

immersions as valid baptisms. There was a general interchange of pulpits on the part of Baptist ministers with those of alien denominations, by which act such preachers were publicly recognized as ministers of Scriptural churches, duly baptized and ordained, and the exponent of sound doctrine; for only such, though Baptists, do we allow the freedom of our pulpits.

Union revival efforts were, so far as our observation extended, the order of the day. There were but two or three ministers known to me who objected, and they were proscribed by Protestants and their own brethren as bigots and possed of an illiberal and unchristian spirit. In this Association, Elds. J. H. Borum, Geo. W. Young and C. C. Connor were the only ones that stood firm for the "old paths." By these unscriptural and inconsistent affiliations were the humane organized religious societies and human ordinances acknowledged as divine, and revered by our brethren of that period as the religions and religious rites of the nations around them were acknowledged and observed by God's ancient Israel.

This affiliation proved a snare to our brethren, for by this public recognition of alien societies as true churches, and of their ordinances and doctrines as equally Scriptural with their own, they surrendered every inch of ground on which they could stand to protest against their errors, and by the operation of these influences they became "subject to their enemies."

In union meetings to promote revivals, Baptists compromised the right and the duty of preaching the whole gospel, and that part forbidden them to present were those teachings of God's Word that make people Baptists. Nor were they allowed to defend themselves against the false impressions constantly made and prejudices constantly excited against their doctrinal views throughout and at the close of such meetings, as our "bigotry" and "close communion." Consequently Baptists lost very much material that naturally belonged to them from their own families and congregations.

The impression was everywhere created by their denominational enemies that it was a most flagrant breach of the peace for Baptist ministers to preach upon their own denominational doctrines and distinctive principles anywhere, and it came to be in some way regarded by them as an open challenge to controversy for Baptists to meet these points in their pulpits, or explain the design of the ordinances when they administered them.

I remember when no little ill blood was stirred up in a neighborhood because the minister simply read the Scriptures, without note or comment, at a baptism. So it came to pass, in order to preserve the peace of communities and to avoid being forced into public discussions, pastors pursued what they called a conservative course,—held their distinctive principles in abeyance, and the result was, Baptist doctrines were not preached as they should have been and the progress of the truth as it is in Jesus in large measure hindered.

To illustrate the state and temper of things. It was in the year 1848-49 that I left Nashville on a preaching tour through West Tennessee to Memphis. I preached then, as it is my wont to do now, the whole gospel, as I understand it, courteously but emphatically. But at the close of nearly every sermon I was challenged in an excited manner to defend what I had advanced in a public discussion; or the pastor was called upon to do it, if he presumed to endorse my positions. And one Pedobaptist champion* openly declared that I should not go through West Tennessee preaching such doctrine; that he had drawn the sword, and thrown away the scabbard, and I must perish, or he would, or I must go back. But I never had the least idea of doing any such thing. The result was that before I reached Memphis I had fought no less than seven pitched battles,—and pastors two,—beginning at Lexington, just across the Tennessee River, and ending by a public discussion in Odd Fellows Hall, Memphis! This was an epoch in the history of Baptists in West Tennessee. I can now preach the same character of sermons in every town of West Tennessee, and the State, and be listened to with

* Prof. Bradley of Bethel College.

interest by large crowds of Pedobaptists, and no one became angry, but desire to hear more.

But to proceed with the subject. Baptists were weak at another point, of which their enemies took equal advantage. They had no "school for their prophets," nor for their own children. They were in the humiliating condition of the Israelites when they were compelled to go down to the Philistines for smiths to make them tools, and even to sharpen them. (1 Sam. xiii. 19.) The result was, our daughters came home with a gilt-edged Episcopal Prayer-book in hand, perfectly infatuated with its "beautiful service;" and those sent to Methodist schools, which abounded in the land, came home approved probationers and seekers, or classed as those "grooming so to be." There was a point made to have a large revival in the society where the school was held; and the larger part of the school was professed, and their names secured upon the class-paper of the society. Baptists lost thousands of their daughters through these means, as some here will bear me witness. And there are old Baptists here who know how West Tennessee Baptists have suffered from the influence of the sons of our brethren educated at Bethany, Va., some of whom became preachers of that most ingenious counterfeit of our holy Christianity.

It was just about the time I allude to that the struggle to break away from all these entangling alliances,—from this thralldom to our ecclesiastical enemies, commenced. It was not through one prophet, but a number of bold and devoted ministers, whom God raised up, that deliverance was wrought. Union University was founded at Murfreesboro, under the inspiration of that great and good man and educator, Dr. J. H. Eaton; and Bradley Kimbrough, whose praise was in all the churches of Tennessee, devoted life and talents toward its endowment, and directing the sons of Baptists, and the sons of the prophets, to its halls for instruction.

No one convocation did more to arouse Baptists of West Tennessee, and the whole State, to the importance of founding schools for the education of their daughters than that held at Cotton Grove, and the resolutions passed by that assemblage, which became known all over the South as the famous Cotton Grove resolutions.

Through the influence of this meeting Female Schools of a high order sprang up over the State, two in West Tennessee, and four in Middle Tennessee, of which the Mary Sharp alone survived the desolations of a four years' war.

God raised up at this time, and brought together around your State organ, THE BAPTIST, three men whose united influence will be freely acknowledged by the future historian as potential in calling the attention of the denomination to the unscripturalness, and inconsistency, and disastrous results upon itself, of recognizing the ordinances and ordinations of those societies as valid whom our principles compelled us to pronounce unscriptural, and therefore not in the possession of a Scriptural ordinance or ministry. These three men put forth two books each, which attracted more attention on both continents than any other six books that had been published in a century. These books were, The Great Iron Wheel, and The Trilemma. By the editor of THE BAPTIST, Theodosia Earliest, and Alien Immersions Unscriptural. By A. C. Dayton. An Old Landmark Reset, and Three Reasons why I am a Baptist. By J. M. Pendleton. From the influence of these men, and these books, may be dated the deep and unusual change wrought upon the denomination, which resulted in its deliverance from the fear of its enemies, and the remarkable prosperity which followed, up to the breaking forth of the civil war, which destroyed the wealth and prosperity of the South, and from which it has not recovered.

My sense of justice will not allow me to pass these men with the bare mention of their names. This occasion owes them something more than the acknowledgment of public gratitude. Dr. A. C. Dayton was called to rest from his arduous labors, and wait for his reward, just at the close of the war. He was a convert to our views of doctrine from the Old School Presbyterians, and

was impressed, even before he was baptized, that he was called of God to give up his profession, and devote his talents and life to preaching and teaching the faith once delivered. I associated him with the paper very soon, and know him most intimately all the years of his public life. He was constitutionally feeble; he was a constant sufferer; he was a hard worker; he was a devout Christian. He was possessed, as the world knows, of a genius of rare order, which he laid upon the altar of his God. He had this proof of his sonship,—he was bitterly persecuted all the days of his Christian life; and his good name, after his tongue has been silenced and his pen stilled by death, was sought to be attained. He accomplished a great work for the Master in much suffering and affliction; and his flesh rests in hope, far from his kindred, beneath a towering pine, his only monument, in Perry, Ga.

J. M. Pendleton, for so many years connected with your State organ, and the Southern Baptist Review, still fondly remembered by the fathers of this body, has been providentially removed to the vicinity of Philadelphia. He has won for himself the distinguishing title of the Andrew Fuller of America, by the soundness and clearness of his theological views, and the terseness and perspicuity with which he expresses them. Though his rare talents are no longer specially devoted to one, and that your State paper, yet, thank God, they are exerted upon the whole North through many papers. Was he not removed for this purpose? I have ever believed it. During the many and trying years in which we three tolled together, in the times that tried men's tempers and faith, their religion and their souls, there never was the slightest variance, personal disagreement or misunderstanding.

Now let us pause and review the many blessings that God has vouchsafed to us as a people, and that should swell our hearts with devout gratitude and praise upon this Jubilee day.

TO OUR DENOMINATION AT LARGE.

The growth of our people has been unprecedented in the United States the past half century. According to the Year Book for 1877 there are in the world to-day twenty-seven thousand four hundred and eighty-two Missionary Baptist churches, seventeen thousand nine hundred and thirty-one ordained ministers, and two million four hundred and seventy-two thousand seven hundred and ninety members. And last year there were baptized one hundred and thirty one nine hundred and sixty-seven upon a personal profession of faith, sufficient to constitute thirty-four self-supporting churches of seventy-five members for each week of the year! Of these numbers there are in the United States twenty-three thousand nine hundred and eight churches, fourteen thousand five hundred and ninety-six ordained ministers, and two million twenty four thousand two hundred and forty-four members. And there were baptized last year one hundred and two thousand two hundred and ninety-two, sufficient to constitute twenty-six self-supporting churches of seventy-five members for each week of last year, nearly four per day! It is estimated that not less than ten thousand per year are received from other denominations, and at least one minister per week. The Baptists of the United States have six regularly endowed Theological Seminaries, thirty-one endowed Colleges, and forty-six Seminaries and Female Colleges under their control.

These statistics are not enough to make us proud, but profoundly grateful, and sufficient to encourage our hearts and hopes. As a denomination requiring a profession of personal regeneration for membership, we are by far the largest in the United States or the world. The Methodist Episcopal church, North and South, claims a membership of two million one hundred and ninety-three thousand three hundred and thirty-two, but more than half of these are infants, or those making no profession of regeneration.

THE BAPTISTS IN TENNESSEE.

The growth of Baptists in Tennessee the past fifty years has also been astonishing. In 1828 we numbered a little over twenty thousand, white and black. Our statistics for 1877 showed one hundred and seven thousand four hundred and

sixteen, and to this add ten per cent for last year's increase, our present number is not less than one hundred and seventy-seven thousand one hundred and sixty-seven. And there were added last year six thousand one hundred and ninety-five, averaging one hundred and eighteen baptisms for each week of the year.

ASSOCIATIONAL STATISTICS.

But it is more especially with our own body that we would interest ourselves to-day.

From a small band consisting of five hundred and thirty members, eight churches and five ministers in 1828, the Big Hatchie, by the blessing of God, has grown to a mighty host, the largest Association of whites in the State. Its statistics for 1878 are, fifty-nine churches, forty ordained ministers, and six thousand members. There were three hundred and fifty baptized last year.

To ascertain the true growth of the Association since 1828, we should include the statistics of Unity Association and the Jackson church which belonged to the original body and have been lettered off. This would swell our present numbers to ten thousand. At the past rate of increase when our children shall celebrate the centennial of the Big Hatchie, they will report over one hundred thousand within the bounds of the original Association!

We have another reason to be grateful for the past. God has most especially blessed this Association in all these years with an intelligent, devoted and successful ministry. I cannot forbear as deserving most honorable mention the names of Winn, Gayle and Connor, Young, Spivey and Nixon, Finley, Palley and Hodges, Smith, Burns and Lucado, who have passed away, not to their crowns and rewards, but to rest from their labors and to wait for them. And of those of twenty-five years who remain with us, J. B. Canada, the Days, George and Reuben, J. H. Borum, who for thirty years has served this body as clerk so efficiently, and Miliken, and Bateman, and Coffey, and Duncan, and McFadden, and J. J. Turner, who remain with us, and Hendrickson, Miller, Tichenor, Ford and Lofon, who now labor in other fields, for years gave weight and influence and efficiency to this body.

