRISTIAN CIRCUMCISTION."

"Infants were members under that Gospel covenant by circumcision, so they should be now by baptism, which Paul calls the circumcision of Christ."—Morris's Sermons, p. 245.

He states here that baptism is the "true circumcision," the circumcision of Christ, which every Christian knows is the regeneration of the heart. Infants, he says, need this to fit them for heaven, and therefore they should be baptized, because it is the only appointed means to obtain it, says Mr. Wesley.

Now, let us examine the ritual for the baptism of adults. We find throughout, the self-same expressions as in the office for infants, and of course they mean the same thing as explained by Wesley. The whole office proceeds upon the fact that every adult baptized by the Methodist Episcopal church is a sinner unregenerate, and comes to baptism to be released from his sins and to receive regeneration of heart in the act:

"Then the minister shall speak to the person to be baptized on this wise: Well-beloved, who are come hither, desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus would vouchsafe to receive ye, and bless you, TO RELEASE YOU OF YOUR SINS, TO GIVE YOU THE KINGDOM OF HEAVEN, AND everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform."

The office does not recognize or admit the idea that they are already Christians saved, pardoned, or regenerate, or can be without baptism. There is no ceremony or prayer for the baptism of a believer, of a recognized regenerate person, in the Discipline! Therefore, Christian baptism is unknown in the Methodist Episcopal church. Every one baptized by Methodist ministers must be baptized as a confessedly unregenerate sinner, to receive the grace of remission, regeneration and salvation! I refer you to Wesley's explanation of its nature and benefits.

I now open the hymn books of the two divisions of Methodism, and examine the hymns on baptism. In the Northern book, besides the invocation, there are nine hymns, eight are for infants, and one that may be used for infants or adults, but each teach the self-same doctrine—baptismal efficacy, spiritual regeneration effected by baptism as a sacrament!—that it is the seal that imparts and ratifies the benefits of the covenant of grace. I will give you one, found in both, No. 280:

"Father, in these reveal thy Son; In these, for whom we seek thy face, The hidden mystery make known, The inward, pure, baptizing grace."

"Jesus, with us thou always art; Effectual make the sacred sign; The gift unspeakable impart, And bless the ordinance divine."

"Eternal Spirit, from on high, Baptizer of our spirits thou, The sacramental seal apply, And witness with the water now."

Thus have we seen that the statement of Mr. Wesley is true, that the whole office for baptism in the Methodist Episcopal society proceeds upon the supposition that in the "ordinary way," i. e., so far as the Scriptures reveal it, no one can be born again, unless by baptism as a means, and that it is the doctrine of the Methodist Episcopal society that every infant is certainly born again in its baptism, and that without it in the "ordinary way" they are lost, and that in the ordinary way all adults are born again in baptism,—the teachings of the ritual suppose it,—though to this there may be exceptions.

These being the well known doctrines of Methodism, we can understand why they do not restrict baptism to the infants of believing parents, or to professed believers in Christ, but urge it upon all classes, young and old men, without any conditions save a professed desire "to fee the wrath to come."

We can also understand why they place pardon of sin and regeneration after baptism, and thus strike hands with Campbellites or Disciples. I read a paragraph here from the sermons of Bishop Morris:

"11. True penitents are proper subjects of baptism."

"1. Baptism is one of the means of Grace; and, therefore, suitable for penitents, who need all the help they can get. So Peter understood it, as it appears from the advice he gave those who were smitten under his preaching: 'Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?' Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.' Here, Acts ii. 37, 38, we can but mark the difference between the system of some Calvinistic teachers, and that of the Gospel. Their system is, 1. Conversion, 2. Repentance, 3. Pardon, and, lastly, baptism. But Peter's argument is, 1. Repentance, 2. Baptism, 3. Pardon, and, 4. The witness of the Spirit."—Morris's Sermons, p. 244.

It will not do for Eld. Ditzler to storm over this matter, and charge me with attributing doctrines to his society that I know it does not hold or teach. I have not done so. I do know that this is the teaching and practice of his church teaching baptism, and it is not the obsolete, but the present doctrine and teachings of his Conference. To further prove my assertion, I will read an article from the pen of Dr. Hendrickson, of Jackson, Tenn., that appeared in the last volume of my paper, published in the city of Memphis, and his statement has not been challenged by any Methodist Advocate or authority:

"Professing Regeneration Before Baptism an Evil. We were annoyed to find the declaration in one of the official reports published by the last Memphis Conference, in the Methodist Advocate of Memphis. We were so accustomed to read in the New Testament of persons professing faith or regeneration before baptism, that the evil of such a profession never occurred to us before. I then knew that Baptists, from the days of John the Baptist until now, had always required a profession of regeneration before baptism, and had never been conscious of any evil from this course. We could but wonder at the declaration of the Methodist Conference. We knew that the creed of this powerful denomination was rather strong on baptismal regeneration, and we knew also that their mode of administering baptism (sprinkling) was more of administering baptism, and we had been fully committed to this doctrine, and we had been led to hope that their practice was better than their creed. But in this official document in this report on the state of religion, written by an able committee, and adopted at our meeting were groundless. They declaim against 'regeneration before baptism,' and in this are directly at variance with the word of God. On this subject, as well as many others, Methodists and Baptists are as widely separated as the poles."

We quote from the Conference document, published, we think, in December last, that our readers may see what ground our Methodist friends are occupying on the question of regeneration: "Baptism, too, has been unnecessarily deferred, not only in the case of children, but sometimes postponed to an indefinite period in the case of adults. The practice of requiring a public profession of regeneration before baptism has resulted in evil, and that the design of the sacrament is perverted and the people encouraged to expect the divine blessing without the use of means. We call attention to these evils, that we may diligently seek to remove them."

"Let this suffice. 'The profession of regeneration before baptism perverts the design of the sacrament, inasmuch as it encourages the people to expect the blessing of regeneration without the use of means; that is, without baptism. What more can Rome say? Blood will tell. Daughter, mother, grand-mother; there is a family likeness.' I therefore restate my objection on this point. The Methodist Episcopal society in Carrollton lacks an essential and vital characteristic of a Scriptural church, in that it is without a Scriptural baptism, and by its teachings perverts and subverts the form, design, and intent of the ordinance, making it the means of regeneration, and thereby imperiling the souls of men.—Time out."

[Mr. President:—I will take fifteen minutes to put in all my new matter, and you can allow the same to my opponent, or take it from my next speech, according to our understanding.] It is evident, therefore, that Baptist churches can in no way endorse or approve what Methodists call "baptism," though administered by immersion, since it is not only administered by an organization that is not a church, and therefore has no authority, and by ministers unbaptized and unauthorized, but because the sign with which it is administered is both unscriptural and pernicious.

Methodism is without Scriptural baptism. But I furthermore charge under this head, that the teachings of the Methodist Episcopal society, in connection with the Lord's supper, are both unscriptural and of pernicious tendency.

1. The Lord's supper is held and practiced by Methodists as a "sacrament," in the sense that Wesley explains baptism to be one; that to the outward act there is an inward grace added, and that this grace is "converting," "regenerating," "justifying" grace, and therefore her ministers offer it to and urge its observance upon the unregenerate, in order to secure these graces. "To prove that this is the standard doctrine of Methodism I quote from Wesley's Works; vol. ii. pp. 188-189: "Heb. 25.—From these words, 'All Scripture is given by inspiration of God,' I took occasion to speak of the ordinances of God, as they are means of Grace."

"Although this expression of our church, 'means of grace,' be not found in the Scripture; yet, if the sense of it undeniably is, to avail at the term is a mere strife of words. "But the sense of it is undeniably found in the Scripture. For God hath in Scripture ordained prayer, reading or hearing, and the receiving the Lord's supper, as the ordinary means of conveying his grace to man. "27.—I preached on 'Do this in remembrance of us.' "In the ancient church, every one who was baptized communicated daily. So in the Acts we read, 'they continued daily in the breaking of bread and in prayer.' "But in later times many have affirmed that the Lord's supper is not a converting, but a confirming ordinance. "Among us it has been diligently taught, that none but those who are converted, who have received the Holy Ghost, who are believers in this sense, ought to communicate. "But experience shows the gross falsehood of that assertion, that the Lord's supper is not a converting ordinance. Ye are the witnesses. For many now present know, the very beginning of your conversion to God (perhaps, in some, the first deep conviction), was wrought at the Lord's supper. Now, one single instance of this kind overthrows the whole assertion. "The falsehood of the other assertion appears, both from the Scripture precept and example. Our Lord commanded those very men who were then unconverted, who had not received the Holy Ghost, who (in the full sense of the word) were not believers, to do this 'in remembrance of me.' Here the precept is clear. And to these he delivered the elements with his own hands. Here is example equally indisputable. "28.—I showed at large, 1. That the Lord's supper was ordained by Jesus, to be a means of conveying to men either preventing, or justifying, or sanctifying grace, according to their several necessities. 2. That the persons for whom it was ordained, are all those who God, either to restrain them from sin, or to show their sins forgiven, or to renew their souls in his table, not to give him anything, but to receive whatever he sees best for us, there is no previous preparation indispensably necessary, but a desire to receive whatsoever he pleases to give. And, 4. That no fitness is required at the time of communicating, but a sense of our state, of our utter sinfulness, and helplessness; every one who knows he is fit for hell, being just fit to come to Christ, in this as all other ways of his appointment."

