

THE CHRISTIAN SUN.

FRIDAY, NOVEMBER 23, 1877.

EDITOR-IN-CHIEF.

REV. J. T. WHITLEY.

CORRESPONDING EDITORS.

REV. C. A. APPLE, SUFFOLK, VA. REV. W. S. LONG, GRAHAM, N. C.

OUR PRINCIPLES.

[EXTRACT FROM THE DECLARATION OF PRINCIPLES OF THE CHRISTIAN CHURCH.]

"We may well afford to dispense with all those doctrines and tenets which set the brethren at variance, and to take the following primary constitution as the ground-work of our organization, viz.:

- 1. The Lord Jesus Christ is the only HEAD of the Church. The Pope of Rome, or any other pretending to be head thereof, should be regarded as that man of sin and son of perdition, who exalteth himself above all that is called God. 2. The name CHRISTIAN is the only appellation named or received by the Church. All party or sectarian names are excluded as being unnecessary, if not hurtful. 3. The HOLY BIBLE, or the Scriptures of the Old and New Testaments, is a sufficient rule of faith and practice. 4. CHRISTIAN CHARACTER, or vital piety, is a just, and should be the only, test of fellowship, or of Church membership. 5. The right of PRIVATE JUDGMENT and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all."

Notice to Correspondents.

Articles intended for publication should be addressed to the Editor of the CHRISTIAN SUN, Suffolk, Va., and should be mailed so as to reach us before the Friday preceding the date of their publication. Write in a legible hand, with ink, only on one side of the paper. All anonymous communications will be thrown into the wastebasket. No article will be inserted for any one, unless deemed suitable for publication.

EDITORIAL CORRESPONDENCE.

PLEASANT GROVE, Halifax Co., Va., November 19, 1877.

MY DEAR MAJOR:—While I was giving and receiving farewells in the midst of my little family at home last Friday morning, preparatory to leaving for the North Carolina Conference, a little darkey thrust his head into the door, and shouted, "Better hurry up, sir; lacks only three minutes of train time." So away I hurried to the depot of the A. M. & O. Railroad, followed by the sable youth aforesaid with my valise on his head. The train got there at the time I arrived; in fact, my Brothers Apple and Beale had been in some trepidation lest I should get left. But in a few moments tickets had been secured, and our trio were seated in the elegant car, speeding on toward Petersburg under the care of everybody's friend, Captain Calvin Hill. On the train we found—Rev. R. C. Tuck, of Norfolk county, bound for the same place with ourselves; and, of course, he made a very handsome addition to our party. Here, too, we were greeted by the honest, genial face of Rev. Dr. Ruffner, Superintendent of Public Instruction for the State of Virginia. In conversation with Dr. Ruffner and others, I was scarcely conscious of how time passed, and soon the spires of Petersburg came in sight. After a pause of a few minutes, on we sped toward Burkeville, enjoying the company and conversation of Rev. Brothers Jordan and White, of the Methodist Episcopal Church, who were on their way to their Conference in session at Lynchburg.

At 2 o'clock our party of four alighted at Burkeville, where we expected to have to remain until 2 A. M. the next day, before taking the train on the Richmond and Danville Railroad for News Ferry, near where the Conference was to meet. But, just as we stepped from the train on the A. M. & O. Railroad, a freight train on the Richmond and Danville Road came up. Inquiry elicited the fact that, by taking that train, we could reach News Ferry by 8 P. M., thus affording us the opportunity of obtaining a good night's rest. So into the "caboose" we penetrated, and somebody said, "Go up stairs." What! go up stairs in the caboose of a freight train? Certainly, why not? Bending low, passing through a narrow door, and ascending a short stairway, we stood—where?—why, in an observatory! In that elevated place our eyes could roam every way and see the country as we travelled. And such travelling! Did you ever travel on the R. & D. R. R.? "Rough," does not express it. The fact is, we preachers almost executed an involuntary dance, under the furious jostling of the car. Not that Bro. Apple actually danced a jig, nor that Bro. Beale executed a "pigeon-wing,"—they certainly did not. But they probably came as near dancing against their will, as they ever came in their lives! Night came on; at Clover, we vacated our two story car and entered another with no upstairs. Finally, at 8 o'clock, we alighted at News Ferry, and, having announced by telegram from Burkeville our coming, were met at the depot by Bro. E. T. Pierce, a member of Pleasant Grove Church, who escorted us to his home in the village and soon made us comfortable with a good

supper and a glowing fire. Under the hospitable roof of this family, our party spent the night; and the next morning, in Bro. Boyd's big wagon, went out to the Church. We arrived at Pleasant Grove at 10 o'clock, to find the Conference in session. And now, I will change the style of this article, go back a day, and become a chronicler.