It has been often remarked by visitors to the Association from other States that doubtless no Association in the South presented such an array of intellect, eloquent speakers and powerful preaching talent as the Big Hatchie Association. It was under such gifts that it has grown, and attained the high position it occupies to-day.

Another distinguishing blessing for which we can all unite in thanksgiving to-day. This Association is a united body, and eminently sound in the faith once delivered to the saints. If there is one minister holding Armenian sentiments he is a stranger to me.

There is not one who favors open communion at the Lord's table,—a question that is now so distracting Associations at the North.

Nor is there a minister who believes that there can be a Christian church or a Scriptural minister of the gospel without Christian baptism, and if there are any who will for the sake of popularity recognize them as such by the interchange of ministerial offices, I am grateful to say that that minister is an exception among us.

For these distinguishing blessings, enjoyed in the past and by the Association this day we may well rear our Stone of Help and write upon it—

"EBENEZER."

Samuel acknowledged that all his help was from God, and so can we this day. Verily we feel in our hearts, that it is God who hath helped us hitherto.

HE GAVE ALL THE HONOR TO GOD.

And so do we this day. While we acknowledge with becoming gratitude the many useful, brilliant and powerful ministers he has given this body, and while we would honor them and love them and as commanded "esteem them very highly in love for their work's sake," yet we ascribe all they accomplished to the help of God, and say in our hearts, to him be all honor and power and glory forever. All our past and all our present mercies are from the Lord.

(To be Continued.)

DISTRICT MEETING.

BRO. GRAVES.—The Union Meeting for the First District of the Aberdeen Baptist Association, convened with Pleasant Grove church, some seven miles southeast of Pontotoc, on Friday before the fifth Sunday in June 1878.

The introductory sermon on "Systematic Benevolence," was delivered by Eld. J. C. Combs, after which the meeting adjourned for refreshments.

After refreshments, the meeting was called to order by Bro. J. T. Lambert former Moderator. Prayer by Bro. J. S. Horton. On motion went into the election of officers, resulting as follows: Bro. J. T. Lambert, Moderator, Bro. J. S. Horton, Associate Moderator, and Bro. G. G. Horton Secretary.

Letters from various churches, comprising the district, was called for and read.

The Devotional Committee reported that, "Eld. T. J. Fowler preach to-night." (A heavy rain near by, accompanied unfavorable demonstrations, prevented services that night.—CLERK.)

Elds. W. W. Finley and J. C. Combs, being present, together with other visiting brethren, were invited to seats with us, and to participate in our deliberations.

Exegesis of John iii. 5, was read by Eld. T. J. Fowler, and was laid on the table to be taken up order by Bro. J. T. Lambert former Moderator. Prayer by Eld. T. J. Fowler.

Met according to adjournment, Saturday morning. Prayer by Eld. A. J. Seale. Essay by Eld. A. J. Seale was read:—

"What penalty ought a church to inflict on a member who refuses to pay his part of the necessary expenses of the church?"

After some discussion, the Essay, which proposed to expell those who are able and utterly refused to pay, was adopted.

Adjourned for preaching. After a most excellent sermon by Eld. T. J. Fowler from John i. 29, and refreshments, the meeting was again called to order by the Moderator. Prayer by Bro. S. L. Hearn.

The second reading of the Exegesis by Eld. T. J. Fowler was called for, and after discussion the Exegesis, as read, was not adopted.

An Essay by Eld. J. L. Henderson was next read: "Was Judas Iscariot ever a true Christian?" The Essay showed fully, by the word of God, that he was not, hence the Essay was adopted.

The report of Devotional Committee was that "Eld. T. J. Fowler preach to-morrow at 10 o'clock a. m., to be followed by W. W. Finley at 12 o'clock m." Adjourned until Sunday morning.

After sermon by Eld. T. J. Fowler, the meeting was called to order by the Moderator, and report of Committee on Arrangements was received, which is as follows:—

ESSAYS.

- 1. What constitutes a church of Jesus Christ? Eld. W. F. Davis.
2. The Covenant.—Jer. xxxi. 31, 34. Eld. A. J. Seale.
3. The qualifications necessary to the gospel ministry. Eld. J. L. Henderson.

- 1. Scriptural Church Government. Eld. T. J. Fowler.
5. Repentance. D. W. Fowler.
6. Hope. G. G. Horton.

EXEGESIS.

- 1. "Try the Spirits," etc.—1 John iv. 1. Eld. Venable.
2. "Approve the world of sin," etc.—John xvi. 6. Eld. J. C. Combs.
3. "Judge not," etc.—Matt. vi. 1-2. Eld. D. W. Hardin.
4. "By grace are ye saved," etc.—Eph. ii. 8. J. H. Garrett.

"There are some standing here that shall not taste of death till they see the Son of man coming in his kingdom."—Matt. xvi. 28. Eld. J. B. Christian.

Introductory sermon by W. F. Davis. Place of next meeting, Shiloh church on Friday before the fifth Sunday in September. Respectfully submitted.

J. S. HORTON, Chairman, J. T. LAMBERT, Moderator, G. G. HORTON, Secretary.

THE DISCUSSION.

BRO. GRAVES:—I have been a subscriber for your paper for a short time. My object was to secure the discussion on Universalism. I had been looking after this doctrine for a long time, having had an impression favorable to it, made on my mind when young. When Mr. Burruss preached in Scripps, I heard him and my old impressions were renewed. When I heard you was to discuss with him, I procured your paper and have noticed the discussion closely, examining all the Scripture connections. I am free to confess I see no chance at present for Mr. Burruss's doctrine. Your letters seems to come with more and more weight, and conclusiveness. Your ninth letter seems to be better than all. I confess my obligations to you for satisfactory light upon this question. A SUBSCRIBER.

REMARKS.—"A Subscriber" sends us his name, and it is that of a valuable man. It is gratification to us that so many already, who before this discussion commenced were entangled by the delusion of Universalism have been set free, and have openly renounced it. One soul saved from dependence on it for salvation is worth many times the whole discussion. We trust many more may be led into the light of truth. We have with the above the name of a valuable man.

AN IMPOSTOR—ACTION OF ZION CHURCH, ARKANSAS.

WHEREAS, This church has been imposed upon by an impostor by the name of Dr. W. H. Morehead, who sought and obtained membership into this church last fall, and was soon afterwards ordained to the ministry by stating falsehoods to this church, and

Whereas, The said Dr. Morehead has been excluded from this church for base lying, therefore, be it

Resolved, That we feel it to be our duty to publish Mr. Morehead to the world as an excluded member of this church.

Resolved, That we regard Mr. Morehead as altogether unreliable, and we warn all good people against him.

Resolved, That we as a church appreciate the kindness of Bro. J. D. Jameson of Mineral Springs, for making known to us the character of Mr. Morehead and furnishing such abundant proof of the same.

Resolved, That this preamble and resolutions be spread upon our church book, and a copy of the same be sent to the THE BAPTIST, Western Baptist, the Howard county Advocate and the Southwestern Press, for publication.

Done by order of the Zion Baptist church, Hempstead county, Arkansas, Saturday, July 27, 1878.

ELD. E. MERRELL, Moderator. W. C. LESLIE, Church Clerk.

A WORD FROM KENTUCKY, AND ABOUT AN OLD FRIEND.

DEAR BROTHER:—I had the pleasure of visiting Bro. Geo. Treavery, formerly of your State, but now has care of Whipoorwill and Friendship churches, Logan county, Ky.

Bro. Geo. R. Taylor accompanied me; the visit was very pleasant indeed. In introducing his three sons I was highly pleased with his second son, J. R. Graves Treavery, who is a fine manly boy about seventeen years old. I then asked Bro. Treavery if he was taking THE BAPTIST and was sorry to be answered in the negative. I told him he must have it, that I would send it to him, and I herewith send you amount for same, to be sent to Eld. Geo. Treavery, Post-office, Shocco, Logan county, Ky. I would be pleased if you would send him your photograph, as he would be proud of it, and I will also get to see it.

My brother, I love your paper for its soundness in the doctrines. I am sorry to confess some of our Kentucky Baptists cannot receive your doctrine on Election and Predestination as set forth in the Graves-Ditzler Debate on Apstacy. But I find great consolation from a belief in that faith. The "part works and part grace system" is too much believed in by a large number of our denomination. We stand in need of a sound ministry. Men who fear God rather than man. Men

who can and will "declare the whole counsel." Bro. Graves, I wish to be remembered in your Sunday evening prayer-meeting. The more I am enabled to examine into my vile heart, the more convinced I am that if I am saved it must be by grace. This is the sheet-anchor of my hope. G. W. STOWENS. Middleton, Simpson county, Ky., July 27, 1878.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor. G. W. STANBERRY, Office Editor. JAS. S. MAHAFFY, Book-keeper and Order Clerk.

Business Office: 227 Second street, Memphis, Tenn.

Terms, \$3.75 per annum, in advance. Send money by Post-office Order, Registered Letter, Express or Draft, at our risk; otherwise we are not responsible. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination--a doctrine for which we are called earnestly to contend. 2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till the coming of the Lord. 3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

THE POPE IN JERUSALEM.

DESIROUS of keeping our readers posted as to the movements in the East, we copy the article below to let them see what Lord Beaconsfield is now planning, and urging its accomplishment. It is among the possibilities.

Not a few interpreters of the prophecies have long insisted that the Man of Sin or the Lawless One will be in Jerusalem at the Second Advent, and will have enthroned himself as an object of worship in the temple that the Jews will have rebuilt after their return. One thing is clearly brought out in the article, viz., that should the Jews desire to return England will favor it and protect them in their civil and religious rights. This is the grand point that we have insisted from the first would be accomplished by the late war.

A PROJECT THAT HAD ITS BIRTH IN THE BUSY BRAIN OF BEACONSFIELD--A REUNION OF THE CHRISTIAN CHURCH WITH THE ROMAN PONTIFF AT THE HEAD.

[Correspondence of the New York Graphic.] LONDON, July 8.--It has become known that before Earl Beaconsfield left London for Berlin, with the secret treaty with Turkey in his pocket, he had private interviews, on successive days with the Duke of Norfolk, Cardinal Manning, the Archbishop of Canterbury, and a priest of the Greek church attached to the Russian Embassy here. What was the object of these interviews? There is reason to believe that in the busy brain of the Premier there is revolving a scheme for the accomplishment of no less a purpose than the reunion of Christianity, and the installation at Jerusalem of the Pope as its head and ruler.

I am unable to give any account of the manner in which the Archbishop of Canterbury received Earl Beaconsfield's great scheme. I am advised the Earl went over the whole ground with him; pointed out the tendency of the aristocracy and middle class people in England to go over to Rome; urged upon him the consideration that a united Christianity could alone successfully combat and repel the formidable advance of infidelity and socialism; argued with skill upon the filmy nature of the doctrinal differences that separate the Anglican from the Roman church, and finally exclaimed: Leo XIII. will not live long; the Greek patriarch who will succeed him is sure to be an old man; your turn will come next; reflect upon how much grander it would be to live in history, not as Archbishop of Canterbury, but as Pope of the truly Universal church.