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That this is the accepted and approved present doctrine of Methodism I will read to you from a little book I hold in my hand, recently published, and now circulated over the land, entitled "Wesleyana," in which will be found all I have read from Wesley, and much more:

"And that this is also an ordinary, stated means of receiving the grace of God, is evident from these words of the apostle which occur in the preceding chapter: 'The cup of blessing which we bless, is it not the communion [or communication] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?' (1 Cor. x. 16.) Is not the eating of that bread, and the drinking of that cup, the outward, visible means whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Ghost, which were purchased by the body of Christ once broken, and the blood of Christ once shed for us? Let all, therefore, who truly desire the grace of God, eat of that bread, and drink of that cup."—Sermons, vol. i. p. 142.

"The grace of God given herein confirms to us the pardon of our sins, and enables us to leave them. "If, therefore, we have any regard for the plain command of Christ, if we desire the pardon of our sins, if we wish for strength to believe, to love, and obey God, then we should neglect no opportunity of receiving the Lord's supper; then

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We must never turn our backs on the feast which our Lord has spread for us. We must neglect no occasion which the good providence of God affords us for this purpose."—Wesleyana, pp. 248, 249.

The falsity of the assertion that Christ commanded all men to partake, is evident from the fact that he addressed the command to his disciples alone, and they constituted his church, they were baptized believers. Also of the language of Paul to the Corinthians, so perverted by Methodists and the advocates of an open table: "Let a man examine himself and so let him eat." This was addressed to the church-members, professed believers and the baptized, and not to the world, — the unbaptized or unconverted.

I could multiply proofs for hours, but these will be sufficient to convince all fair minded persons that I do not misrepresent the teachings of the Methodist Episcopal church. Then all who are familiar with the practice of Methodist preachers know that nothing is more common all over the land than for presiding elders at their communion seasons to urge the unconverted to come and eat as a "means of grace," a means of securing converting grace and the pardon of sin. It will be folly for Eld. Ditzler to deny it, for the testimony of thousands will confirm the truth of what I say.

How can Baptists even of the loosest sort, how can Presbyterians commune with Methodists and thus recognize and approve these teachings as Scriptural? The rite observed by them is not the Lord's supper but a perversion of it, and Methodist Societies, therefore, have not this ordinance and lack this Scriptural characteristic, i. e., the Lord's supper.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor
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WAY-MARKS.

WE should not take the advice of the ticket agent in Memphis were we to visit Missouri and take the Cairo instead of the Iron Mountain road, for we should prefer, many times, to change cars in the depot at Columbus under cover than on the banks of the Mississippi river, and then walk down from the cars to the steam-boat in a rain-storm through mud of unmeasured depth. This we say for the benefit of travelers, and especially ladies.

The crops from Memphis to St. Louis were unusually good, full and fine; travel very light; the time by the Cairo and Short Line twenty-four hours; the accommodations at the union depot in all respects all that could be desired. You can get as good a dinner for fifty cents as a hungry or a fastidious man need want. Railroads are yearly studying more and more the convenience of the traveler, of which the great bridge and the union depot are proof, as are all the minor agreeable conveniences on board the cars, of which, as yet, England nor France know or care nothing. A passenger might be dying of thirst in those countries, and yet, locked in his six-seated coach, not a drop of water can he get on board the train—the life-long day; nor, strange to say, is there a saloon for man or woman.

We left on the morning train full two hours late, seeing no face in St. Louis that we knew. The fruit crop, as with us, is quite a general failure: a fair crop of some varieties of apples. The corn-fields, as seen from the car-windows, indicated but a third of a yield, while there were thousands of acres wholly given up to the grass, owing to the unusually wet season. The soil of Missouri cannot stand water nor drouth like that of Tennessee or Kentucky. Owing to the impervious hard sand immediately underlying the soil, it will not allow the water to drain off, and, holding the water, drowns out the crop, while, under a long drouth, the surface soil is kiln-dried through like ashes, and the crop is burnt up. Tennesseans need not envy Missourians.

Floods of water had fallen, and such cloud-bursts had fallen upon a part of the road over which our train ran. The morning papers were full of a terrible disaster which happened the day or day but one before near Salisbury, where the road bed, near no running stream or even culvert, had been washed away. The whole train was overturned, and five persons drowned in the sleeper, among whom were Mr. Tusseg, treasurer of the road, and his two children, and Mr. Elliott, who was sleeping on an upper berth, the door of which fell shut and clamped locked, and thus, he was both suffocated and drowned. His cries were heard, but no one went to his rescue; most horrible death! We advise all to keep out of an upper berth in a sleeper.

In a few hours we passed by first a freight train overturned, which was about a mile this side of the passenger train, where, had the passenger train escaped the other place, it would only have gone farther to fare worse, for overturning here, all on board would have been drowned without question, and then the before-mentioned passenger train. With great circumspection and slackening of speed, our train crept over the partially repaired road, and then we swept on again.

At Centralia we were joined by Dr. Ford, editor of the *Christian Repository*, who had but just returned from England and Paris, greatly improved in health, and conversation also, for he regaled the balance of the journey, now becoming wearisome, by graphic descriptions of what he had seen and heard abroad. He will be tempted doubtless, like all our traveled orators, to vary his speeches and interlard his sermons with "when I was in England or Paris or Rome," as the case may be; "the other day I stood beneath the shadows of St. Peter's or St. Paul's," making it sure in every sermon and speech and conversation to let it be known that he has been where his hearers never have; but doubtless his good sense will keep him from it; possibly the weakness will prevail over him. But the account of his travels was to us interesting, and, as he will give them in full to the readers of the *Repository*, we advise all who can to subscribe for it at once, and get all the facts he gathered. He purchased a large collection of wood-cuts of remarkable places and persons, and, with these, he will illustrate his pages. The next twelve numbers of the *Repository* will be more than ever interesting and valuable, and worthy of binding for the library. One related fact interested us more than all the rest: it was—

THE VINDICATION OF JONES'S HISTORY— from the misrepresentations of Pedobaptist historians, writers and debaters; and, as they will be repeated hereafter, as in the past, all our ministers and writers should be familiar with them. We give a brief history of them from Ray's Baptist Succession, which should be in every Baptist's library.

THE CHARGE OF DR. MILLER AND RICE AGAINST JONES, THE HISTORIAN.

"Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matt. v. 11, 12.)

"It was foretold by Christ and the apostles, that the faithful witnesses of Jesus should be accounted the filth and off-scouring of the world. Christ and the apostles were slandered and cruelly persecuted. The ancient Waldenses were misrepresented and persecuted by the doctors of the Catholic Church. And it need not be a matter of surprise that the Presbyterian D.D.'s, descendants of the Catholic Church, should misrepresent and

slander a Baptist historian. As these learned dignitaries of Presbyterianism have assailed the character of William Jones, the Baptist historian, charging him with fabrication and falsehood, it becomes us to pause and examine the grounds of these fearful accusations.

"Dr. Miller, in his letter to Mr. Waller, which is published in the 'Sketches of Church History,' says: 'That Mr. Jones has carefully examined all the evidences of this fact (infant baptism) from forgers.' (S. B. Review, 1860, p. 111.) And Dr. Rice makes his charge against Mr. Jones as follows: 'I have another interesting portion of history, which I will present for your consideration, claimed the Waldenses and Antipaedobaptists, those witnesses for God and the truth, in the dark ages when Christianity seemed almost lost from the earth as Anti-paedobaptists. This claim is supported by Mr. Jones, the Baptist historian, of whose history Mr. Campbell has spoken in the highest terms; yet, in his account of the Waldenses, though quoting avowedly from Perrin's history, he left out everything that sponged at the original document.' (Deb. With Camp, p. 24.)

Dr. Rice bases this charge upon the discrepancy in the accounts of Paul Perrin and Adam Jones, King of France, concerning the Waldenses. Mr. Rice took it for granted that Mr. Jones pretended to quote Perrin, and left out the charge which Perrin inserts concerning infant baptism. But, as will be seen, Mr. Jones does not profess to quote Perrin; he says, 'quoted by Perrin.' So, the question of veracity between Perrin and Jones must be settled by reference to the original document, the report to Louis. We will now proceed to introduce the conflicting account of Perrin and Jones, upon which Miller and Rice rely to convict Jones of falsehood. Mr. Perrin says: 'King Louis XII., of France, having received information from the enemies of the Waldenses, dwelling in Provence, of several heinous crimes which they fathered upon them, sent to the place Adam Fumez, Master of Requests, and a Sorbonist doctor, called Perrin, who was his confessor, to make inquiry into the matter. They visited all their parishes and temples, and examined there any images, or sign of the ornaments belonging to the mass or ceremonies of the Romish Church; much less could they discover any of those crimes with which they were charged. But rather that they kept the Sabbath duly, caused their children to be baptized according to the primitive church, taught them the articles of the Christian faith, and the commandments of God. The King having heard the report of the said commissioners, said, with an oath, that they were better men than himself or his people.' (Per. Hist. Wald. and Abbig., p. 26.)

"Mr. Jones says: 'Louis the XII., King of France, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of Sorbonne, who was confessor to his majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, and inspected their places of worship, but that they had found no images, nor sign of the ornaments belonging to the mass, nor any of the ceremonies of the Romish Church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith, and the commandments of God. The King having heard the report of his commissioners, said, with an oath, that they were better men than himself or his people.' (Jones's Ch. His., p. 26.)

"In regard to this difference between the historians Perrin and Jones, Dr. Rice remarks: 'Here Mr. Jones, when he came to infant baptism, wholly omitted it; and instead of saying, as did the author he quoted, "causing their children to be baptized," he says, "observing the ordinance of baptism according to the primitive church"! This, the Waldenses are proved to be Anti-paedobaptists, by concealing their testimony. A more glaring falsification of history, I never saw.' (Camp. and Rice's Debate, p. 46.)