The North Carolina and Virginia Christian Conference met at Pleasant Grove, Church, Halifax county, Va., in its 82d annual session, on Friday, Nov. 16, 1877, and was called to order by Rev. W. S. Long, President of the last session.

The following ministers and lay-delegates were enrolled as present: Elders.—Solomon Apple, Alfred Apple, J. W. Wellons, W. S. Long, W. G. Clements, P. W. Allen, M. L. Hurley, J. W. Holt, P. T. Klapp, Licentiate—D. F. Jones. Lay-Delegates—B. J. Wicker, J. H. Moring, J. T. Ball, S. T. Covington, H. A. N. Apple, J. W. Harden, B. A. Sellars, G. W. Whittitt, J. W. Boyd, J. K. Gibson, N. M. Watson, P. H. Apple, H. C. Fulton, W. H. Buntin, J. A. Jones, D. H. Fugmay, G. S. Watson, Levi Walker, W. A. McCauley, W. C. Tuit, W. A. Sharp, B. J. Blackley, Samuel Ireland, P. J. Kernodle, S. M. Kolland, Robert Rollins, Alfred Moring, J. H. Howard.

The temporary chairman proceeded to lead the body in devotional exercises, after which an election was held to fill the office of President of the present session. The choice fell upon Rev. W. S. Long.

The resignation of Rev. D. A. Long as standing secretary, was read and accepted. Rev. Jeremiah W. Holt was then elected standing secretary, and Bro. P. J. Kernodle was chosen assistant secretary.

Conference decided to meet each day at 9 o'clock A. M., and take a recess at 12 M., for preaching and dinner; reassemble at 2 P. M., and adjourn at will.

On motion, 12 o'clock to-morrow, Nov. 17, was fixed upon as the time for the delivery of the annual sermon, by Rev. W. S. Long.

Rev. W. G. Clements, and lay brothers J. T. Ball and B. A. Sellars, were appointed a committee to prepare a statistical table, showing the number of Churches and such facts about them as it may be desirable to know.

The Rules of Order adopted at the last session, were re-adopted for the government of the present session.

Rev. J. W. Wellons, Rev. S. Apple, and Bro. F. S. Thompson were appointed a committee on Religious Exercises during the present session. The body then adjourned, with devotional exercises by Rev. S. Apple.

SECOND DAY.

Conference met, with the President in the chair. Devotional exercises were conducted by Rev. W. G. Clements.

The following new members arrived and were enrolled: Rev. M. L. Winston, K. D. Holmes, Rev. J. W. Hatch, M. C. Winston, W. T. Young, Z. N. Apple, J. S. Ashby, Rev. C. A. Boon, Rev. R. C. Tuck.

The minutes of yesterday's session were read and approved; after which reports were read from the following Churches: Morrisville, Lebanon, New Providence, New Elam, Apple's Chapel, Antioch, Moore Union, Salem Chapel, Wake Chapel, Pope's Chapel, Mt. Bethel, Bethlehem, Catawba Springs, Pleasant Hill (Johnson).

Rev. William Slate, of the Baptist Church, was invited to a seat in the body as a deliberative member.

Rev. Brothers C. A. Apple, E. W. Beale, and J. T. Whitley, fraternal messengers from the Eastern Virginia Christian Conference, being present, were invited to sit in the Conference, as deliberative members. These brethren accepted the invitation in short speeches.

Brothers A. M. Way and G. W. Pinnix arrived and were enrolled.

A letter was read from Rev. G. A. T. Whitaker, of the Methodist Protestant Church, who had been appointed a fraternal messenger to this body, but found it inconvenient to attend.