IMPORTANT PRIVATE INTERVIEWS.

The following account of the Premier's interview with Cardinal Manning and the Duke of Norfolk has been prepared for me. I give it without vouching for its correctness: "Prior to Earl Beaconsfield's departure for Berlin, he had an in-

terview with Cardinal Manning and the Duke of Norfolk. To them he made known, in confidence, the treaty that had been concluded with Turkey for the cession of Cyprus and the protectorate of Asiatic Turkey, and no asked them whether, in their opinion, the Pope would not be wise to transfer the seat of his authority from Rome to Jerusalem, on the condition that the Holy City, the Holy places, and it need be the whole of Palestine, should be transferred by a solemn act of all the great powers to the church, with a guarantee for its perfect independence and security. Cardinal Manning is understood to have replied by asking whether this proposition was suggested by the Government of Italy, and whether they had been approached on the subject, to both of which inquiries Earl Beaconsfield replied in the negative. The Cardinal then said he was in no wise authorized to speak for the church, or for any of his fellow prelates on such a matter; but that he could foresee almost endless objections to the proposed plan. Earl Beaconsfield is understood to have gone on and explained the outlines of his great scheme for the reunion of Christianity. With the Pope established in Jerusalem, and made secure in his absolute sovereignty there, the next scheme would be the healing of the schism which had separated the Greek from the Latin church. Earl Beaconsfield said he had reason to believe that the theologians of the Greek church were prepared with formulas that would enable them to accept the Roman definition of these points. If so, the Pope's path to a healing of the schism was clear. Upon the acceptance by the Greek synods of the whole scheme of the Catholic faith as now defined in Rome, the Pope could issue a brief announcing the reconciliation, and to emphasize it he should appoint as Cardinals the Patriarchs and Archbishops of the Greek church. There might even be an understanding to the effect that the next Pope should be one of these prelates. At this point Cardinal Manning remarked that the choice of a Pope depended upon the Holy Ghost, and that men could not bargain for it. Earl Beaconsfield then went on to say that the reunion of the Greek and the Latin churches would inevitably be followed by the coming over to the mother church of the greater part of the Anglican church and very probably of all that was left of the Orthodox Lutheran church. He pointed out that the church, thus again united, would number not less than 350,000,000 of souls, and that her action against the rising tide of infidelity would be irresistible. Would not Pope Leo XIII, he asked, be anxious to go down to posterity as the Pontiff under whose reign this glorious work had been accomplished? Would not the prophetic motto on his coat of arms--*Lumen ex occo*--then be most miraculously fulfilled?

Cardinal Manning is said to have been most reticent and cautious in his replies, but to have promised to take steps to acquaint the Vatican without delay of the Premier's observations. The Duke of Norfolk was more enthusiastic, and declared himself warmly in favor of the scheme. The next day a messenger from the Cardinal set out for Rome; and it is now more than four weeks since the Pope has been aware of what is proposed. There have been numerous consultations, and messengers have traveled between Rome, London and Berlin. The matter was thought to be too delicate to intrust to the telegraph, even in cipher. At the Quirinal, where the matter had been confided to the King and his Cabinet, there is a conflict of opinion. At Vienna, the Emperor and Empress are said to favor the plan, but Count Androssy is inclined to treat it coldly. As respects the Czar, it is said that he would give the scheme his warm support on condition that there should be an agreement that the next Pope should be chosen from the Greek Cardinals. The difficulties that would arise with relation to the rights of the different nationalities and faiths at Jerusalem have been discussed, but methods of overcoming them have been devised. One portion of the scheme involved a joint guarantee of all the powers for the independence and autonomy of the Papal See at Jerusalem; but this is an alternative to the suggestions that the protectorate should be given to France alone, with the understanding that the other powers should sustain her in it if necessary. The last information concerning this matter is, that Cardinal Manning, the Pope, and King Humbert each is disinclined to favor it, the King's objections being that the departure of the Pope from Rome would rob the Eternal City of its great glory as the capital of the Christian world. As respects the rights of the Jews in Palestine under this proposed arrangement, Earl Beaconsfield is said to have remarked that the Jews, as a body, did not wish to return to the Holy Land, and that, under the Papacy, those of them that dwell there now, or who went there in the future, would suffer no disability or wrong.

WILL THE VATICAN ASSENT?

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Clara Leo Thomas, daughter of B. F. and Lydia Thomas, aged three years two months and nine days, departed this life July the 17th, 1878.

FAREWELL.

WITH this issue we editorially bid our readers "farewell" for a few months to labor for the Master upon the Pacific coast. This visit is not of our soliciting, though we have ever desired to visit the "Land of Gold" in California and Oregon. Brethren for several years have urged us to come over and help them. This spring the solicitations were more than ever urgent, and we promised upon condition that ten churches could be found this coming fall desiring such a course of Lectures. Our proposition has been accepted, and the appointments arranged and published. It seems to us to be our duty, though the dread pestilence is raging in the city three miles from our residence, to commit our family to the care of Him who alone is able to preserve from death, and go forward and discharge our obligations. We expect to leave on the 20th, and we most earnestly solicit the prayers of our brethren and sisters that God will accept and bless our labors and preserve our family from death and from sickness during our absence.

We leave the paper in the hands of Brethren Hendrickson, Landrum and Womack, who have kindly consented to assist our efficient office editor in conducting it during our absence.

We shall be compelled to leave the Discussion in statu quo until our return. We expected when we accepted it that six or seven months would have closed it, but Mr. Burruss only issues his paper twice a month, hence the delay. He will have ample time to prepare himself fully upon his proposition by our return, and after rest and the hot season has passed the readers of both papers may follow us through the last proposition with new zest.

WAY-NOTES.

Our readers will remember we go to work and not to travel, and can only promise to write as we have opportunity. We will do what we can to dot down our impressions of "the Coast."

We do hope that the friends of "the Old Banner" will not forget it at the fall Associations. We learn there will be a strong effort to transplant it with another paper. We trust our friends will see that the claims of this paper are fully represented and its circulation extended.

THE PESTILENCE.

ONE week ago the citizens of Memphis were unwilling to believe that the city was again to be visited by yellow fever, and for a week or more the first forms of it were pronounced by the physicians malarial fever, or malignant bilious fever. Tuesday the first case occurred that the Board of Health pronounced yellow fever without doubt. This morning, Thursday, twenty-five or thirty cases appear; and it is pronounced epidemic. The vast city is emptying itself as fast as trains and boats can carry the pale-stricken people away. Those whose means will not allow them to travel are fleeing to the country for board, and some to the woods to camp out until the dread angel having the plague-vial ceases to pour it out upon the city. Merchants are closing their stores, and dismissing their clerks. This is right, there are three months yet to a hard frost. The only way to stay its ravages, is to starve it out.

Should the publishers advise the suspension of this paper for a month, or until the pestilence has abated, we shall acquiesce without an objection. They are men of families; and they may feel it their duty to remove them from the city. The Lord compassionate and spare for his great mercy's sake.

NOTICE.

We hereby notify our patrons, that, should they fail to receive their papers next week, and for any number of weeks thereafter, they can account for it in the fact of the prevalence of yellow fever in this city. We hope to be able to continue. We trust in the Anointed Savior, who is able to carry us through pestilence, famine, war, and every evil.

The Southern Baptist Publication Society having discontinued business, parties ordering books from this city should address their orders to the Baptist Book House. Send for their new catalogue.

PRAYER-MEETING.

WE do believe that the fervent, effectual prayers of the righteous are heard in heaven. Will not the members of the prayer-meeting remember us every Sabbath afternoon, and especially that God will be with us when we stand before the great congregation in the Metropolitan Temple in the city of San Francisco, on the first Sunday in September. Brethren, pray that the Master may direct us what to preach to that people and help us to preach and to bless the word to that people. We learn that our church has appointed a meeting for special prayer that our labors in California may be signally blessed. Brethren, unite with them in praying for this.

APPOINTMENTS IN CALIFORNIA.

- Metropolitan Temple, San Francisco, Sunday, September 1st. Lake Port, Friday, September 6th. Upper Lake, Thursday, September 12th. Bethel, Friday, September 20th. Stony Creek, Friday, September 27th. Meridian, Thursday, October 3rd. Grand Island, Thursday, October 10th. Woodland, Thursday, October 17th. Hopewell, Thursday, October 24th. Dixon, Wednesday, October 30th. Ukiah, Thursday, November 7th. OREGON.

We are in receipt of several communications from Oregon. We will spend the rest of the month of November in Oregon, provided our fare from San Francisco and back by ocean steamer can be provided, in addition to the expense of the lectures. Reduced rates, it is supposed, can be obtained. We will answer all letters addressed us meantime to San Francisco.

INFORMATION WANTED.--Mr. John B. Rorch left his home near Fackler, Jackson county, Ala., in May, 1877, and after visiting the gold regions of the Black Hills, and the Big Horn River, returned to Salt Lake City, and from thence he started to Prescott in the Arizona, and when last heard from, he was about midway between these places. This was in September, 1877, and as he has not been heard of since, his widowed mother, relatives and friends, are painfully anxious to know his fate. He was about thirty years of age, over six feet high, with light hair and blue eyes. He was a man of excellent morals, and good address, having received his education at the Virginia University.

Any information in regard to him, will be a relief to his heart-broken mother, and may be forwarded to the following address: "M. M. W. Rorch, Fackler, Ala."

All papers sympathizing with a bereaved and sorrowing mother, and especially Western papers, will confer a favor by inserting this notice, by which she hopes to hear from her lost son.

QUESTIONS.

You say: "No one without baptism can enter the kingdom; but baptism introduces the recipient into the body of Christ's church." Does this convey your meaning? Paul says the church is his body.

Arkansas. It should read, to express our meaning, baptism introduces the recipient into the "body of Christ," which is his church.

What did our Savior mean to teach by washing his disciples feet? You will be so kind as to give me your Scriptural views on this subject. Yours in love, R. W. A.

Linoville, Ala. He evidently did teach his apostles by requiring them to wash each others feet that they were only the equals of each other--that no one should assume the primacy--and for this very reason it belonged to them alone, not to the churches of this age.

Has a church the right to receive a member in the absence of her pastor? She certainly has. No pastor has a right to say who shall or who shall not be received into the membership of the churches he serves. If he is a member, he can vacate his chair as moderator, and vote no like any other member; but he cannot do this in the churches he serves, and in

which he has no membership. Nor can a pastor, or minister, baptize whom he pleases. He has no election in the case. It is the church that decides who is qualified to receive her ordinances, not the ministry. This is a vital principle of our polity, and should be maintained without regard to person or popularity. Mark the minister who claims the right to administer the ordinances to whomsoever he pleases, and avoid him.