"A writer in the *Southern Baptist Review* says: 'Here, then, we have the standing charge of falsification and forgery, first made against Mr. Jones by Dr. Miller, then reiterated and attempted to be proved by Mr. Rice, both eminent Presbyterian divines. But it happens that there is a slight mistake in the statements of these gentlemen, which, being discovered, will materially relieve Mr. Jones from the "undesirable" position in which he is placed as a historian.' The mistake is this: Mr. Jones does not quote Perrin, as is alleged, but the same authority which Perrin quotes. "The authority," says Elder Waller, "which Perrin quotes is Vesembecus' Oration respecting the Waldenses. Jones refers to the same authority—Vesembecus' Oration on the Waldenses, in Perrin, chap. V. He does not say, as quoted from Perrin. He evidently looks beyond Perrin, and draws his authority from the

source. To impeach Jones, therefore, and to discredit him as a historian, appeal must be made to the original authority—the authority on which he and Perrin both rely; to the Oration of Vesembecus." This, Mr. Rice did not do, consequently, made his charge at random, and affronted concerning that of which he knew nothing. He would have found that Jones was right and Perrin wrong.' (S. B. Rev., 1860, vol. V., p. 113.)

"That part of the oration of Vesembecus concerning which this controversy has arisen, is found in the celebrated discussion between Pope and Maguire, held in Dublin, Ireland, in the year 1857. Mr. Pope was an Episcopalian, and could have no partiality for the Baptist side of this controversy. In fact, this discussion occurred before the charge was made against Mr. Jones. It will be found by the examination of the Latin, from the report of the commissioners to King Louis, that Jones is correct, and the modern translations of Perrin wrong. It is my opinion that, if we could procure the original of Perrin's history in the French language, we would find that there is no discrepancy between Perrin and Jones. It is possible that the error has crept into the modern translations of Perrin. Mr. Pope, in his debate with Maguire, a Romish priest, gives the circumstances of the commission to the Waldenses, with the report in Latin, and the translation, as follows: 'When some cardinals and prelates accused the Waldenses in Merindol and Cribiers of grievous crimes, and urged Louis XII. to root them out, the Waldenses, having notice thereof, sent their deputies to his majesty to declare their innocence. The prelates were instant upon the king not to give them any audience; but the king answered, that if he were to make war against the Turk, he would previously hear him. The king accordingly sent Adam Fumez, his Master of Requests, and Doctor Perrin, his confessor, to search and inquire both into their life and religion. The commissioners visited those places, and upon their return reported to the king the result of their examination:—viz: "That men were baptized; the articles of faith, and the ten commandments, were taught; the Lord's day observed; the word of God preached; and no show of idolatry or fornication to be perceived among them; but that they found not any images in their churches, nor any ornaments belonging to the mass."'

"The king, hearing this report of the commissioners, said (and bound it with an oath), "That they were better men than he or the rest of his Catholic subjects."

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Pope and Maguire's debate has of late years been questioned by Pedobaptists, because it does not support their Perrin, from whom they quote, and does support Jones, whom Baptists quote and rely on. Now, Dr. Ford has laid Baptists under very great obligation by visiting the British Museum, and hunting up the oration itself, and verifying the text as given above. It does not sustain Perrin's translation that infants were baptized, but it does Jones's that adults (*homines*) persons were baptized; for certainly *homines*, though a generic term, does not include irrational, unconscious infant, but men and women. This certainly is worth the trip of any man to England. It is a matter of wonder to us that Jones did not quote the text of the oration, and not refer to it as quoted by Perrin. How much he would have saved himself, and us all! and, how much sin Pedobaptists might have avoided!

"This is what Eld. Ditzler relied upon to sustain his sweeping charge that all historians from Sir Wm. Jones down to the latest writer had misquoted and misrepresented the facts of history in order to oppose infant baptism.

This controversy, we see, results most disastrously to the veracity of Perrin, and convicts Drs. Miller and Rice and Ditzler of partisan erubility and recklessness in asserting, without knowing a trifle so, that Jones willfully misrepresented a plain historic fact, and all Baptist writers blindly follow and repeat him.

Another historical victory is won for Baptists! The ancient Waldenses were, indeed, Baptists; for, that they immersed, their enemies cannot deny with any show of evidence. This once established historical fact drives a fatal spear through the "Pike-fish" of the *Religious Herald*, and truth is once more vindicated.

It was after nine o'clock when we reached the Carrollton depot, where we were met by that warm-hearted brother, W. S. Cronch, who distributed us two to our hospitable homes for the needed rest of the night, after two days' and one night's travel on the cars. The Missouri River Association was in session here; and we spent Saturday with it, and participated in its discussions. One of the most important questions it ever considered came before it for settlement; viz:—

THE VALIDITY OF ALIEN IMMERSIONS.

Hitherto the party opposing such immersions has been so influential, that, though the general sentiment of the churches composing this body has been against the practice, it has not been allowed to come before it for a decisive vote. The correct sentiment has increasingly prevailed the Association since the *Central Baptist*, of St. Louis, has ceased to advocate it; and, we rejoice to say, under its present editor, Bro. Yeaman, it strongly opposes it. Every Baptist periodical now in Missouri, — the *Central Baptist*, the *Battle-Flag*, and the *Repository*, disapprove of this phase of open-communion; and it will not be long before Missouri will stand side by side with her sister States in the South in opposition to this most unscriptural, inconsistent and unreasonable practice. Only one Baptist paper (the *Herald*) now, in the whole South, approves of alien immersions; and we believe there cannot be found an Association in the States of Tennessee, Mississippi, Louisiana, Arkansas, Georgia, North Carolina, or South Carolina that would endorse such immersions as Scriptural baptism; and Virginia might be thrown in, provided the quest on were but fairly discussed before her. A few years more, it will be numbered among the inconsistencies and follies of the past, brought in by ministers who were seeking the smiles and praises of the enemies of our denomination, as were pulpit-exchanges, and, as the self-same class is now attempting to bring about, some openly and some covertly, communion at the table with unscriptural religious societies. The discussion before the Association was participated in by Breth. Ford, Goodson, Barrett, Ely, and the writer, to whom was given three-fourths of an hour. It was courteous, and, in all respects, pleasant, but intensely interesting to all. The hand vote was decidedly in the negative; but the division brought out the fact that only twelve voted in favor of such immersions, and one, if not more, of these did so because they had no other baptisms themselves.

Think of Baptists who hold that no organization but a true church of Christ visible can administer baptism, and not immersion itself without the Scriptural design is Christian baptism, saying to persons desirous of a true baptism: Go to the Protestants; go to Campbellites, and Mormons, and the Greek churches, though they baptize to receive the remission of sin; its all right and as good as we can administer ourselves! The purpose for which we administer it is altogether different! Let it be remembered that there are

THREE FORMS OF OPEN-COMMUNION, or acts by which we recognize before the world other denominations and their doctrines as Scriptural as our own, viz: 1. Pulpit communion, 2. Baptismal communion, and 3. Table communion, and of all the first gate is the broadest one. They must be equally repudiated by Baptists, if they would preserve their historical character and identity.

THE DEDICATION.

It was the promise made ten months before, to be with them and preach the first sermon in their new house, that brought us to Carrollton, foregoing all other invitations and subsequent engagements, based upon the supposition that this visit would not be insisted upon. Prior promises must always have precedence. Our reception by the brethren was indeed gratifying, and this honor they intended as a public demonstration of their approval of the manner in which we defended their cause last fall, and their love for and their confidence in us as a representative Baptist.

THE NEW HOUSE

is indeed a gem of its kind, and reflects honor upon the skill of its architect, who is a member of the church, and is an abundant proof of the zeal and liberality of the brethren. It is without doubt the largest and finest house of worship outside of St. Louis. It is 80 by 40 or 45 feet, with gallery across the front end, and partly by count and partly by estimation there were one thousand under its roof to witness the opening exercises and hear the sermon. The anthems and songs were all that they should be, well executed by the choir and enjoyed by all present. The attention for nearly two hours was perfect, and good impressions we trust were made, or else our long journey was all in vain.

Bro. Miller has certainly done a good work in encouraging the brethren to rise and build such a house, and should it cost him his pastorate, and we seldom knew it to fail, he will leave an enduring monument behind him in this magnificent church-house. We regret to notice the marks of failing health stamped upon him. The climate is evidently too severe for his constitution, and will, we predict, compel him to seek a milder climate at an early day. He is an able preacher, a sound Baptist, and a devoted pastor, and well beloved by his members. We clip the following from the local paper published at Carrollton:

DEDICATION OF THE BAPTIST CHURCH.

Last Sunday the largest crowd that has ever gathered in Carrollton to witness any religious ceremony was in attendance at the dedicatory services of the new Baptist church in this city. Crowds from the country and from the surrounding towns poured into our city until our streets were full of horses and vehicles, and at noon the court-house yard was converted into a picnic ground, and many a good dinner was disposed of under the delightful shade of the venerable locusts. In the morning long before the hour for services to commence the large audience room of the new church was filled to overflowing with an intelligent and appreciative audience. Every seat was occupied, the aisles were filled with chairs, which were also occupied, and still the crowd stood around the doors and filled the entrance, the steps and the sidewalk, all pushing and stretching their necks to catch a word or glimpse of what was going on within. Services were opened by prayer and song, after which Rev. A. J. Miller arose, and in a few eloquent and well chosen words explained the origin, growth and the accomplishment of the work they were about to dedicate, touching upon the fact that they had paid every dollar whenever it was due, and had a day's work done that they were not able to pay for at night if the money was wanted. After Mr. Miller concluded, a hymn was read by Rev. M. Goodson which was sung by the choir and the audience. At the conclusion of the singing, Rev. J. R. Graves, LL.D., arose and preached the dedicatory sermon. To say that his sermon was an able and eloquent effort would be but

(CONTINUED ON PAGE 680.)