Rev. J. W. Wellons, and lay-brothers W. N. Pritchard and A. M. Way were appointed a special committee, to inquire into the causes of irregularities on the part of some of the Churches in reference to holding business meetings and celebrating the Lord's Supper.

The Conference decided to hold its annual session next year with the Church at Damascus, Orange county, N. C. This Church is not far from Chapel Hill and the University of North Carolina.

Rev. Alfred Apple was appointed to preach the next annual sermon.

Brothers A. Moring, G. W. Pinnix, and J. W. Harden, were appointed a committee to examine the records of the local Churches.

Conference then suspended its business, to hear the annual sermon.—Rev. W. S. Long delivered the sermon, from Ezekiel 3: 5-7: "For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel. Surely I had sent thee to them, they would

have hearkened unto thee. But the house of Israel will not hearken unto thee." Brother Long makes a fine appearance in the pulpit, has a rich voice, graceful gesticulation, and pleasing manner. The sermon was thoughtful, pathetic and earnest, and abounded in forcible points. The speaker discussed the mission of the Gospel preacher, under three heads: (1.) To open the eyes of sinners, point them to Christ, and bring them from nature to grace. (2.) To store the minds of men with materials for conviction under the afflictive dispensations of God. (3.) To stop the mouths of sinners under the final decisions of the Judge. The large congregation listened with deep attention and doubtless with profit.

After the sermon, the congregation repaired to the grove, where the wants of the inner man were fully supplied.

At the opening of the afternoon session, various ministers who had been appointed fraternal messengers to other Conferences, were called upon to report, and made their various statements.

Rev. J. W. Holt made his report, as chairman of a special committee appointed at the last session: to prepare a blank form for recording the minutes of quarterly conferences, and also to prepare a form for church registers. The report was amended and adopted.

The Conference then elected the following fraternal messengers to sister Conferences: To the Eastern Virginia Conference, Rev. Brothers W. G. Clements, S. Apple, A. Apple, M. L. Hurley, W. S. Long, M. L. Winston and P. T. Klapp. To the Deep River Conference, Rev. Bros. J. W. Hatch, S. Apple, P. T. Klapp, W. S. Long, and M. L. Hurley. To the Virginia Valley Conference, Rev. Bros. M. L. Hurley, J. W. Wellons, and C. A. Boon. To the Methodist Protestant Conference of North Carolina, Rev. D. A. Long, and Rev. J. W. Wellons. To the Methodist Episcopal Conference of North Carolina, Rev. W. S. Long, and Rev. J. W. Holt. To the Colored Christian Conference of North Carolina, Rev. Brothers J. W. Wellons, M. L. Winston and P. W. Allen.

The committee on Religious Exercises announced the following appointments for preaching: Sunday, 11 A. M., Rev. J. T. Whitley in the Church, and Rev. P. T. Klapp at the Academy near by; 2 P. M., Rev. E. W. Beale. Monday, 12 M., Rev. C. A. Apple.

The Conference then adjourned until Monday, 9 o'clock A. M.

Sabbath morning dawned brilliantly, and by 11 o'clock a congregation, estimated at from one to two thousand, had assembled at the Church. Nearly five hundred of these were packed into the Church building, and several hundred others assembled in the Academy building near by. Even after the houses were full, hundreds of people were left outside, unable to get into the doors. The congregation in the Church was addressed by the writer hereof, and the singing was led by Professors Wilson and Moring. Rev. P. T. Klapp preached to the audience in the Academy. After dinner Rev. E. W. Beale preached in the Church to a large and solemn congregation, and Rev. R. C. Tuck preached at the same hour in the Academy. The services of the entire day were very pleasant.

A sketch of the proceedings from Monday morning until the close of the session, will be given next week. For the present I lay down the pen.

J. T. W.

IMPROVING UPON THE NEW TESTAMENT PLAN.

The Religious Herald thinks "Bros. Whitley, Barrett, Beale and Apple, are trying to improve upon the New Testament plan of a Church." Not so, Bro. Dickinson, but we are trying, and with success, we think, to improve upon the Baptist plan. We never heard of any person, mentioned in the New Testament, who was ever called a Baptist except John; and great as he was, we have very high authority for saying that even the least man in the Kingdom of Heaven—the Church of Christ?—is greater than he. Besides, you cannot prove beyond rational doubt that even John was an immersionist. True, we have seen what claims to be an "improved" version of the New Testament, in which he is styled "John the Immerser"; but we are not responsible for that we suppose?