There is no little trouble in consequence of the exclusion of a member from one of our sister churches. In June a charge was preferred against a member for the abuse of truth and railing. The testimony presented sustained the charge, though the accused brother entreated for time to get his proof to the church to set himself in a proper shape before the church and world, which was not granted, and immediate exclusion ensued. The excluded brother got up a petition for a new hearing, getting ninety petitioners. At the next conference the petition was objected to, but finally was read. The ruling was that no member can move for reconsideration except one who voted for his exclusion; consequently neither of the nine who voted for his exclusion would move for a reconsideration. Adjournment was called for in quick time, even without reading the minutes of the day's proceedings. It is believed that the excluded brother can sustain himself, and the majority of the church desire a fair investigation of the difficulty. What steps will the church take to take to set himself right with the church? Was the ruling of the church correct, i. e., that the motion to reconsider must, in all cases, be made by a member who voted for the exclusion? Wilson County, Tenn. J. M. C.

In the first place the trial was a nullity, because in open violation of every principle of law and equity, it being wholly *ex parte*. An ambiguous charge is made against a standard lawyer and officer of the church, and without allowing the accused the opportunity of proving his innocence, or offering any palliating circumstances that might make his offense an excusable, or at least a pardonable one, he is excluded,--denied both the simplest justice and his inalienable rights as a member of that church. The majority should promptly vote that trial a nullity for the above reasons, and give the brother a fair trial.

It is a rule of decorum in most deliberative bodies that, to reconsider a motion passed, it must be moved by one who voted in the affirmative. There may not be such a rule recorded in the decorum of that church. If not, it does not govern that church's acts. If it is there, and no one of the nine will move a reconsideration, let some one of the ninety move for the above reasons, that the proceedings of the minority were unconstitutional, and therefore declared null and void, and that they be erased from the records; and then the way is open for a fair trial. If the majority will not do this, then let the brother apply to any sister church for restoration to his ecclesiastical rights, and that church can alone, or with such help as she may call, examine into the whole matter, and, if he is found innocent, receive him to membership.

EDITORIAL ITEMS.

Rev. L. B. Fish of the Third church, Nashville, is visiting up North during the heated season.

Walter Bushete, appointed as a missionary to Burmah, was ordained at Chester, Penn., recently.

The next session of Mary Sharp College will open September the 5th.

By the will of Miss Robertson of Elgin, Eng., Rev. G. H. Spurgeon's College and Orphanage each received twenty thousand dollars, and the Baptist Missionary Society ten thousand dollars.

Dollinger, with some acerbity, declares that the reports now set afloat for the fourteenth time that he had made his peace with the Vatican are falsehoods. "I shall not dishonor my age with a lie before God and men; of this you may be sure."

Rev. J. C. Emory, Amsterdam, N. Y., baptized nine July the 21st, making seventy since he settled there. Of this number forty-two are heads of families. Eighty-seven have been received into the church, forty-two Pedobaptist families represented in the number.

King Humbert of Italy does not seem inclined to conciliate the Pope very much. An order has been issued to the officers of the army who have

been married according to the rites of the Catholic church that they must be married according to the requirements of the civil law. This forces on the soldiers a choice between the Pope and the king.

Will not every brother and sister who takes this paper make an effort to get one new subscriber? By this means our list could be largely increased. For a renewal and one new subscriber we send one dollar's worth of books. See our book premiums in this issue for full particulars. This offer enables one to get valuable books at absolutely no cost.

A Texas sister, renewing for her paper, says: "I have enjoyed your Seven Dispensations more than I can express. They give rise to such animating, soul-stirring and felicitous thoughts! I have read the Bible more since reading your paper than ever before in the same length of time, and, I flatter myself, with a much better understanding." Should not this be the effect of every well-conducted religious paper? We so think.

We clip the following from Dr. M. T. Yates, our missionary to China, stationed at Shanghai, from the *Biblical Recorder*: "If the churches do not move vigorously and speedily, their missions to China will soon be among the things of the past. The last man at each station has been in the ditch for years. Now news comes from the north that Bro. Crawford has succumbed. He writes that he is threatened with paralysis of his legs, etc., must have a rest from his consuming labors, and that I might expect him down in a week or two on his way to California for a change and rest. That is all I know about his case. Bro. Graves is alone at Canton in the extreme south, while I have been alone in the center since about the commencement of the American war. We are powerless for aggressive work, having neither the time nor the means for it, while the fields are white unto the harvest."

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers even lines gratis; all over, and of all non-subscribers, 15 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

BOOTH--After a lingering illness of several months, at Pascagoula, Miss., August 2, 1878, JAMES J. BOOTH, of Memphis, Tenn., aged thirty-two years and ten months.

The subject of these lines had been suffering since last January with an affection of the throat, and upon the advice of his physicians left Memphis and came to the coast expecting to be benefited, but the disease was of too long standing, and though every attention was given him he passed quietly away, on the above date. Mr. Booth was a consistent Christian, and had been a member of the Baptist church for many years, and died the triumphant death of those who love their Savior, his only regret seeming to be the absence of his wife and children, who were in Memphis at the time of his death. None knew him better, perhaps, than the writer, and in all his life he was conscientious, kind and generous, ever ready to lend a willing hand to the distressed and alleviate the sufferings of the stricken.

He leaves a wife, six children and many relatives and friends to mourn his death, but to them there is the consolation of knowing that he has been taken home to his Heavenly Father who doeth all things well.

SUSPENSION.

Our office being located in the district infected by yellow fever, we have thought it best to suspend the publication of THE BAPTIST until the fever abates. The *Western Methodist* and all the weekly papers of the city have suspended. All mail matter for THE BAPTIST and orders for the Baptist Book House will receive prompt attention as usual. PUBLISHERS.

Rogers & Co., into headquarters Southern Baptist Publication Society, 344 Second street, with new type and presses, are doing all kinds of job printing, book work, etc., in first-class style at low price. They also publish *The Bible Student*, an excellent monthly for Sunday-school workers.

NEWS FROM THE STATES.

MISSISSIPPI.—From Wilson county. I have been rustling in the fertile hills of this my native county for the past two weeks, enjoying the hospitality of my numerous friends and relatives. I came here for rest, but found the harvest so plentiful, and the labors so few, that every day has been devoted to earnest work. Reaching Round Lick on Sunday, July the 27th, I preached to a large and attentive congregation, and finding the pastor and people ready and anxious to enter on the work, I consented to aid them in a revival effort. The meeting has been in progress now ten days; and the results are more than fifty conversions, and forty additions to the church by experience and baptism. I have never seen a revival of deeper interest and greater power. The whole community has been brought under its influence, so that there is scarcely a sinner who is not either inquiring the way of life or rejoicing in a Saviour's love. The number of inquirers is as great now as at any time during the meeting, and conversions are occurring at every service. We do not intend to close the meeting until all are enabled to embrace the Saviour who are now on the way; and we confidently believe that we shall reach a hundred before the end shall come. Bro. T. J. Eastes is the pastor of this church, having been chosen at the beginning of the year. He is a sound Baptist, a good preacher, and is greatly beloved by his people. The church is very strong, perhaps the strongest country church in Middle Tennessee, numbering in its membership about four hundred persons. The Concord Association convened last Sunday at Fellowship church, in Rutherford county. I intended being at the meeting, but was prevented by the pressing call of the brethren to remain and labor in this meeting. An effort is being made to re-fit the university-building at Murfreesboro, and start a high school there for young men. I hope the movement will succeed.—J. M. Phillips.—Bro. J. P. Bowen has our thanks for a copy each of the minutes of the General Association of East Tennessee and of Nolachucky Association. Will some one inform us when the General Association meets? The minutes do not show when.

VIRGINIA.—Rev. J. K. Faulkner of Halifax has accepted a call to Kingston, N. C.—Dr. Boyce has invited Dr. T. S. Dunaway of Fredericksburg to accept the agency of the Southern Baptist Theological Seminary for this State.

NORTH CAROLINA.—A most gracious revival recently closed at Sandy Run church, Bertie county. There were forty-five conversions, thirty-one baptisms, and four restored. Of those who professed some will join other Baptist churches, and others are waiting to be fully satisfied. There have been thirty-two new Baptist Sunday-schools organized in the State this year, and most of them in sections where none have heretofore existed.

GEORGIA.—The General Missionary Baptist Association of North Georgia was organized last week. The next session will be held with the Cumming church, beginning on Friday before the fourth Sabbath in November.—The union meeting of the eastern division of the Mercer Baptist Association will be held with Corinth church, twelve miles south of Valdosta, beginning on Friday before the fifth Sabbath in September.—A good revival meeting closed recently at Crow's Spring church, Bartow county. Five were buried with Christ in baptism.—Dr. Teasdale recently concluded a meeting at Madison. Twenty professed conversion. He is now at Gainesville engaged in a meeting.

LOUISIANA.—"There is a good Baptist interest building up at Simmsport, on the Atchafalaya River. Eld. E. K. Branch is its regular supply. Some of its members are converted Catholics. This church had a good meeting not long since."—H. B. Evergreen.—Eld. L. C. Kolls will preach the introductory sermon at the next meeting of the State Convention, at Minden.—The appointment of Eld. W. C. Friley as State missionary leaves the Monroe and Trenton churches without pastors.—They have an excellent Sunday-school at Shiloh church.—The

Rev. S. J. Axtell, Jr., late pastor of the Baptist church, West Medway, Mass., has been appointed president of Leland University, New Orleans, by the Northern Home Mission Board.

ARKANSAS.—Bro. W. A. Clark went from the State Convention to Lake Village to assist Bro. Pawest in a meeting.—Eld. J. F. Griffin of Selma conducted a series of meetings at Fellowship church last month, and five were received by experience and baptism, and one restored.—We notice in the Digest, Saline county, that Bro. W. A. Clark's meeting at Benton was a great success. Some thirty made profession of a good hope, and united with the church. The Digest speaks in very complimentary terms of Bro. Clark, which he richly deserves.—See the resolutions of Zion church, in another column, in reference to the notorious Dr. Morehead of Hempstead county.—The Centennial Institute, Warren, Bradley county, will commence the next session the first Monday in September. Eld. W. E. Paxton is the principal, who is a fine educator as well as an able minister.—Bro. L. A. Brown, one of the publishers of the Western Baptist, has been elected superintendent of the Arkansas State Fair. Bro. Brown is a gentleman of fine business qualifications, and peculiarly fitted for this important position.

MISSISSIPPI.—C. H. Thatcher, in the Southern Baptist, gives an account of a good meeting at Shaly Grove church last month. Sixteen converts were buried with Christ in baptism, three joined by letter, and one restored. T. E. H. Robinson is the pastor.—Bro. E. D. Gray of Salem church, Waynesboro county, has been ordained to the work of the ministry by request of his church.—Elds. L. Ball and W. E. Berry organized Central Baptist church, ten miles southeast of Ashland, Benton county, July the 25th.—Flat Rock church, Benton county, recently closed an interesting meeting. Seven additions to the church.—Bro. J. D. Anderson is the pastor.—Central church, Holmes county, held a good meeting the first of this month. Five were baptized into the fellowship of the church, one a licentiate from the Methodist church.—Elds. R. E. Melvin and M. T. Martin held a meeting at Dry Grove, Rankin county, recently, and fifteen happy converts were baptized as the fruits of the effort.