(CONTINUED FROM PAGE 677.)

to repeat what has been said hundreds and hundreds of times since it has been delivered, and to compliment him upon his success would be words wasted, as he is known far and wide as one of the ablest exponents of the Baptist doctrines in the United States.—In fact he has but one equal and no superior in this country. After the sermon and singing Dr. Ford pronounced the benediction and the congregation was dismissed for dinner.

"In the afternoon a Sunday-school Convention, or Union, was held, and the house was filled with children and grown folks. Various gentlemen addressed or rather talked to the children upon the subject of Sunday-schools, their progress, and the good they have accomplished. At intervals, excellent music was furnished by the church choir, which is the best in our city; and the afternoon was spent full of enjoyment for all who participated. In the evening, Dr. Ford preached an eloquent sermon to a large and attentive audience, Monday and Tuesday evenings, Rev. J. R. Graves preached again, to a full house on both occasions; and Dr. Ford preached on Wednesday evening. All the sermons were up to the standard, and everybody was well pleased. The Baptists have a right to feel proud of their church, as it is a magnificent edifice; and doubtless they do feel high-headed. Their building is the most substantial and elegantly finished structure of the kind in this part of the State; and it is paid for. Our Baptist brethren deserve much credit for their energy and liberality in this respect; and their church-building will stand an ornament to the city, and a monument to their generosity for generations to come. Well done thou good and faithful servant; enter into the enjoyment of thy work upon earth."

Bro. Ford preached a practical sermon on Sabbath night to a full house; and we occupied Monday and Tuesday following. We now leave him on the field, while we go to deliver the five doctrinal sermons on the Church and its Ordinances at Paris, — miles distant, and mostly on the line of our way home. The Professional Agitator has been there expending his eloquence and erudition and hate upon the Baptists to conquer a peace and misrepresent the Carrollton debate, for three, or more, days and nights; and outsiders as well as Baptists unite in requesting the five lectures, that the true reasons of our faith may be set before all. May God bless the truth to all, and incline them to come out and listen without prejudice. More anon.

Carrollton, Mo., September 13.

A few friends could enable us to go to the Centennial this month. Will you be one of them? We shall ever remember it.

TIME EXTENDED.

Says an old friend of this paper: "We greatly want the Chufa premium, if you can afford it, though the paper is a prize in itself and grows better weekly, but the stern fact is, that money we have not had and we have not realized money from our cotton yet, and will not have paid our merchants enough so as to demand some for our own use. Can't you extend the time for this premium until the first of November, and I think a thousand or more will respond by renewing, or by securing new subscribers. Just try it."

We delight to oblige our subscribers and grant the request of our tried friends when it is in our power, and in this case it is, and we will do it. We have not had responses enough yet to take up half of the stock of Chufas we have engaged, and our receipts in August and September have not been sufficient to relieve the pressure of demands, and more, we wish to visit the Centennial. If we deserve anything temporal, we think, after the onerous labors of the past year, we do deserve this rest and the advantage in so many respects this trip would be to us, and as we shall never live to see another, have concluded to go. Now, among our seven thousand readers have we not at least one thousand friends, who will, as a special proof of their regard for our weal and pleasure, send us their renewal the week they see this, at least within the month, so that we may be enabled to take this trip, and the premium shall be returned. But if you cannot spare the full amount send us one-half of it, or even \$1.00, and it will be material help. We will acknowledge responses to this request as "Centennial Favors."

A SPECIAL REQUEST.—Forward us your renewal this week, or \$1.00, if no more, as a "Centennial Favor," and so help us to see it.

COTTON PICKING.—As we have given away as well as sold so large a quantity of fine cotton seed to our subscribers, we feel it incumbent on us to say a few words about the picking of it, to save ourselves from blame, and greatly to advantage the raiser. It is known to all cotton as well as stock-raisers that blooded seed, like stock, has a tendency to deteriorate, — degenerate back to the common stock from which it sprung. This is true of the Java Profile and Matagordo Silk, and all *chaste* cotton, and that degeneracy shows itself in the long branches with scattering bolls. Therefore, in saving seed to plant, pick only the bolls that grow in clusters and near the stalk, those upon the long branches pick by themselves and put with your common seed. You can have nothing valuable without extra pains and labor. The reason why all fine cotton seed so soon "run out" is because the planter will not take the little pains necessary to preserve the purity of the seed, but will plant it and give it where it will mix with the common, and will plant all the degenerate seed with the pure.

THE STATE CONVENTION.

ONLY three weeks now until the Convention meets at Jackson, Tenn., Friday before the fourth Sabbath in October. We trust the Association have all appointed messengers, and that those messengers will make it a point of honor to attend. Now, let all the churches in all sections of the State, that have not appointed two or three of their best men, let us make the Convention, which will, particularly, have our University and State missions in charge, an undoubted success. Let this, the first session of it, be not only large, but enthusiastic. Time enough has been lost; we must now rise up and redeem it. Will Baptists hold their own, and gain ground in Tennessee? or will they fall to the rear? Come to Jackson, brethren, and let us devise plans that will insure success.

REVIVAL NEWS.—We trust pastors throughout this State, and the Southwest, will not fail to send us revival news.

We rejoice to hear of precious revivals in so many of the churches of the Southwest. "O Lord revive thy work."

SPANISH CHURCH.—This most valuable premium we have extended until November 1st, as we want to give away five thousand packages. Turn to Mr. McGowan's advertisement under Business Department, and read and see what it is.

Correspondence.

REVIVALS.

The following revivals have taken place during the months of August and September, west of Red River and north of Natchitoches: Bethel, Natchitoches parish, four baptized, four restored. Shady Grove, Sabine parish, four baptized, two awaiting baptism. Grove Hill, DeSoto parish, thirteen baptized, two received by letter. Antioch, DeSoto parish, eighteen baptized, five restored. Union, DeSoto parish, two baptized. Rehobeth, Sabine parish, baptized, eight. San Patrice, Sabine parish, baptized, twenty-three. Kingston, DeSoto parish, eighteen baptized. Salem, DeSoto parish, one baptized. Providence, Caddo parish, church revived, and some additions. Summer Grove, greatly revived, and three awaiting baptism, on account of sickness of pastor, who could not attend the meeting. W. E. PAXTON, Shreveport, La.

DEAR BRO. GRAVES:—I write to inform you of a revival in our midst. On the fourth Sabbath of last month, we began a meeting with the Summerville church, which resulted in the revival of the church and the conversion of souls. We received seven by experience and one by letter. I was assisted by Brethren Pace and Potent, both old veterans in the cause. Bro. Pace is quite an old man, and yet no still lifts up his voice for his Master, and his labors are wonderfully blessed. May God, in his goodness, long spare him, and may his last labors be crowned with success. GEORGE WHARTON, Summerville, Noxubee county, Miss.

WESTERN ARKANSAS CORRESPONDENCE.

BRO. GRAVES:—After attending the Arkansas Baptist State Convention, we went to Russellville, Pope county, where we found a little band of zealous Baptists, who meet one Saturday and Sabbath in each month, in the Presbyterian house of worship. We commenced preaching Wednesday night July 26th. The pastor, Bro. Adams, who is a very intelligent, efficient minister, could not be with us on account of other engagements. The meeting increased in interest every day, until we had a genuine old-fashioned revival. We never saw Christians happier or more anxious for the conversion of their friends. We baptized four the day the meeting closed, and another young lady who professed the last night, was baptized at the next meeting. We have evidence that another prominent citizen has been converted since the meeting, and we believe the influence will continue. We left this church in a working condition. They are proceeding forthwith to build a house of their own. In our stay of over two weeks in Russellville, we did not see a drunk man. This is a very important business point, and we wish the brethren all possible success.

From Russellville we went to Dardanelle, where we preached a series of sermons to large and attentive congregations. There being no special occasions of revival influence, and the time allotted to this western tour being so near out, we closed the meeting to go to other points. Dardanelle is a most beautiful town, a strong business point, with a very intelligent population. The church here has some very efficient members, a house well situated, but being without a pastor for some time, her members and influence are more or less scattered. She only needs an efficient pastor under whose efforts she could rally, and by the blessing of God, build up a strong influence. We shall never forget the Christian kindness and attention shown us by those families with whom we stayed. Our prayer is, that God would revive his work in this church, and bless the town and community.

From Dardanelle we went to a Musical Convention at New Hope church. By request of the Convention we preached to them Thursday night. The Convention is composed of delegates sent by classes or societies engaged in the study and practice of vocal music. Its object is, by singing, speeches, etc., to get up an interest on the subject of sacred music, and we think the plan of the Convention well calculated to accomplish its grand object. We wish there was a Convention of this sort in every county or Association in the State.

Bro. Adams and myself commenced a meeting at Scottville, seventeen miles from Russellville, on the 22d of August, which continued day and night for one week. Here we witnessed another of those old-fashioned revivals so precious to every Christian. Although there was no previous announcement of the appointment, the church and congregation rallied from the start. We have reason to believe that every Christian that attended was revived. On Sabbath night nearly all the unconverted in the large congregation, either come forward for prayer or bowed at their seats. On Monday evening, at the request of the pastor and church, we baptized the wife of Bro. Landers, a licentiate of the church, and two gentlemen. Another proposed to join at the next meeting. According to an old Baptist custom, we presented the claims of New Testament baptism, at water's edge. We left the meeting in the hands of the church, urging them to continue at night by exhorting those serious friends and praying with them. We regretted very much to leave the meeting, but as this is an efficient church, having quite a number of good praying brethren, we believed God would bless them, and for this we have prayed, and will continue to pray for the conversion of those serious friends. We here express our grateful acknowledgments to the kind families with whom we sojourned during the meeting, for their many kind attentions to us in our feeble, worn out condition.