There is very strong ground for supposing that Paul was never immersed—though we must confess to a very slender interest in the question as to whether he was or not—and there is still stronger ground for thinking that he was not a "Baptist," and could not, if he were alive, to-day, be admitted to the Lord's table in any Baptist Church in Richmond.—"For Christ sent me not to baptize, but to preach the gospel" may be the language of a Baptist preacher; but we trow well that a dozen Diogeneses with the best modern electric lamps would hardly find, between sunrise and sunset, on the twenty first of

June, under a cloudless sky, the "orthodox" Baptist preacher, who would have written these words under circumstances such as called them forth from the great apostle of the Gentiles.

If a tree is to be judged by its fruits dear Herald, modern Baptist preachers, regard the baptizing part of their duty as rather more important than anything else—certainly if you think that too strong, little, if at all, inferior to preaching the word itself. So did not Paul think, if we may take his words in their plain meaning, without "that ingenious twisting" to which you are so much opposed when the question of the mode of baptism comes "upon the carpet."

We are very much afraid, for your sake, that Peter was no "Baptist" when he inquired who could forbid water to be brought—why not? Is this not a plain inference?—that the first Gentile converts might be baptized.

Well, we hear of more than one person who was called a CHRISTIAN in the New Testament. The disciples at Antioch were probably very numerous; and it seems that they were only the first to be called Christians. No doubt—the inference is plain—most other disciples in Apostolic times were called Christians likewise. If Agrippa had said, "Almost thou persuadest me to be a Baptist," Bro. Dickinson would now be crowing over it to an extent scarcely surpassed by the supposed performance of that fabulous chameleon, whose business it was to change the colors on earth to their duty of heralding the dawn.

But, alas! for Brother D. and others who plume themselves upon having discovered the original and genuine New Testament plan—name and all, we suppose—Agrippa said no such thing. Paul would have thought him mad, and with much better reason than Festus had for suspecting the sanity of the apostle. For Agrippa, as Paul declared, was not ignorant of those things.

Bro. Dickinson is very proud of a certain gaul key which has turned upon Baptists in a colonial prison of Virginia, in the days when Baptists were not quite so numerous as they are now. This is all very well, perhaps, and we suppose that it is much more comfortable to feel proud of our fathers who were martyrs, than to be in the martyrs' places. But Peter, who must have been a Baptist, if that was the New Testament Church, says: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Now, why did not Peter, for the comfort of his Baptist brethren that were to be, say: "If any man suffer as a Baptist, let him not be ashamed, but let him glorify himself on this behalf?" This would have been a first-rate text for some of the "memorial sermons" that our Baptist brethren delivered a few years ago when they celebrated their "centennial." Now we pat it to any disinterested party to say, whether this amended text would not have fitted those memorial sermons a great deal better than anything which this "New Testament Church" can find in the New Testament itself!

No, Brother Dickinson, we don't wish to improve upon the New Testament; but upon your interpretation of the New Testament. We are somewhat in the condition of that famous king who, upon being told that the solar system was constructed upon a certain plan known as the Ptolemaic theory,—wherein it was gravely held that the Sun and planets were fixed, as it were upon long bars and cranks, revolving in cycles and epicycles, rquarbed with dry irony that, if he had been consulted at the creation, he could have given some valuable hints. You come to us with an irrational hypothesis—not at all consistent with the spirit of the New Testament, and having a rather slender appearance of consistency with the letter of it, and tell us that the Bible teaches what you hold. We say we can improve upon your system, and you say we are trying to improve upon God's plan. We plainly answer that the New Testament is not to be held responsible for your blind blanderings. No sooner did Galileo begin to discover new planets with his telescope, than people began to declare that other planets were useless, and therefore did not exist. We commend you to the argument of Sizzi for a specimen of reasoning which we consider about as good as yours.