TEXAS.—A good meeting closed recently at Mount Zion church, Navarro county. Eld. S. G. Mullins did the preaching with power and demonstration of the Spirit. Six were baptized, and eight received by letter.—North Creek church, five miles north of Jackboro, was lately organized by Eld. A. H. Jackson. He has been called to the pastorate.—Bro. D. W. Jackson has been ordained to the work of the ministry by request of Rural Shade church, Liberty county.—Bro. W. E. Penn is holding a meeting at a camp-ground, twenty miles south of Rockdale, in Burleson county. Large numbers are attending the meetings.—Eld. J. M. Carroll lately held a series of meetings at Oakland, Grimes county, and seventeen were added to the church.—Eld. A. S. Bunting of Moulton closed a meeting with the church at Elm Grove July the 26th. Nineteen were received by experience and baptism. Two households were baptized, and no infants neither.—A precious meeting closed at Evergreen church, in San Jacinto county, last month. Eighteen united with the church, six of whom came from the Methodists.—At the close of a great revival at Cottonwood school-house, Henderson county, the last week in July, the Cottonwood Baptist church was organized.

KENTUCKY.—The church at Newport has called Rev. W. W. Tinker to the pastorate. The church has been without a pastor about a year, and is now rallying, and it is hoped entering upon a new era of work.—The Madison-street church, Covington, has been blessed in a special manner in the last six months. Within the past year there have been seventy-five additions to the church.—There were four additions recently to the Harrodsburg church. This church, under the pastoral care of Rev. W. P. Harvey, is doing efficient work for the Master; but he has felt it his duty to resign, though the brethren gave him up

reluctantly.—On August the 21st a meeting was closed at Silgo church, Henry county. Two were received by letter, thirteen were baptized, and one stands approved for baptism.—A gracious revival was closed at Bethel church, Christian county, August the 6th. The pastor, Rev. E. N. Deken, was assisted by Rev. W. A. Nelson of Nashville, Tenn. Twenty-six were received by baptism, and seven by relation.—Long Run Association will meet with the Broadway Baptist church, Louisville, September the 3d.—Rev. J. H. Spencer, D.D., of Pleasant-ridge-Park has undertaken the work of furnishing biographical and historical sketches of leading ministers and members of the denomination in the State for Cathcart's Baptist Encyclopedia.

MISSOURI.—Mrs. Viola Jackson of Louisiana, so well known to the denomination in the South west as a writer, has removed to St. Louis, and is connected editorially with Lord's Christian Repository.—Bro. W. L. Penn of Texas is expected in St. Louis about the middle of October to assist Dr. G. A. Lofton of the Third church in a series of meetings.—Rev. J. B. Box has accepted a call to Mount Pleasant church, near Monticello.—Eld. Jas. M. Smith, pastor at Carthage, recently baptized three converts. This makes thirty three baptized in the last few months.—Bro. J. G. Lemen of the Baptist Herald has accepted a call for a church in Illinois, and will make his home in that State for a while. His paper will still be continued in this State.

ALABAMA.—The Baptist church at Midway has been completed, and is one of the most handsome village churches in the State.—The degree of D.D. was conferred on Rev. W. C. Henry of Huntsville by the Agricultural and Mechanical College.—The church at Manning, Butler county, recently held a good meeting. There were twenty-one additions to the church.—Prof. L. T. Gwathmey of Virginia has accepted a professorship in Howard College. He is said to be a ripe scholar, and a gentleman of high Christian character.—Tennessee River Association will convene at Fackler, Jackson county, on Friday before the fourth Sunday in September.—Eld. P. Brown, pastor of the church at Fackler, Jackson county, held a meeting last week which resulted in eight conversions. Several have been baptized, and a Methodist brother who has belonged to that connection forty-two years is to follow Christ in baptism. We rejoice with Bro. Brown, and trust that God will still continue to bless his labors.

THE ORANGE MEN.—I HAVE seen this class of Irishmen alighted to every year of my reading life, and that they are generally assailed by Catholic priests and other forbidden by city authorities to march as they do in Montreal, Canada. Please inform me what makes an Irishman an Orangeman, and why are the Catholic Irish so opposed to them. I confess my ignorance and ask for light.

We answer "J." in the briefest manner possible with facts from reliable sources.

It is one hundred and ninety years since the battle was fought, and the number of those who celebrate the victory of William III., Prince of Orange, and the Irish Protestants, has increased during all these years, until there are a great many secret societies scattered over the country and the Canadas, entitled "True Blues," "Blazers," "Williamites," "White Boys," "Britons," "Invincibles," and other suggestive names, numbering 200,000 persons.

In 1688 William III., arrived at Devonshire, England. His flag-ship bore the arms of Nassau quartered with those of England, and on the banner was inscribed, "The Protestant religion and the liberties of England I will maintain." His arrival was received with great joy by those who professed the Episcopal faith, and even the Dissenters were not adverse to his coming. At Exeter, on the 21st of the same month, was formed the first Orango organization. The declaration of principles was drawn up by Bishop Burnet, whose histories of the Reformation and "His Own Time" are to be found in almost every private and public library. The signers pledged

themselves to defend and support William, Prince of Orange, in upholding the Protestant religion. This combination was called "The Orange Confederation."

The Boyne flows into the Irish Sea thirty-two miles north of Dublin. Its banks became the battle-ground where the forces of James II. and those of his son-in-law, William, Prince of Orange, met July 1st, 1690. The engagement is known as the "Battle of the Boyne." The forces were equally divided, 30,000 on a side. The prince was the victor. James fled to France, and the victory secured to the country liberty, law, and religion. The brave Duke of Schonberg, who commanded the prince's forces, was killed on the field. Kohl says: "James displayed but little courage in this memorable battle. He abandoned the field even before the battle was decided, and made a ride of unexampled rapidity through Ireland. In a few hours he reached the castle of Dublin, and on the following day he rode to Waterford, a distance of one hundred miles. Nevertheless, James sought to throw the blame of the whole defeat on the Irish. On arriving at the castle of Dublin, he met the Lady Tyrconnel, a woman of ready wit, to whom he exclaimed, 'Your countrymen, the Irish, can run very fast, it must be owned.'"

"In this as in every other respect, your majesty surpasses them, for you have won the race," was the merited rebuke of the lady.

In London, Toronto, Montreal, New York and other cities, there have been at times serious riots, brought about by the determination of these secret societies to parade the streets, show their colors and antagonize the Catholic Irish by the reference to bygone victories, and it was a great relief to every one that the impending trouble which seemed to threaten the old city of Montreal on the 12th of July was avoided. It is to be hoped that this bitter feeling may soon die out, and these societies disband, as there seems to be no occasion for longer "nursing their wrath to keep it warm."

PRAYER-MEETING.—Our prayer-meeting opens on each Sunday afternoon at three o'clock; and it is proposed that every Christian who reads this will consecrate that hour to prayer for objects presented in this column.

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

A thankful spirit has always fresh matter for thankfulness. To praise God for the past, is the sure way to secure mercies for the future. Prayer and praise live or die together.—Romaine.

With loss of zeal and earnestness in religion, there is loss of character, loss of influence, loss of usefulness, and so long as they remain in this state, loss of all well-grounded hope of heaven.—Beak.

There are but ten precepts of the law of God, says Leighton, and two of them, so far as concerns the outward organ and vent of sins there forbidden, are bestowed on the tongue (one in the first table, and the other in the second,) as though it were ready to fly out both against God and man, if not thus bridled.

The dwelling place of the Lord is not confined to any one place. Reside where we may, we may regard our dwelling, if we are believers, as one room in the Lord's great house, and both in providence and grace find a soul-contenting store supplied to us as the results of living by faith in nearness to the Lord.—Spurgeon.

Love, like the opening of the heavens to the saints, shows for a moment, even to the dullest man, the possibilities of the human race. He has faith, hope and charity for another being, perhaps but a creation of his imagination; still, it is a great advance for a man to be profoundly loving even in his imagination.—Helps.

We shall hear gracious words if we but fasten our eyes on Jesus. Here one might teach how foolish and wicked for children to let all the words that the teacher or minister speaks "go in at one ear and out at the other," while eyes and thoughts are roving. How can we fasten eyes or hearts on

Jesus if we do not hear what is said to us about him?

If we subdue and control our spirits by the grace of God, we are being prepared for the enjoyment of that blessed state which he reserves for those who love him. We are now in probation; now in education for eternity. Habits of meekness, gentleness, charity, deep and pure and enduring, must be begun here, that they may be completed in heaven. Every wrong temper which God checks in us, every passion which he subdues, is another pledge of his purposes of mercy toward us; a fresh ground of hope that he who hath begun a good work in us will perform it unto the day of Jesus Christ.—Bishop Jackson.

BIBLE REVISION.—NOTICE in the New Orleans Christian Advocate of November the 1st, 1877, an article headed "The Baptist Bible, or the American Bible Union," by Rev. J. M. Boland, in which he states that the Baptists have made a new translation of the Bible, and substituted the word immersion for baptism, and are now trying to introduce it among the people on the plea that the Protestant churches were represented among the translators, etc. Now, Bro. Graves, I want to know the facts in regard to this new translation. If the Baptists only were engaged in the translation, why do Baptist ministers try to introduce it on the plea that all Protestant churches were represented? He states that the whole thing was exposed in 1866 by Rev. N. H. Lee, in a little book entitled "Immersionists Against the Bible." As I see you recommend the new translation, and as I am not posted in regard to it, I would be pleased to hear from you on the subject.

A. D. WALDROP, JR.
Collinsburg, La.

REMARKS.—We have again and again noticed the matter. The Baptist church, or denomination, had no responsibility in the matter. The translation was made by the American Bible Union, a society independent of all churches, and responsible to none. The primary translations were made by scholars attached to several denominations: the final revisions principally by that prince of American Greek scholars, Dr. Conant. The revision stands upon its own merits; and they well support it. Parties wishing to know more can address the American Bible Union, New York.

SKINNING THE BRETHREN.—HOW often do we hear the expression, "I will just skin him," or "I will skin him for that."

Now, we have several reasons to urge why the brethren should not be skinned.

1. It would be a painful process. Flaying alive is accounted one of the greatest cruelties of savage barbarity; therefore the brethren should not be skinned.
2. Their skins would be worth nothing in the market. They are in demand by no branch of industry, hence skinning the brethren must always be an unprofitable employment.
3. Most of our brethren are ill-favored enough any way and skinning them would in nowise improve their appearance. Therefore please do not skin the brethren. ANTI-SKINNER. Arkansas.

TO MINISTERS.—Just make up your mind to get four new subscribers, and secure this paper for yourself this year, and see how easily you can do it.

BOOKS AS PREMIUMS.—We make the following offer to all who desire to circulate sound Baptist literature. By a little effort on the part of the brethren and sisters not only can the paper be more widely circulated, and its usefulness increased thereby, but Baptist books can be placed in the hands of the masses. Read the following:—

1. For a renewal and one new subscriber, we will send books to amount of \$1.00.
2. For two new subscribers, books to amount of \$1.50.
3. For a renewal and two new subscribers, books to amount of \$2.00.
4. For three new subscribers, books to amount of \$2.75.
5. For renewal and three new subscribers, books to amount of \$3.00.

And for every additional subscriber above a club of three we will allow fifty cents in books or tracts, as the brethren may choose.

The books are to be selected from the partial catalogue of books of the Baptist Book House on page 572. These books will be sent by mail, post paid.