From this meeting we hastened home, and we have been laid up with a severe bilious attack for twelve days. We are now barely able to pen these lines, which otherwise, would have been forwarded immediately. B. F. THOMAS, Forrest City, Ark.

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

LATEST NEWS.

SAVANNAH AND WEST.
Savannah had received \$17,922 in money up to Tuesday.

Portions of Texas and Louisiana are suffering from a severe drought.

Memphis and New Orleans exceptionally healthy for this season of the year.

Arkansas pays seventy-five cents per hundred pounds, for cotton picking.

A skiff upset with five Jewish youths at Montgomery, Ala. Tuesday, drowning four of them.

Worms are doing great damage to cotton in portions of Alabama, Mississippi, Louisiana and Texas.

Full returns from the late state election in Alabama give Houston 99,816. Woodruff 55,935. Houston's majority 43,881.

Three cargoes of leaf tobacco were shipped from Richmond last week for Louisiana markets.

Mitchell Pearson has just been elected in Bedford county, Tenn. of which Wm. Creek in 1867, met sent to the penitentiary for ten years.

R. C. Scales, connected with Swift's iron and steel works of Cincinnati, is contemplating making arrangements for being supplied with 300,000 tons of iron ore annually.

Yellow fever in Savannah is having a good effect all the other cities, and towns subject to the plague are cleaning up their streets.

The health committee of Savannah recommend the burning of tar, resin and turpentine all over the city, and also the burning of large numbers of coal kilns of pine wood.

The Indiana supreme court has recently a decision of great interest to the married of both sexes. It is to the effect that if a promise of marriage is by its terms not to be performed within a year, it is void unless in writing and signed by the parties.

Savannah News: In this hour of sad affliction, in the midst of suffering, despondency and gloom, the manifestations of heartfelt sympathy and generosity which reach us from far and near—from our sister cities and towns of the south and from the great cities of the north—call for our deepest gratitude. Wherever the cry of distress has reached, it has been responded to, not only in words of earnest sympathy, but material aid for our suffering and destitute people.

Savannah News: Of the negro population, amounting to about ten thousand, two-thirds are now supported by charity, and the number of appeals is being increased by the influx of destitute negroes from the country, who, hearing of the aid extended to their people in the city, are coming in for their share. Added to this there are about five thousand destitute white people, making a total of some 15,000 persons who have to be looked after and aided resorting to their necessities.

The supreme court of Georgia has rendered a decision that exempted personality under the homestead law can be exchanged for property of the same kind, and that the property so obtained in exchange is exempt from levy and sale for the man's debts. In other words, a man may swap his horse and get another horse, and the last horse takes the place of the first so far as the owners are concerned. This exchange can be repudiated by the parties making the exchange.

New Orleans Democrat: At last we hear that operations are to be resumed at the New Orleans mint at an early date. The director of the mint, Dr. Lindeman, has given instructions to open the mint during the ensuing month for the reception of deposits of bullion to be converted into bars, which will be assayed and stamped in such a manner as to indicate the weight and legal value. The coinage can not be resumed, as congress failed to provide the necessary means.

Atlanta Times: Some idea of the vastness and scope of the machinery for the cotton factory may be had when we note that it will take at least five weeks to get the engine and fly-wheel from the freight cars and into position. And this too, notwithstanding that a professional superintendent was sent out with the engine, and he has secured

THE BAPTIST.

all the appliances that Atlanta can give him, and all the men that can swarm around the monster machine.

John D. Lee, director-general of the atrocious Mountain Meadows massacre in 1857, has been found guilty by the jury at Beaver, Utah. This massacre is said to have been instigated by Brigham Young and his associates, who have dodged an investigation during sixteen years. It is supposed, that Brigham, who is Lee's foster-father, concluded to sacrifice him for the benefit of the church. Lee's bondsmen were leading Mormons.

Mexico items in Corpus Christi Gazette. It is claimed by friends of the revolution that machinery for manufacture in cartridges has been removed in Oaxaca for the United States. Two revolutionary leaders named Padilla and Melquiades agreed to secure a difficulty with headquarters. Padilla severed Melquiades' head from the body by a stroke of his sword. A friend of the headless chief took a note at Padilla next, killing him on the spot and he was happy.

Grand Master Leach, in his address to the convention of the brotherhood of the good wage brethren at St. Louis, and in regard to the interests of labor and capital I would impress upon you that they are mutually dependent one upon the other. In your relations to one another you bear in mind these relations and treat all interests representing capital with fairness, justice and liberality remembering that as we are buying classes, promote those interests, we advance our own. Let us show to the capital that instead of opposing ourselves against him we join with him hand in hand and in a proper recognition of his sphere of operation and his peculiar interests, are earnestly endeavoring to do that which will benefit both classes.

FAST.

Mrs. Victoria Woodhull sued for and has obtained an absolute divorce from her husband, Col. James H. Woodhull, on the ground of habitual adultery. She is now more free.

WORKING.

Herz Krupp calculates that his latest gun will penetrate the twenty-four inch armor of the English ironclad Indefatigable at a distance of 1,000 metres, or will go through twelve-inch armor five or six miles off and throw a projectile weighing five tons, dried and twenty kilograms completely over London.

From the tenor of the latest news from Europe there can be no doubt that Russia is intriguing in the aid of Serbia, arming diplomatic force, and with it both soldiers and money. The proposed cessation of hostilities is only a postponement of a question that will ultimately be decided against the Turks.

The biggest thing yet attempted in the line of heavy artillery is the hundred-ton gun, just completed at Woolwich, England, for the Italian navy, for which seven other pieces of the like size are to be manufactured. This tremendous engine of death has a base of thirty and a half feet in length, seventeen inches in diameter in the clear, and it is estimated has a projectile force of 30,000 tons—that is, the dynamic effect of its discharge will be equal to lifting 30,000 tons one foot, or one ton about six miles.

For the charge four hundred pounds of powder will be required, and the shell projectile will weigh 2,500 pounds. The mortar will be worked by hydraulic gear, and swabbed and loaded by machinery, and with its ton shells will be able to sink any craft afloat, and make a break in any masonry ever constructed.

The following is a summary of the situation in Spain: "Strenuous efforts are being made to oust Senor Canovas del Castillo, the prime minister. Three courts exist at present, viz: King Alfonso's Ex-Queen Christina's, the latter supported by the remaining partisans of Marshal Espartero, and Ex-Queen Isabella's. At Santander the latter is actively intriguing. She is principally influenced by the clergy, but in a lesser degree by Senor Segusia, Marshal Serrano and Gen. Morraliches. It is believed these latter would not hesitate to intervene in order to secure the alliance of the

THE BAPTIST.

Isabellist party. Isabella has distributed portraits of herself and children to all the generals. At present the object of both Christina's and Isabella's intrigues is to secure the restoration of their property by the Spanish treasury. They claim respectively forty million and thirty-six million pesetas. Senor Canovas del Castillo positively refuses these demands. A member of the party now in power, recently expressed the opinion that the object of the toleration clause in the constitution was merely to give satisfaction abroad, but the government would not allow any non-papish creed to attempt to establish itself in Spain. In this connection a Madrid telegram of to-day states that the government has approved the conduct of the prefect of Valladolid, who forbade the sale of protestant bibles in the streets of that place.

The following is a special dispatch from Madrid: "Learning that the commander of the United States ship Franklin, James M. Tweed, to the American authorities, instead of sending him back to Gen. Jovel for the order for Tweed's departure from Cuba, has been countermanded. The Franklin, which is now at Gibraltar, proceeds to Cuba to take Tweed, who is now being confined in the fortress Castillo del Principe in Havana harbor."

MISCELLANEOUS.

The secretary of the treasury has called for red-emption \$10,000,000 in 5.20 bonds of 1867, May and November, upon which interest will cease on the twenty-first of December next. They are as follows: Coupon bonds for \$100, No. 651 to No. 718, both inclusive for \$100—No. 801 to No. 12,406, both inclusive for \$500—No. 15,901 to No. 19,000, both inclusive for \$1000—No. 35,201 to No. 38,500, both inclusive; total coupon bonds, \$2,000,000. Registered bonds: for \$100, No. 1 to No. 50, both inclusive; for \$500, No. 101 to No. 1810, both inclusive; for \$1000—No. 2701 to 5750, both inclusive; for \$5000—No. 2201 to No. 2900, both inclusive; for \$10,000—No. 8101 to No. 3950 both inclusive. Total registered bonds, \$2,000,000, aggregate, \$10,000,000.

The Auckland Star says it is pretty well understood that the San Francisco mail service cannot long be continued in its present form. The modification most favored in Sydney is that the service between Fiji and New Zealand be performed by a branch line, the subsidies paid by the several colonies being ranged on a just basis. The appointment of Sir Julius Vogel to the agent-generalship, and the reconstruction of the ministry at the end of the session are pretty certain. The Fiji Times says there was a fight between the cannibals of Mulawaise tribe and the force under Capt. Knolly, etc. The natives were fortified in caverns. After an attack, in which a number of whites were killed and wounded, the stronghold was blockaded and the cannibals starved out. Seventy prisoners were captured, and are confined, awaiting execution.

HORRORS OF TURKISH CRUELTY.

Belgrade Cor. N. Y. Herald.

The devilish cruelty of the Turks makes the Servians express themselves in tones of deep horror and disgust. After the defeat at Veliki-Tsvor, they commenced to mutilate the Servian wounded, and to murder the prisoners who fell into their hands, to the number of nearly one thousand. Unfortunately a great many officers were made prisoners, and these were the special objects of Mussulmen hatred and savagery. After being tortured in a manner worthy of the red Indians of the plains, their heads were cut off, and reeking and dripping, carried about on poles, in the Turkish camps, to be hooted at and stoned.