ASSOCIATIONAL MEETINGS.—Who will give us the time and place of meeting of these Association? and name and post office of Clerks or Moderators?—The State Convention, Shelbyville, Tenn. Oct. 25th, 1878.

WEST TENNESSEE.—Beach River? Bethlehem? Big Emory? Clinton? Cumberland? Duck Town? The Duck River—Meets with Winchester church, Franklin county, Saturday before the fourth Sunday in August. The Salem? The Indian Creek? The Judson? Cumberland River—Meets with the Bethlehem church, Robertson county, Saturday before the third Sabbath in August. The Savannah River Saturday before the third Sabbath in September, at Savannah, Tenn. The Central? Western District—Meets with the Union church, one half mile from Meek City, on Memphis and Louisville railroad, Henry county, on Friday before the first Sabbath in October. The Beulah? EAST TENNESSEE.—General Association? Little River Association meets with New Hopewell church, eight miles southeast of Knoxville, Knox county, Thursday Sept. 5th. A. T. COTTRELL, Clerk. Little River Baptist Sunday-school Convention meets with New Hopewell church, Knox county, Sept. 4th. Sunday-school workers are invited. CALVIN JOHNSON, Sec'y. Indian Creek—Meets with Cherry Grove church, about four miles from Savannah, Saturday before the fourth Sunday in September. Enon? Estanalle? Friendship District? Hinwassee—Meets with Concord church, Meigs county, four miles northwest of Decatur, Thursday, August 22d. Holston? Johnson? Mississippi River? Mount Zion? Mulberry Gap—Meets with the church at Mansfield's Gap, Jefferson county, Thursday before the fourth Sunday in August. Nolachucky? Northern Association—meets with New Hope church, Campbell county, commencing Thursday before the second Sunday in Sept. Ocoee? Stockton's Valley? Southwestern District? Tennessee? Union? The Unity Association—meets with the church at Henderson Saturday before the second Sunday in Sept. Watauga—Meets with Watauga church, ten miles from Carter's station, Carter county, Thursday before the second Sunday in Sept. West Union?

ONE MORE TESTIMONY.

THE two large volumes entitled The Life and Words of Christ, by Cunningham Gekke, D.D., are in some respects superior to any of the numerous lives of Christ which preceded them.

The author has been especially successful in reproducing the manners, customs, scenery and history of the period of which he writes.

While we read his pages we are transported to the very scenes he depicts, and survey the events as eye-witnesses.

His statements are careful, exact, historical, minute; and he gives us a more adequate conception of the circumstances by which the Saviour was surrounded than we can gain from any other author.

In this department of his work, his knowledge, and his skill in its uses, are surprising. Indeed, his wealth of reading sometimes embarrasses him.

He halts amidst a multitude of details; and we almost wish he would relieve us from the study, and pass on more rapidly. It is gratifying to find in such a work, from the pen of an Episcopalian, on more frank testimony concerning the primitive rite of baptism.

The whole twenty-fifth chapter of the first volume is taken up with the religious movement under John the Baptist, and abounds with references to the ordinance as administered by him, speaking of it always as a submergence of the disciple beneath the water.

The following sentence is but a specimen of many which might be cited:—"The sorrows and hopes of Israel seemed to shine out from his eyes, bright with the inspiration of his soul, but sad with the greatness of his work, as he summoned the crowds to repentance, alarmed them by words of terror, or led them in groups to the Jordan, and immersed each singly in the waters, after earnest and full confession of their sin."

In a note to this sentence he writes:—"The mode of John's baptism has been, and still is, much discussed; but the practice of the Eastern church, and the very meaning of the word, leave no sufficient grounds for questioning that the original form of baptism was complete immersion in the deep baptismal waters."

He has studied not only the mode of primitive baptism, but also its origin. With an intelligence rare in Pedobaptist writers, he regards it as a new rite, and refuses to derive it from Jewish proselyte baptism, which cannot be shown to have existed until long after the days of John:—"With the call to repent John unveiled a significant rite for all who were willing to own their sins, and promise amendment of life. It was the new and striking requirement of baptism, which John had been sent by divine appointment to introduce. . . . A new symbol was needed, striking enough to express the vastness of the change he demanded, and to form its lit beginning, and yet simple enough to be easily applied to the whole people; for all alike needed to break with the past, and to enter on the life of spiritual effort he proclaimed."

FROM ELON CHURCH.

BRO. EDITOR:—I have just returned from a visit to Elon church, in Lauderdale county. This church was organized in 1848 by Elds. Geo. W. Young and Jos. B. Borum, it is in a very populous neighborhood, near Double Bridges, ten miles from Dyersburg and twenty-eight from Brownsville. The lands are very fertile, suitable to the production of wheat, corn and cotton. They are somewhat rolling, rising in some places to hills. The growing crop promises to be most excellent. With care and moderate industry the people would be prosperous.

The growth of the church was most rapid, perhaps as respects numbers, too much so. It has been regarded as one of the largest, if not the largest in the Association, yet it is thought that a careful revision of the books would show only about one hundred members.

Like many other churches, it has too many unregenerate members, too many unconverted persons enrolled with the people of God. The reception of such into our churches hinders the cause of Christ, strengthens the kingdom of Satan, and advances his plans. Due caution therefore, should be practiced in taking persons into the church, as in so doing we may injure it rather than benefit it. Faithfulness to Christ and fidelity to his cause should, I may say it will, enable the church to rise above the desire of popular favor or the mere desire of social position, and financial strength. In this day when success means in the ministry, building meeting-houses and getting people into the church, men are sorely and severely tempted to receive all that offer.

This has gone so far that it is now possible to do more good by getting people out of than into the church. It is to be hoped that Elon church has strength enough to eject the "untempered mortar." I believe that the winnowing time has come in this church, and that soon the chaff will be separated from the wheat.

Very few of the members taking any religious papers, not more than seven take THE BAPTIST. This church has notwithstanding its drawbacks, done very well for the University: I took during my visit, in bonds \$275.00 and about \$14.00 in cash. This is in addition to the amount subscribed in 1876,—\$271.00. So you will see, Bro. Editor, that church more than accepts the resolution of the Association, apportioning \$34.00 to each church for five years. The subscriptions encourage me to go forward.

I preached ten sermons in the neighborhood. I think I may say I am doing missionary work. GEO. W. GRIFFIN, Agent. Memphis, Tenn., Aug. 10, 1878.

REVIVAL NEWS FROM ALABAMA.

BRO. GRAVES:—This is to inform you that the revival of religion that commenced at Lebanon church, third Sunday in July, is still spreading and deepening in the hearts and churches of the Baptists in this part of God's vineyard.

I closed a meeting of nine days with one of my churches, to-wit, at Gum Springs, yesterday. Nine have been received by baptism, some candidates for baptism. The church was greatly revived. "Rejoice with those that do rejoice, and weep with them that weep."

Bro. Graves, I left ten mourners in the altar, the most of them heads of families. Will you please remember them in your weekly prayer-meetings. I promised them last evening I would ask your prayers in their behalf. I never in life saw poor-penitents so loath to leave a place, but I was compelled to bid them adieu and go to my church at Pleasant Hill. Meetings commenced yesterday. Three meetings going on in our county now. The Baptists are looking up heart. May God bless us and you dear brother, with a long life to defend our cause, or Christ's cause in our midst. This entire land says you ruined Mr. Burruss forever, and they say hurrah for Graves!

Dear Bro., I love you because of your untiring energy, as well as Christ-like walk, and would write to you every week of my life if I was a scholar, but I am afraid I would worry you. Bro. Graves, I never was in school more than six

months in life, what I know I have acquired since the late war at home. I have applied myself as best I could. Brother, pray God that I may be instrumental in his hands of divine good in my day and time. With this, I hope we will one day see Jesus as he is. W. B. CARTEL. Morganburg, Ala., Aug. 12, 1878.

FROM ARKANSAS.

BRO. GRAVES:—Permit me to say through your paper that I have been engaged in some happy meetings recently. The first one was with Fellowship church in Ashley county. This church had been in a manner dead for several years until I commenced preaching to it last January, since which time the congregations have been increasing and the church greatly revived. There were some eight or ten claimed conversions during the meeting, with six accessions to the church, one by restoration and five by experience and baptism. My next meeting was with the Greenmount church in this (Drew) county. The meeting only lasted from Saturday until Wednesday night, at which time I had to close to attend the State Convention. The church was wonderfully revived, with nine accessions, three by restoration, four by letter, and two by experience and baptism. There were only one or two conversions during the meeting, but it closed with a deep interest. The church is now preparing to build them a house of worship. I am now at the Convention. The attendance is small to what it ought to be, but everything is moving on harmoniously, with Elder J. M. Hart in the chair, who presides with dignity and honor to himself and to the Convention. Brother Graves, I am so sorry that you cannot be with us at the Friendship Association, but I am glad that you are going to California, and I earnestly pray that God may bless your visit to the great west to his own glory. Remember Schma when you get back. J. F. GRIFFIN.

"THE GREAT DEBATE." THE Graves-Ditzler debate moves the Southern Christian Advocate, of Macon, Georgia, to say:—"We shall never read it—would rather have heard Tom Benton in Congress, when he spoke all night to kill time, and would infinitely prefer to read his Abridgement of Congressional Debates, in sixteen huge volumes. This book is too much for human endurance; it is a great cackle over a very small egg." Now, the Advocate, as an organ of Methodism, has a perfect right to speak as it lists of the Methodist part of this book; and we are altogether willing to accept its verdict, so far as respects what has been contributed to the volume by Dr. Ditzler, the champion of Methodism in the debate. To that extent, what it says of "a very small egg," and "a great cackle" over it, is confession from Dr. Ditzler's own party, and holds good, as against that party and himself—as against his advocacy of their common cause. We have not seen the book ourselves; but this notice inclines us to think that Dr. Graves must have done very effective work with Dr. D.; for, why else should Dr. D.'s own friends, (and the friends of the side on which he stood in the discussion), be so very willing to bury him away out of sight?—D. S. in Texas Baptist Herald.

HARDLY POSSIBLE. "Ye also ought to wash one another's feet."—John xiii. 14. A UTHORS, make "one another" reciprocal with "each other."

Now since the above duty was enjoined on each apostle to be performed on each besides himself, it could not be obeyed by two or three of them choosing a few preferred ones and washing their feet, and not washing the feet of all. Supposing that it would require one minute to wash and wipe one man's feet, and supposing it to be a church ordinance and required of every member, and then take the Jerusalem church with the round sum of 3000 members to wash 3000 other's feet, each one to obey the requirement, it would simply require nine million minutes, i. e., seventeen years without a moment's rest. And to be engaged only four hours each day, would just require one hundred and two years. To engage for one hour only each day, would require four hundred and eighty years. But if one hour was employed semi-annually, (as many churches observe the custom,) the period for the Jerusalem church to have "washed one another's feet," would have been seventy-four thousand two hundred and fifty-six years. I simply ask is it an ordinance of the church to be literally observed? Scottville, Ky. M. F. HAM.

SOUTHERN NEWS ITEMS.

A snow-white mocking bird has been captured in Texas. Savannah is exercising most vigorous quarantine measures. The population of St. James parish La., is 8,816 colored and 5,688 white. The Memphis board of health will keep no secrets, but will announce every case of yellow fever appearing. Four hundred German families are settling on 165,000 acres of land in the northern portion of Taylor county, Texas. The superintendent of the various railroads centering at Macon, Ga., have agreed to accept Mexican dollars at a valuation of only ninety cents.

Four companies of U. S. troops, recently quartered in the barracks below New Orleans, have moved to Holly Springs, Miss., frightened by Bronze John. New Orleans has at present a population of only 240,000, which however, is steadily increasing by emigration from France, Italy, and Germany. A negro named Ephraim Miller, living in Johnson county, Texas, fearing that the eclipse was the beginning of the world's end, killed one of his children and then committed suicide. Henrietta (Tex.) Journal: Three buffaloes have identified themselves with W. S. Brown's herd of cattle. This unusual occurrence is worthy of note, and the fact goes to prove that something may yet be done with the buffalo.

The New Orleans board of health has adopted a resolution declaring that the mode of quarantine adopted by Mobile is unnecessary, harsh, and the result of the Mobile authorities permit the passage of through freight and passenger trains after being fumigated. The Augusta News says sixteen negroes who returned from Liberia on the Azor passed through the city Wednesday morning, on their way to Mississippi. One of them said he had carried away a thousand dollars some years ago, and now brought back nothing. All said they had enough of Liberia. Dallas Commercial: The statement that one thousand of the delegates who attended the state convention had pistols or revolvers upon their persons may be stretched a little, but at best it speaks very badly for Texas. It shows that our representative men either fear that they are not adequately protected by law or that they have very little regard for it.

Fish in Florida are so numerous that they even inhabit the clouds and fall from thence with rain. According to the Gainesville News, one of the printers of that paper put a bucket out to catch some water during the heavy rain on Wednesday, and after taking it in found four minnows in the water. They had doubtless fallen from the higher regions during the heavy rain, and they seemed uninjured by their aerial navigation. Montgomery Advertiser: All through Alabama crops are very good and the yield promises to be large. An immense amount of grain was sowed, and the harvest was fine. The rains of the last few days, it is feared, will greatly injure the cotton in the prairie and embrace portions of the state, as during showery and rainy weather the worms flourish and multiply. Of one thing, however, the people are well assured—they have the biggest corn crop raised in many years. New Orleans Times: The extraordinary terrors, little and big, to quarantine against New Orleans, thereby subjecting their own citizens as well as ours to great and unnecessary inconvenience, is a striking illustration of the recklessness and selfishness of fright-and-panic combined with what appears to be a studied effort to make their so-called precautions as irritating and injurious as possible. Atlanta Constitution: The Mobilians are badly frightened. They see Bronze John advancing in increasing power. In their vivid imagination they see him with a gun and links in every railroad car. Nothing seems to be free of him, in their eyes, except a few through mail pouches; and there is so strong a suspicion against them that they have to be transferred to a solitary box, six miles west of the city—at lonely Boloxi, to which port the coast train is permitted to come in its onward journey. Sanford (Fla.) Journal: The young wife of Harry Smith, living out on the Pine-apple Ridge neighborhood, had the strange grief of the absence of her husband, who disappeared an alligator after her chickens. She quietly got her husband's revolver and emptied it over her head, making the double-barreled shot-gun and spring out the with that, and ends the fight by chopping the last spark of life out of the ugly varmint with a heavy grub hoe. The gator measured six feet and eleven inches long.

THE BAPTIST.

Galveston News: Capt. Kennedy's pastures in Nueces county now embrace 350 square miles. His stock consists of 45,000 head of cattle, 15,000 head of horses and mules, 7,000 head of hogs. Mr. Kennedy's cattle are rapidly being improved by breeding with the Durham and British. Mr. Kennedy also owns a large interest in the Corpus Christi, San Diego and Rio Grande railway, which is now completed to the Pecos, forty-five miles from the starting point. Engines and rolling stock have been sent for, and the road is under way. It is not calculated to run the road by San Diego unless the people subscribe \$150,000. Wilmington (N. C.) Star: A few days since two or three men were coupling down the river on a flat, and had reached a point about fourteen miles above this city, when two small, black, cloud-like animals, one getting, with the sun shining through the open space, constituting a focus of the sun's rays of such strength and power that a white man who was steering the flat at the time, and who happened to be in a position to get the full force of the piercing rays, had his head and eyes blistered and so badly that it was found necessary to run the man with all possible despatch, when the man's question crawled into the bushes in a shady place to cool off.

New Orleans Democrat's report of a meeting of the board of health: Dr. Choplin took the floor to say that the first focus of infection was located within Magazine, Chippewa, Thalia and Felicite streets, the second between Poydras, Magazine and Julia streets and the river, which supplied the charity hospital; the third, a limited one, between St. Joseph and Girod, back to Franklin street; a fourth between Trempe and Franklin, and a fifth at the corner of Franklin and Coliseum streets, which seemed to be traveling upward, and another small one on Cantonhouse street, between Royal and Bourbon streets. The new cases arose out of the large foci—some a fact which gave him hope that the fever might be stopped. Still, the germ was an active one, and he proposed to fight it until he overpowered it or it overpowered him, and the disease shall have become epidemic. Columbus (Ga.) Enquirer-Sun: A man plowing in a Forsyth county field of the best and healthiest soil, after a sound cursing of the heat and drought, his neighbors say suddenly the man and the animal attached to the plow were enveloped in a dense cloud of smoke, which was soon transformed into lurid flames of fire. The terror-stricken horse upon the first appearance of the smoke dashed away at break-neck speed, leaving his master encircled with fire, standing statue-like and motionless on the spot, where he so wickily and foolishly invited the wrath of his Maker. Several efforts were made to remove the unfortunate man from his terrible position, but human agency, it is said, was powerless to render assistance. Instead of their efforts to aid him, the heat that they were forced to retreat. The party finally emerged from the flames and is still living. The Dahlonega paper has heard the report from a dozen persons.

MISCELLANEOUS ITEMS. In a suit between Chinamen in the New Orleans courts, the witnesses were sworn by burning a piece of paper. The wife of an ex-congressman and daughter of a former United States senator now makes an honest living selling milk at Washington. Reports show that 2,010 horses have been eaten in Vienna within the first five months of this year. Fully 10 per cent. of the Vienna population live on horse meat. The London Daily News has just introduced into its press room the health Water press, used to print its vast number of copies, and now throws off 104,000 perfect copies an hour. The number of equine births in France in 1878 is stated to be nearly 300,000, of which a tenth part is the neighborhood. The French army requires 90,000 horses when on a peace footing; the Russian army, 40,000, and the Austro-Hungarian army, 40,000. Since the beginning of the year the value of domestic exports from New York alone have been \$12,185,288. This is \$34,000,000 more than the same period last year, and \$103,000,000 more than the same period in 1876. The Navajo Indians have about 300,000 head of sheep, which are grazing in the eastern portion of Yavapai county, Arizona. Their revenue from wool this year will be no small item. Eastern purchasers are in the Navajo country negotiating for the purchase of their flocks. According to the latest returns, the cultivated land of France is divided into 6,000,000 properties. Four millions are under six acres. Belgium has a like subdivision of property. In Ireland, on the other hand, 110 owners hold more than one-fifth of the soil.

How Two Thousand Americans Make the Best of the French Capital. [Paris Cor. Baltimore American.] What is called the American colony in Paris consists of about 2,000 families, a large proportion of them from the south. A great proportion of them might be regarded almost as permanent residents. A goodly number of them are people of limited means, who find that they can live so much cheaper here than in an American city that they have concluded to stay. One of these remarked to me to-day: "I can live better in Paris on \$3,000 per annum than I could in New York on \$8,000." He then proceeded to detail the difference. In New York he would be regarded as nobody unless he owned or rented a brown-stone house at from \$4,000 to \$6,000 per annum. Here he could obtain a suite of elegant apartments, in a fashionable neighborhood, at from \$800 to \$1,000 per annum, and make as good an appearance as any one else in his sphere. In New York he would have to pay \$10 a week for a coachman, while here he could engage a landau, with a fine pair of horses, and a liveried footman thrown in, to be always at the reasonable call of his family, for \$12 to \$15 per week. Then he said he could clothe himself and family at one-half the expense and much better than he could in New York; that servant hire was not half the cost and the service better; that there were always amusements here at moderate cost, and a cab to call to take him and family home at all hours of the night for two francs, while in New York such a luxury would cost \$5. Then there was little or none of the troubles of house-keeping in Paris, as a family can be fed cheaper than it can be fed in New York, and he could take care of himself, if satisfied with French living. But, he remarked, an American can never feel contented or comfortable in Paris until he goes to house-keeping and orders his own food and prescribes the mode of cooking it. A Frenchman loves the table d'hote, but it is an abomination to the American. As soon as they get under their own roofs they all fall back to the American mode of living and luxuriate in griddle cakes, mullets, hot rolls and buckwheat cakes, all of which a Parisian would regard as poison. They exorcise the horrible French patties, roast and stuff their chickens instead of broiling or frying them, serve up their salad without oil and let those who love oil oil it; they eat their peas and beans and potatoes with their meat, and mix things generally, just as they did at home. They know exactly what they are eating, and no longer shut their eyes and swallow whatever is given them, without knowing very often whether it is fish, flesh or fowl. When an American gets under his own roof he is always happy in Paris, and the ladies especially become attached to it. In short, he maintained that an income of \$3,000 per annum would enable a man here to keep his family in as good a position in polite society as could be done at a cost of \$10,000 in New York; that there were certain expenses necessary to position that were not required here, and that a fine showing can be made off of a limited purse.

The Jews in Agriculture. At the recent convention of the American Hebrew union held in Milwaukee two projects were considered for the formation of agricultural colonies. One contemplates the purchase of lands and the settlement on them of the children brought up in Jewish orphan asylums. At present their children ordinarily pass into stores or become peddlers of goods. In the great majority of cases they remain in cities and during the earlier years of their lives, at least, they are dependent on others for employment. The proposal to give these orphan children a start in agriculture, by means of which they will have an independent and honorable occupation, is an excellent one. All the Jewish charitable institutions are admirably conducted, and the plan of providing for orphans after they are of an age to support themselves is worthy of commendation. By placing them on contiguous farms they can receive instruction in agriculture, stock-raising, and fruit-raising at a comparatively small cost.

There was also a proposition before the convention to purchase in the western and southwestern states large bodies of cheap lands with a view of offering a

place of refuge and a means of procuring a living to the oppressed Jews in European countries. It is well known that the Jews in Poland, and in Rumania and other principalities along the Danube suffer the same persecutions inflicted on the race in the western countries of Europe centuries ago. In Rumania they are not allowed to own a foot of land, while they are excluded from many honorable occupations. The social position of the Jews in Poland is hardly above that occupied by the Russian serfs before they were emancipated. There is little prospect of any abatement of intolerance toward the Jews where Russian influence prevails. Their condition in western Europe is better, but even there it is difficult for them to obtain land. Few more worthy charities were ever proposed than that of providing them the means of securing land in a country which has an abundance.