The most improved "Upright" is the latest and most popular style of Pianos, and is now preferred to the "Square." H. G. Hollenberg has the best assortment; send for price list, 24 Main St., Memphis, Tenn.

The Mormon Temple.

The tabernacle, which Brigham Young designed, and which he built with the money of the faithful, is more creditable to him than any other work he has done. There is no building so immense or better adapted to its purpose in America. Its roof is an unbroken arch, broad enough to shelter 12,000, or at need 15,000 persons. When it is empty the snap of one's finger at one end is reached at the other. When the congregation is assembled, all echoes cease, but each speaker a slightest whisper is audible to the furthest wall. A stupendous organ, said to be the biggest in America stands at one end. It was built in the tabernacle by Mormon workmen, of wood and other materials native to the surrounding country. The janitor who showed us through the building remarked on its excellencies in florid style, and invited us to visit its interior, which we did. It proved to be taller and more spacious than many a Fifth Avenue mansion. On either side of it were disposed seats for singers, and in front of it, overlooking these seats assigned to the congregation, were three little round pulpits, flanked each by a bench. The upper one was for Brigham Young whenever he chose to hold forth. The next one was for any one of the "twelve apostles" of Mormon. The lower one was reserved for the Mormon elders. There were no regular discourses said the janitor. Sometimes president Young spoke; sometimes an apostle or elder. From all accounts these speeches must be curious enough. They are practical and homely to a fault; mid seldom lack for directness. The prophet tells men and women what clothes they shall wear, and how they shall wear them; scolds men for drinking whisky, and women for showing their ankles, and patches into the "gentiles." Alas! alas! indeed, the abuse which Brigham Young lavishes upon those who do not belong to the Mormon church is, according to the printed reports of his addresses, really abominable.

The exits from the tabernacle are numerous and sufficient. Pretty much the entire lower wall, exclusive of supporting pillars, can be instantly thrown open in case of fire or panic. On hot Sundays when all the doorways are wide, the tabernacle has the appearance of a gigantic tent. Its ceiling is adorned with festoons of artificial flowers, and has depending from it, similarly ornamented, a vast central chandelier.

In front of the tabernacle an immense temple is going up. This building is for the rites of endowment, ordination, marriage, etc. Scarcely two stories of the granite wall are laid, yet we are told that it had already cost about \$2,000,000.—Salt Lake Cor. N. Y. World.

These odious and revolting acts were reported in due course to Leachman, and I received them from the lips of his chief of staff. So great has the horror become among the Servians at these continued acts of barbarism, that officers and men always endeavor to destroy one cartridge in their revolver so as to blow their own brains out as soon as they fall into the hands of the Turks. It is easy to affirm the truth of all this. Your partial correspondent and your diplomat may stay at a distance and pool, pool, but the fact will remain: "Civilized" Europe is always considered the leader of the world, but she allows Turkey to butcher and destroy; she allows emperors to be made and unmade within the holy precincts of St. Sophia—rulers who neither know nor condescend to understand the people they govern—and although women and children are murdered by a regular soldiery like pigs and sheep, and dead bodies mutilated beyond recognition, the Porte is still considered as being within the pale of "civilization," one of the "great powers" of the nineteenth century.

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PHILADELPHIA LETTER.

The Cattle Show—The Century Vase... The Beauty of Women...

THE CATTLE SHOW.

She's done in her face, she's fine in her hair, she'll quickly get fat without corn or care...

She's broad in her ribs and long in her rump, a straight and flat back with a hump...

A good cow has wide horns, a thin head and neck, deep jaw large, full breast, broad ribs...

The head is small, clean and free from flesh about the jaws, desirable, but is a larger animal...

infatuated with her. Anne of Austria, was thirty-eight, when Buckingham and Elizabeth were her zealous lovers...

Internal Revenue Receipts. The aggregate receipts from internal revenue for the fiscal year ending June 30, 1876...

THE CENTURY VASE. This is the most beautiful specimen of silverware from artistic standpoint...

THE BEAUTY OF WOMEN. One of the first impressions produced upon the visitors to the art gallery...

Veneered Diamonds. Quit a notable industry is now carried on in Paris, namely, the manufacture of what are termed veneered diamonds...

Quit a notable industry is now carried on in Paris, namely, the manufacture of what are termed veneered diamonds...

ble for the purpose. Then after the crystals are cut in proper shape, they are put into a galvanic battery...

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

- 1. Drain your wet, boggy land. 2. Plow deep, and loosen the soil. 3. Provide good shelter for your man...

THE FARMER'S SONG.

We have not the princely man, who lives in town, who wonders whether pumpkin comes...

Why Orchards Decay.

A correspondent of the Valley Farmer says orchards have died or become poor from these causes:

1. The exhaustion of the soil from the constant crop of apples...

A marked improvement in fleece—adding to all its desirable characteristics, except that of length. The weight, in many instances, will be doubled...

The Largest Farm in England.

The largest farm in England consists of three thousand acres and belongs to a man named Samuel Jones...

Tomato Leaves to Drive off Insects.

We commend to our readers the information contained in the paragraph below from the St. Louis Times...

Grapes as Food.

We have on former occasion referred to the value of fruits as articles of diet, both in health and in sickness...

Having Need Corn.

The experience of the past has taught farmers a lesson they do not always heed—the importance of saving the seed corn...

able in the manager as it is beneficial and desirable to the employer...

those that cross and gull each other, and of all suckers that lead upon trunk or limbs, not necessary for a crop.

Best for Family Use.

We have always advocated beef—good, well-fatted beef—for family use, especially through the winter season...

Wife's Advice.

My husband, I have often heard you say, is a very good man, but he is not a very good farmer...

Chutney.

We have had some experience with chutney, and there never was a greater mistake than to suppose that it is a very dangerous grass to deal with...

Transplanting Strawberries.

August and September are favorite months to plant out strawberries, with those who desire a crop of fruit the next season...

A Profitable Hog.

The following description of a profitable hog was reported by the committee at the swine breeders convention at Indianapolis, Indiana...

Having Need Corn.

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able in the manager as it is beneficial and desirable to the employer...

A gentleman living in Bishopville, S. C., has furnished the Sunter Watchman with a statement of the proceeds of a crop made by him...

growers using from three to four pecks of seed per acre. This gives a fine quality of hay, and if the land is made fertile...

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and best ripened ears should be selected, tied into pairs by a few hucks left for the purpose, and hung in the sun long enough to become dry...

Considerable time may be gained by husking the corn and spreading it upon a suspended platform. If properly dried, it may be piled several ears in depth without danger of injury from dampness...

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MEMPHIS

MACHINERY

Agency of

Wm. W. CARSON,

CIVIL AND MECHANICAL

ENGINEER,

8 Howard's Row, Memphis.

Engines, Sawmills, Grindmills, Corn-shellers, Gins, Presses, Cotton Seed Millers, Water Motors, Wagons, Sorghum Machinery, Allison's Cotton Cleaner, Machinery, and Engineer's Supplies.

Plans and Estimates given for Machinery, Mills, Gunhouses, etc. Erection of Machinery superintended or contracted for.

GEO. T. ALLMAN,

Cornersville, Tenn.

Breeds and Has For Sale

THOROUGHBRED

HORSES

(Trouting Stock.)

JERSEY

AND OTHER MILK CATTLE.

Jack-Stock,

Berkshire Pigs,

Colswold Sheep,

Fancy Poultry,

Etc., Etc., Etc.

Fruitland Nurseries,

AUGUSTA, GA.

B. J. BERCKMANS, Prop.

This establishment has been conducted by the present proprietor since 1857. Its area is now of such extent that we are enabled to offer the largest and most varied stock of

Fruit Trees, Grape Vines,

ORNAMENTAL TREES,

SHRUBS, ROSES, ETC., ETC.,

In the Southern States.

The collection of Fruit and Plant are most extensive, and have been selected with careful reference to the Southern climate. An intimate knowledge of the needs of Southern Fruit planters is a guarantee that the interest of the patrons of this establishment shall be faithfully served.

Catalogues mailed free by addressing as above.

No. 1—Fruit and Ornamental Trees, Roses, Evergreens, etc.

No. 2—Greenhouses, Bedding Plants, etc.

No. 3—Wholesale Prices for the Trade.

No. 4—Tree Peddlers connected with our establishment.

BY H. R. PALMER.

Singing Classes & Conventions.

A great improvement upon all of Mr. Palmer's former works, containing new ideas throughout. Every page sparkling with

New and Beautiful Music.

"THE SONG HERALD" is the legitimate successor of the "SONG KING" and "SONG QUEEN," which have had a combined sale of over

350,000 COPIES.

All Other Similar Works are but Imitations.

Price \$7.50 per dozen; Single Copy sent on receipt of 75 cents. Special page free.

JOHN CHURCH & CO., A 930 10 12 Cincinnati, O.

McShane Bell Foundry Manufacture those celebrated Bells for Churches, Academies, etc. Price list and circulars sent free.

1876.

SUBSCRIBE NOW.

1876.

Memorial Volume of the Centennial Year.

FORD'S CHRISTIAN REPOSITORY.



This memorial year, that marks an epoch in the history of our denomination and our country, justifies the publication of a Memorial Volume, which shall condense and enshrine the history of the Churches through the ages, the sufferings and triumphs of the witnesses for Jesus and the rise and progress of our churches in America, especially in the States of the West and South. The monthly issues of the Repository during the coming year will make such a Memorial Volume. Our materials for the History of the Churches, Conventions and Religious News papers, have been secured by the labor of years, and have been acknowledged by those engaged in the same work to surpass in rarity and abundance what are found even in our public libraries. It will be a fit volume to preserve and transmit to future generations.

It will have, in addition to Pictorial Historical Illustration, the likeness of Wm. Carey, Andrew Fuller, John Ryland, and other founders of the English Baptist Mission; also, the portraits of Wm. Kiffin, Hansard Knowllys, and other ancient Baptists, and of various ministers of our day. Four interesting serials, "Chronicles of the Old Bailey," "Did She Choose Wisely," by Mrs. Ford, and a thrilling and instructive story by Mrs. J. W. Phillips, daughter of Dr. Dayton author of "Theodosia Earnest," and "The Struggle," by Mrs. Smith, will appear during the year.

A Review, a Historic Memorial, A MOTHER'S JOURNAL,

AND— A CHILD'S BOOK.

Address S. H. FORD, Christian Repository, 404 Locust Street, St. Louis, Mo.

Our plan to make this a Memorial Volume of the Centennial year has met with the approval of ministers and brethren of different States, and of widely different degrees of culture.

From Rev. W. S. Stott, President Franklin College, Indiana: "I highly approve of your plan of making the Repository a Memorial Volume for the Centennial year."

From Dr. Boothe, Pastor at Lafayette, Indiana: "Your Memorial Volume is a grand idea, and will succeed."

From B. W. T. Butt, Pastor Brownsville, Miss.: "If your Centennial Volume proves as rich in interest as the last few numbers give promise, it will be a treasure to Baptists. May God speed you in your noble work."

D. B. Ray: "We have been a subscriber to the Christian Repository for over twenty years, and in common with the Baptist brotherhood, have esteemed it among the best periodicals in the denomination. Sister Ford's writings are worth more than the whole cost of the magazine."

"We cannot do without your paper in our family of nine children neither can I do without its excellent instruction. RE PETER SETTER, Milan, Missouri."

"your magazine in its strong advocacy of Baptist principles and inculcation of Christian sentiments, as well as its fund of historical knowledge, meets the wants of my nature so well that I cannot consent to give it up. I enclose you \$2.70. Continue to send it as heretofore. Mrs. N. FERRELL, LaGrange, Ga."

"Dear Bro. Ford:—The Repository is a Memorial Volume—just the thing we need. Hope you will succeed well with it. ROCWELL, TEXAS."

Miss. and Tenn. Railroad.

Mail Train Express Accommodation J. M. BURKE, Gen'l Supt. J. A. SPEED, Ticket Agent.

Dr. T. P. Turner DENTIST, No. 265 Main St., cor. of Court, Memphis, Tenn.

SELLERS' LIVER PILLS. Sufferers from Biliousness, Indigestion, Headache, etc., will find relief in this medicine.

CINCINNATI CONSERVATORY OF MUSIC. MISS CLARA BAUER, MISS DORA NELSON, H. G. ANDERSON, Director of Instruction.

Wanted. Agents for a Patent Cotton Sack. The advantages of this sack over the old one are first, the sack instead of coming over the shoulder, as the old one has an opening in it through which the air passes, the new sack is made of a material that is not so porous, and the sack is made of a material that is not so porous, and the sack is made of a material that is not so porous.

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GLASS STAINERS. CUTTERS, AND EMBOSERS. WM. COLTHER & SON, 102 & 104 E. 2d St., Cincinnati, O.

\$5 REWARD. I will pay \$5 for a case of Sore Eyes that my medicine will not cure. Three years ago my little son was terribly afflicted with Erysipelas, which broke out in his eyes, and after the best of the doctors had failed to give relief, I wrote to all the best doctors of the United States, and from their prescriptions and a very simple home remedy, his eyes were cured, and since I have cured over 40 cases of Sore Eyes, three cases of over five years standing. For 50 cts. I will send a full receipt for making it, together with ingredients to make a half pint of eye water.

BOOK AGENTS WANTED. 1776—1876. A Review, a Historic Memorial, A MOTHER'S JOURNAL, AND— A CHILD'S BOOK.

BANKRUPT SALE OF MILTON GOLD JEWELRY. We will send you on receipt of FIFTY CENTS, one pair elegant engraved Sleeve Buttons, one set Solari studs, one Collar Button, one beautiful Coral Scarf Pin, one elegantly Watch Chain, and one heavy Wedding Ring. Above lot used to retail for \$5.50. Four lots will be sent, lot used to retail for \$1.50 and 12 lots for \$4. Address: W. W. BELL & CO., Philadelphia, Pa. Y 9 42 10 3

Blancard's PILLS of Iodide of Iron. Used for 25 years by the medical celebrities of Europe and America, in Scrophulous, Constitutional Weakness, Poorness of the Blood, and all the affections where it is necessary to act on the blood, so as to stimulate and regulate its periodical course, as in Chlorosis, Leucorrhoea, Amenorrhoea, Dyspepsia, etc. They are an excellent tonic for invalids and debilitated constitutions. None genuine without the signature of FRED. BELL and \$1.25 per bottle. E. FOUGERA & CO., New York, Agents for the U. S. Sold by Druggists generally. 6-9-70-9

\$15 SHOT-GUN. Double Barrel, No. 10 Gauge, 28 inch barrel, warranted reliable, with a good stock of cartridges, and a full set of tools. Price \$15.00. Apply to J. B. DANIEL, 102 & 104 E. 2d St., Cincinnati, O. X 9 39 12

Revised Scriptures

BY THE AMERICAN BIBLE UNION SOCIETY.

G. A. COLLISON, Memphis, Tenn., Gen'l Agent for the South.

Proposed with notes, Deuteras with notes, by constant, each \$1.25. Provverbs, with notes, \$2.50. Job, with notes, \$2.00. Psalms, with notes, \$2.50. Without Psalms, \$2.00. New Testament, with notes, \$2.00. New Testament, with notes, \$2.00. Without Psalms, \$1.50. Bible, in sheets, \$1.00. Bible, in sheets, \$1.00. Bible, in sheets, \$1.00.

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KNOX FRUIT FARM AND NURSERIES

GREAT OFFERS!

MORE LIBERAL OFFERS WILL BE MADE than the following, as we will send by MAIL, post-paid, 247 GARDEN GATE, N.Y. IN Flowering Plants for \$1.10: 12 Varieties Strawberries for \$1.10: 4 Varieties Raspberries for \$1.10: 26 Packets of Choicest Varieties of Flower seeds for \$1.10.

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ORGANS—PIANOS.

By special arrangement with the Smith Organ Co., and United, Chas. & Co., I am able to sell these instruments at wholesale rates, enabling the buyer to save \$20 on an Organ, \$100 on a piano of moderate price, and more on costly instruments.

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Great Reduction!

To My Brethren in the Ministry: Owing to the excessive hard times in the North, reduced prices for labor and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body, Back and Lung Braces, to furnish 1000 at the low price of \$10.00 to all, upon condition that within 60 days after using the Brace the wearer furnish a certificate stating the weakness or ailment, and the measure of relief that has been experienced, otherwise the usual price will be charged, \$15.00—\$12.00 to ministers. For the single or double hernia Braces 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. Hanning's Body-Brace for the relief of cases of uterine prolap- sium, hernia, etc., and finding it to be the best instrument we have met with, to fulfill all the indications required in the case.

T. F. DALE, M.D., J. N. P. GAZZAM, M.D., From Members of the Medical Profession in Savannah, Ga.:

To Dr. Hanning, Dear Sir:—We, residents of the city of Savannah, have had frequent opportunity of witnessing the effects of your mechanical appli- cation, especially in cases of uterine pro- lap- sium, and are convinced that they are more remarkable than those of any other in- strument which has ever been invented to relieve the pressure of the abdominal organs, which seems to be the inevitable result of a relaxation of the muscular system.

H. R. BORTOLUCCI, M.D., M. V. HAYES, M.D., C. P. BISHOP, M.D., J. M. MORRIS, M.D., A. CUNNINGHAM, M.D., From Members of the Medical Profession in Louisville, Ky.:

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

I. N. BELLS, M.D., LEWIS BOWEN, M.D., JOHN ELLIS, M.D., W. GALT, M.D., W. E. EWING, M.D., Extract of a Letter from Dr. Daniel Porter of Bowling Green, Ky.:

Dr. E. P. Hanning: Dear Sir,—Permit me to bear to you and the world my humble testimony in behalf of the power and efficacy of your Body-Brace, in the treatment of a long list of main- ties, to which both sexes are liable, and especially the FEMALE; many of which maladies have long been regard- ed as the "curse of the profession," and might have contin- ued to be so, were it not for the discovery of your invaluable discovery. I am now, after a six-months' trial of your Brace, almost every variety of case, I feel the greatest assurance, that we have in this instrument a permanent remedy for a large proportion of these heretofore generally incurable disor- ders, for which all who are afflicted feel for the woes of others, should be profoundly thankful, and to him espe- cially, who is the author of so great a blessing. For a long time, or rather since the laws and structure of the hu- man system have been well understood, medical men have acknowledged, and the want of some mechanical agent to act

precisely upon the principle of your brace; but the difficulty has been to construct the proper instrument. Many efforts have been made to supply this want, but without success, until the discovery of your ingenious con- trivance, in which the medical profes- sion, as far as I can testify, were satisfied to find the attainment of their an- cient aim, to meet the indications of a large class of painful affections.

DANIEL PORTER, M.D., The following is a list of the ail- ments relieved, or immediately cured by the use of the Brace:

Who are They that require Mechani- cal 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 *tumor* and *fatigue*, at- tended 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 refused betimes it will effectually prevent it.

All who are troubled with palpa- tation of the heart, and general nerv- ousness, or with hysteria, lowness of spirits, gloom, etc.