The Jews in their native country were an agricultural and pastoral people. They carried their taste for agricultural pursuits to Europe, and became the most skilled farmers, stock-breeders, and fruit-growers in southern Europe, in Spain and Portugal, especially, that they were remarkably successful in tilling the soil and raising stock. They were virtually driven from these pursuits by act of the government. They were compelled to observe not only the Christian Sabbath, but all the days held sacred by the Catholic church. To keep all the days held sacred to the dominant church as well as their own, was in effect to abandon their fields, orchards, and vineyards altogether. The same causes prevented them from engaging in manufactures or local trade. They had but one way of profitably investing their capital, and that was to let it out at usury. The Jew became a money-lender, not from choice, but by force of circumstance. Money would increase during church days as well as other days, but capital was unproductive a large portion of the time if invested in land, goods, or machinery.

The Funny Things We Do.

Have you ever reflected upon the very many funny things we do, for which we can give no particular reason? How is it that we do not give five cheers, four cheers, two cheers, one cheer? Why is it that we give three cheers and no more? Who can tell? Why is it that the majority of people use their right hand in preference to their left, and cannot help smiling at those who use the latter? Why is it that a man cannot see a bundle of toothpicks without helping himself when he does not need them at all? Why is it that a small boy cannot let the thin-waisted wasp fly in peace, without furiously going for it with his new straw hat; or why is it that the small girls always insist upon lugging home a kitten that has not even learned how to open its eyes? Why is it that when any one asks us how many days there are in a certain month, we always say over to ourselves: Thirty days has September, April, June and November!

Why is it that we turn to the right instead of the left, when the left is far more preferable, and if adopted would save many an accident on railroad and highway? The driver always sits upon the right of his vehicle; in turning to the right he is farthest away from the wagon he passes, and unless he is an expert cannot tell how close he comes to the wheels of the man who goes by him, whereas, if he turned to the left, he could look straight down, see to the fraction of an inch how close he was approaching an obstacle, and thus avoid it. The engineer runs upon the right hand track, and sits upon the right hand side of his cab. The long, narrow locomotive, with its sad tower, beffy and smoke stack is in front of him, cutting off his outlook and impeding his observation. He can view only his own track, while the opposite track, save at a distance, is almost wholly unseen by him. (On some railroads the reverse is the custom.)

Custom, owing to the cause we know not of, has established the curious precedents, and from observation and education we unwittingly do thousands of things that are, to say the least, funny, and that we cannot possibly explain.

Simple Truths.

My God, I do not fear To stand with Thee; However strange Thy will appear, It must be good for me...

Happiness.

Happiness is in taste and not in things; and it is by having what we love that we are happy...

The most common error of men and women is that of looking for happiness somewhere outside of useful work.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are...

Every one desires to be happy. The condition of Heaven is the ambition of earth. What the angels have men long to acquire.

It was a maxim of Euripides either to keep silence or to speak something better than silence.

Prayer.

Prayer is not a consultation with the highest wisdom which this world can supply. It is not intercourse with an angel or a spirit made perfect.

The Tongue.

There are but ten precepts of the law of God, says Leighton, and two of them so far as concerns the outward organ and vent of sins there forbidden.

It was a remark of a Anacretist that "the tongue was at the same time the best part of man and his worst."

"Boerhaave," says Dr. Johnson, "was never sated by company and detraction, nor ever thought it necessary to confute them."

"No one," says Jerome, "loves to tell a tale of scandal except to him who loves to hear it."

"No man sees the wall on his own back," says the old proverb, alluding to the tale of the traveler with two packs.

The Tyranny of the Thermometer.

It is still a mooted question among men of science whether a large proportion of the deaths attributed to hydrophobia are not the result of delusion.

him to "act strangely," and he is presently accused of being mad. Perhaps he has reason for getting at least moderately angry.

Always keep an enemy in hand—a brisk, hearty, active enemy. Remark the uses of an enemy: 1. The having one is proof that you are somebody.

There are more things than death by alleged hydrophobia that may be explained on this theory of delusion. It is a fact that has been noted by statisticians and all inhabitants for many years.

4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies.

The next best thing to having a hundred real friends is to have one open enemy.

positions. Doubtless, the best plan would be to pack them in ice, and keep them in the cellar.

Always keep an enemy in hand—a brisk, hearty, active enemy. Remark the uses of an enemy:

1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post.

4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies.

The next best thing to having a hundred real friends is to have one open enemy.

Put a tablespoonful of sulphur in the nest as soon as hens or turkeys are set.

FARM AND HOME.

Celery.

At the late meeting of the Western New York Horticultural society, E. Ruhman, of Niagara county, explained his method of raising celery.

Put a tablespoonful of sulphur in the nest as soon as hens or turkeys are set. The heat of the fowls causes the fumes of the sulphur to penetrate every part of their bodies.

as all nitrate hatched within ten days, when the mother leaves the nest with her brood she is perfectly free from nits or lice.

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Put a tablespoonful of sulphur in the nest as soon as hens or turkeys are set. The heat of the fowls causes the fumes of the sulphur to penetrate every part of their bodies.

the tool so wisely purchased, they will save a severe drain on the farm income. A rusty plow by the roadside is a very common sight at this time of the year.

Always keep an enemy in hand—a brisk, hearty, active enemy. Remark the uses of an enemy:

1. The having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post.

The next best thing to having a hundred real friends is to have one open enemy.

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ground or crushed Indian corn and the calves and young stock fed this mixture in moderate allowance daily, with a plentiful supply of hay and corn fodder.

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remain green and succulent up to the time of cool autumnal weather.

From a lifetime's experience and observation I would say, plant trees as early as possible in the spring; get all the roots you can; plant so they stand as they did in the nursery; gradually trim them up to seven feet from the ground; suffer from three to five main limbs to grow; trim the suckers each year, and the limbs that interfere lay on one another.

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No. 1101. No. 1102. No. 1103. No. 1104. No. 1105. No. 1106. No. 1107. No. 1108. No. 1109. No. 1110. No. 1111. No. 1112. No. 1113. No. 1114. No. 1115. No. 1116. No. 1117. No. 1118. No. 1119. No. 1120. No. 1121. No. 1122. No. 1123. No. 1124. No. 1125. No. 1126. No. 1127. No. 1128. No. 1129. No. 1130. No. 1131. No. 1132. No. 1133. No. 1134. No. 1135. No. 1136. No. 1137. No. 1138. No. 1139. No. 1140. No. 1141. No. 1142. No. 1143. No. 1144. No. 1145. No. 1146. No. 1147. No. 1148. No. 1149. No. 1150. No. 1151. No. 1152. No. 1153. No. 1154. No. 1155. No. 1156. No. 1157. No. 1158. No. 1159. No. 1160. No. 1161. No. 1162. No. 1163. No. 1164. No. 1165. No. 1166. No. 1167. No. 1168. No. 1169. No. 1170. No. 1171. No. 1172. No. 1173. No. 1174. No. 1175. No. 1176. No. 1177. No. 1178. No. 1179. No. 1180. No. 1181. No. 1182. No. 1183. No. 1184. No. 1185. No. 1186. No. 1187. No. 1188. No. 1189. No. 1190. No. 1191. No. 1192. No. 1193. No. 1194. No. 1195. No. 1196. No. 1197. No. 1198. No. 1199. No. 1200. No. 1201. No. 1202. No. 1203. No. 1204. No. 1205. No. 1206. No. 1207. No. 1208. No. 1209. No. 1210. No. 1211. No. 1212. No. 1213. No. 1214. No. 1215. No. 1216. No. 1217. No. 1218. No. 1219. No. 1220. No. 1221. No. 1222. No. 1223. No. 1224. No. 1225. No. 1226. No. 1227. No. 1228. No. 1229. No. 1230. No. 1231. No. 1232. No. 1233. No. 1234. No. 1235. No. 1236. No. 1237. No. 1238. No. 1239. No. 1240. No. 1241. No. 1242. No. 1243. No. 1244. No. 1245. No. 1246. No. 1247. No. 1248. No. 1249. No. 1250. No. 1251. No. 1252. No. 1253. No. 1254. No. 1255. No. 1256. No. 1257. No. 1258. No. 1259. No. 1260. No. 1261. No. 1262. No. 1263. No. 1264. No. 1265. No. 1266. No. 1267. No. 1268. No. 1269. No. 1270. No. 1271. No. 1272. No. 1273. No. 1274. No. 1275. No. 1276. No. 1277. No. 1278. No. 1279. No. 1280. No. 1281. No. 1282. No. 1283. No. 1284. No. 1285. No. 1286. No. 1287. No. 1288. No. 1289. No. 1290. No. 1291. No. 1292. No. 1293. No. 1294. No. 1295. No. 1296. No. 1297. No. 1298. No. 1299. No. 1300. No. 1301. No. 1302. No. 1303. No. 1304. No. 1305. No. 1306. No. 1307. No. 1308. No. 1309. No. 1310. No. 1311. No. 1312. No. 1313. No. 1314. No. 1315. No. 1316. No. 1317. No. 1318. No. 1319. No. 1320. No. 1321. No. 1322. No. 1323. No. 1324. No. 1325. No. 1326. No. 1327. No. 1328. No. 1329. No. 1330. No. 1331. No. 1332. No. 1333. No. 1334. No. 1335. No. 1336. No. 1337. No. 1338. No. 1339. No. 1340. No. 1341. No. 1342. No. 1343. No. 1344. No. 1345. No. 1346. No. 1347. No. 1348. No. 1349. No. 1350. No. 1351. No. 1352. No. 1353. No. 1354. No. 1355. No. 1356. No. 1357. No. 1358. No. 1359. No. 1360. No. 1361. No. 1362. No. 1363. No. 1364. No. 1365. No. 1366. No. 1367. No. 1368. No. 1369. No. 1370. No. 1371. No. 1372. No. 1373. No. 1374. No. 1375. No. 1376. No. 1377. No. 1378. No. 1379. No. 1380. No. 1381. No. 1382. No. 1383. No. 1384. No. 1385. No. 1386. No. 1387. No. 1388. No. 1389. No. 1390. No. 1391. No. 1392. No. 1393. No. 1394. No. 1395. No. 1396. No. 1397. No. 1398. No. 1399. No. 1400. No. 1401. No. 1402. No. 1403. No. 1404. No. 1405. No. 1406. No. 1407. No. 1408. No. 1409. No. 1410. No. 1411. No. 1412. No. 1413. No. 1414. No. 1415. No. 1416. No. 1417. No. 1418. No. 1419. No. 1420. No. 1421. No. 1422. No. 1423. No. 1424. No. 1425. No. 1426. No. 1427. No. 1428. No. 1429. No. 1430. No. 1431. No. 1432. No. 1433. No. 1434. No. 1435. No. 1436. No. 1437. No. 1438. No. 1439. No. 1440. No. 1441. No. 1442. No. 1443. No. 1444. No. 1445. No. 1446. No. 1447. No. 1448. No. 1449. No. 1450. No. 1451. No. 1452. No. 1453. No. 1454. No. 1455. No. 1456. No. 1457. No. 1458. No. 1459. No. 1460. No. 1461. No. 1462. No. 1463. No. 1464. No. 1465. No. 1466. No.