All who are dyspeptic; who com- plain of those dull, dragging pains in the side, liver and spleen, and accom- panied by a sense of deadness or "goneness," which are materially aggravated by exercise, or the assump- tion of the erect posture, and which are also attended by a painful and discouraging sense of heaviness, or slaking, in walking or riding.

All who are troubled with constipa- tion, chronic diarrhea, or the worst forms of dysentery; all who are habit- ually 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 wangling and grinding pains in the small of the back and in the hips; who experience coldness, numbness, swelling, varicose veins, and weakness of the lower ex- tremities. To all who have any bearing down or falling of the womb, or who are afflicted with leucorrhoea the Brace is simply invaluable, and the only effectual remedy.

All weak, and lax-fibred, children and youths, who droop, lean, and lounge, and cannot endure much exer- cise; 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 ail- ments 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 sur- geon 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, about two inches below the tops of the side bones, and about two inches above the penis or front cross bone.

Directions for Fitting on the Brace Truss for Hernia.

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

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

To place this Brace before the pub- lic, I have in the last twenty years, advertised to the amount of several thousand dollars, and have improved it and made it more *usable* and *valuable*. The Brace with my improve- ments is made for no other person in the United States. It is the card of the only manufacturer of this Brace:

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

J. R. GRAVES, L.L.D., Sole Man- ufacturer, 100 N. 3rd St., May 1, 1876.

I publish the above that all may see that if they want the Brace that back- vurses for the *weak* and all cases of *constipation*, and consequent weakness, AND THE BEST ONE MADE, they had better send their orders to me, or to some one who has my *written* com- mission.

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 *nearest* warehouse. The only premiums I can offer on the reduced price are:

1. A Brace for 10 new subscribers at \$2.50 each, or \$1.00 cash for every subscriber you fail to get in making up your club.

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

Dear Sir: If you decide that you have no use for this help *presently* to *your* *own*, 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.

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THE BAPTIST.

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

Old Series—Vol. XXXIII.

MEMPHIS, TENN., OCTOBER 7, 1876.

New Series—Vol. IX. No. 44.

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

The following is Dr. Graves's seventh proposition of the Carrollton debate, in relation to:

DR. GRAVES'S SEVENTH, AND CLOSING REPLY.

MR. PRESIDENT: I have made an honest endeavor to discuss this proposition, and not to yield to the powerful temptation urged upon me to leave it to discuss the claim of Baptist churches to an unbroken succession, which has nothing to do with the question whether the local Methodist Episcopal society here in Carrollton possesses the Scriptural characteristics of a church of Christ or a branch of the same. As he has spent so much time upon this question, I will say this: It is one of the deepest convictions of my faith that essential continuity is one of the Scriptural characteristics of the kingdom of Christ, which, I understand, embraces all his true visible churches on earth; and I will now sum up and place before you all I have intimated upon this point, freed from the distortions and false colorings my opponent has placed upon them.

I believe that the word of God clearly teaches, that from the time the visible kingdom of Christ was established on this earth (and it must have been subsequent to Daniel's prophecy, see Dan. ii. 4); it must have been after the rise of the Grecian and in the time of the Roman kingdom, it was never to "be broken in pieces," destroyed or given "to other people" than the saints, but was to "stand forever." It matters not whether we can trace its unbroken continuity every day or year or century, yet the word of God standeth forever. The church of Christ must have a history. Christ declared that he builded, founded, called into existence, his own church, and the gates of hell were not to prevail against it: it was not to be annihilated by the sword, nor destroyed by the corruptions of Satan. If Christ's words be true, his church has had a continuous existence from his day until our own; and if his words are not true, he is not the Christ of God, and we have no Savior. The question, then, is not so much whether we can trace the history of his church for every month or year or century, but whether he uttered a truth or a falsehood; whether the book we call the Bible be true; whether we have a Savior. Paul, addressing the Hebrews, said, "We therefore receiving [i. e., having received] a kingdom which cannot be moved." This was the visible organization which Christ had called into existence; and it was not to be moved from the face of the earth any more than it was to be shaken down and bottled out. It does not devolve upon me, nor any other friend of Christ, to trace out the history of this kingdom day by day from Paul's time until now to satisfy the skepticism of any, whether called Baptists or Pedobaptists; but it is our duty to vindicate the word of our Master, and honor it by our unshaken faith in his statement. That statement I believe as firmly as I believe that Jesus of Nazareth is the Son of God.

The New Testament is the rule of our faith, and will be of the church of the redeemed until Christ comes; and he has said, "From the days of John the Baptist until now [to-day], the kingdom of heaven suffereth [i. e., will suffer] violence, and the violent" will seek to overpower and rend it in pieces,—violently assail it; and this could not

be true unless Christ has had a visible kingdom from the days of John the Baptist until now to be assaulted, not only by fire and sword, but assailed as it is by my opponent, and all men sought to be turned away from it into kingdoms set up by men in opposition to it.

Christ made a last revelation of himself to John on Patmos, and of things that were to transpire on the earth in connection with and to affect his churches in all the ages until he should return to earth to judge the nations, and to develop his church into universal dominion. The entire book of Revelation is symbolical. The seven churches of Asia are as certainly symbolical as are all other things in the book denoted by seven. Each church was the symbol of the history of the living churches during a specific period, and the seven symbolized the entire history of Christ's true churches until he stands "at the door and knocks." This last revelation, therefore, teaches that Christ has had organized churches and duly qualified ministers upon this earth from the days of John, the beloved disciple, until now; and he will have until the advent.

The historic question lies between the Greek Catholic church and the Baptist denomination, and not between us and any existing Protestant society, and much less between us and Methodism, which is but of yesterday; for no Protestant body claims an existence prior to the year 1500, except as they existed in the fruitful womb of the Mother of Harlots. The church of England claims a succession prior to Henry VIII, through the Latin, and thence through the Greek Catholic church; but Methodism has no ecclesiastical history; she is simply a "scheme of religious activity," "a human institution," in the language of her own writers, at first very similar to the Young Men's Christian Associations of America, to promote the spread of religion. If this last-named association should, at its next annual Convention, assume to itself the title of the Christian church, as in fact it is claimed for it in a recent number of its Review, its claim would be as valid as is that of Methodism to be so considered and recognized; for, until 1784, Methodists were only societies, and were constituted into a church by the superintendent simply writing it so, and writing himself a bishop.

The first argument I have urged to prove the negative of this question is—

- 1. They were not originated to be churches, nor are they recognized as such by the bishops, nor the Book of Discipline.
2. That the first society like this ever formed by John Wesley, he called a society, and not a church; and all others he ever formed like it in England, and America, he called societies.

- 3. Coke and Asbury, and all the first Methodist leaders in America called them societies.

- 4. All the bishops North and South, in their pastoral addresses for ninety-two years past, have called them societies.

- 5. The Discipline denominates each one a society, and none of them a church.

- 6. There is not a bishop nor a traveling preacher in the Methodist society who has membership in any one of them.

- 7. The general rules by which the members are governed denominate them societies.

- 8. No one of them nor all of them together can do what the Discipline declares each particular church can do; i. e., change or abolish rites and ceremonies. (See art. xxv.)

If the question is not settled by this argument

and proof, then we are ignorant of the force of proof and facts.

11. This society and the whole scheme or system of Methodism was invented, devised, originated by two unregenerate men, who did not profess to pattern it after the divine model found in the New Testament; it is, therefore, in the language of a distinguished Methodist author, merely "a human institution," and entitled to no more reverence or respect than any other mere human organization, as a Masonic lodge or a Temperance society, and therefore those who join it do not join a church of Christ or a branch of the same any more than they would by joining one of those human societies. But the church of Christ is of God, and not of man; it is from heaven, and not of earth; it was originated and set up by Jesus Christ himself when on earth, and not by apostle nor prophet, and much less by unregenerate men.

The church which Christ left at Jerusalem was the appointed model of all future churches that have a right to assume the name of church of Christ.

I have shown that for man, however pious, to originate and set up an organization radically different from and preach it as a Scriptural church, and influence the people to enter it under the delusion that they are entering the church of Christ, is an act of rebellion,—high treason against the King of Zion.

111. The local Methodist Episcopal society in this place lacks another essential and vital characteristic of a church of Christ,—it has an unscriptural membership.

The only condition required of any one by the Book of Discipline is simply a desire to be saved, while it receives and introduces the infants of all classes by baptism into its membership, and thus, in one generation, could it prevail, the entire population of the nation would be gathered into it; so that, if it is indeed a church, it would not only annihilate by absorption all other denominations, but make the church co-extensive with the nation.

A Scriptural church receives no one except upon a personal profession of faith in Christ, and regeneration of heart, and hence is a spiritual body, and, in this respect, answering to the definition of the Discipline,—"a congregation of faithful men;" those called to be saints; the saved.

A society, that, by organic law, admits the unregenerate equally with the believer, the infant equally with the adult, lacks an essential characteristic of a Scriptural church.

IV. The local Methodist Episcopal society in this place, and similar ones in every other place, are without Scriptural baptism, and therefore, can in no sense be considered Scriptural churches.

There are some things touching which all professed Christian churches and writers are agreed, and this is one of them; i. e., without Scriptural baptism there can be no Scriptural church.

I have demonstrated that the act or acts performed by Methodist ministers for Christian baptism are not such, because,—

- 1. They have not the Scriptural authority to baptize anybody, and therefore, their acts are null and void. The officers of a Masonic lodge, or of any human institution, as the Young Men's Christian Association, have no authority to administer church ordinances, because the bodies of which they are members are not churches; Methodist societies are human organizations, and have no more authority to administer church ordinances than these non-ecclesiastical institutions; and,—