Now, Baptist brethren, and ye other brethren who are of the most strictest sect of the sectarians, do you—now do you?—imagine that "ye are the people—the only people—and that wisdom shall die with you?"

No doubt your "baptismal succession" all the way down from the apostles, is a very fine thing—in your own eyes. But there is a Priest after the order of Melchizedek, who was not successor to any one, and who wants no lineal successor after him. His ministers are ministers after his order. They do not receive their powers from the imposition of episcopal hands, nor from the plunging of one who has been baptized into a mythic

lineal priesthood; but without other sponsors than He who made them, and gave them a work to do, they go and do that work, commissioned by no hereditary hand operated by blind and senseless machinery. "But go ye and learn what that meaneth." A.

NOT THE WAY TO RAISE MONEY.

A religious contemporary tells a story, with evident relish, as to how a certain deacon raised ten dollars for the benefit of his Church. A candidate for the Legislature, during the recent canvass in Virginia, stepped into a Church to listen to the sermon, which was succeeded by a collection for some Church purpose. One of the deacons approached the office seeker, with the significant hint, that if he wanted any votes in that community, he must contribute ten dollars. Of course the money was forthcoming. The deacon plumed himself upon his address, the congregation felt proud of their shrewd collector, and the thing was thought too good to be kept concealed; so the story was published in the denominational paper as a valuable hint to other collectors with similar opportunities.

We are sorry that the above related incident should have occurred in any Church in Virginia, and especially sorry that any editor of a religious newspaper should have commended the "trick" which was put upon the candidate. If the man chose to give the amount, of course it was not the business of the Church to inquire very closely into the motives of the donor; but rather, in charity, to conclude, if possible, that the money was given from proper motives. But to appeal to a man's self-interest in the way specified, is certainly very far from what seems to us the scriptural teaching upon the subject.

In fact, such a course was demoralizing in whatever way we may look at it. If the candidate was expected to purchase the favor of the members of that Church by paying money which they ought to have paid them selves, it amounted, morally at least, to a species of bribery utterly unworthy of a community which claims to cherish purity in the body politic.—What shall we think of men—Christian men—whose votes are given to a fellow-citizen, not because of his political principles and general fitness for a place of public trust, but because he has contributed something to their Church?

If Christian benevolence is designed to do any good to the individual exercising it, must not this good flow from the purity and disinterestedness of the act, rather than from the selfish motives which were, in this case, appealed to? For the honor of truth and religion, we hope that no Christian man will ask for contributions hereafter upon any similar grounds. God and the Right are not honored by any such spurious benevolence. A.

MURDERED FOR UNBELIEF.

An event occurred recently in Bell county, Texas, which should bring a blush of shame to every Christian man in this free land of ours. Dr. S. J. Russell was taken out and hanged by the neck until he was dead by a mob, because he had declared himself an unbeliever as respects the religion taught in the Bible. It appears that Dr. Russell took a great deal of pains to make known his infidelity, and often argued very earnestly against the divine authenticity of the Scriptures. Threats were made against him, to the effect that if he did not desist from thus proclaiming his unbelief, he would be treated with severity. But fearless of the consequences, he continued in his former ways until the indignation of the community culminated in the horrible crime already mentioned.

Certainly, Dr. Russell was imprudent, as respects his own safety, but who dare defend the shocking and outrageous conduct of those who, under the plea of upholding religion, have so shamefully broken the laws of God and man? It is not pretended that the murdered man was guilty of any crime against the peace or moral purity of the community. On the contrary, the leaders of the mob acknowledged that they had nothing to say against his honesty, and other moral qualities as a citizen, and that the punishment was to be inflicted upon him for his infidelity alone. The mob was composed of mistaken zealots who had the presumptuous folly to suppose that God had made them the ministers of his vengeance, in visiting condign punishment upon one, whom they regarded as an enemy of the truth.

We are told that the leaders of this party were prominent members of the Baptist Church. Of course this is no more a disgrace to the respectable denomination of Christians calling themselves Baptists than to any other Christian organization.—The Baptists in general will no more approve such an act, than would Presbyterians or Methodists. But it is an act which must cause every Christian man, of whatever denomina-

tion, to hang his head with shame. It is a disgrace to Bell county, to the State of Texas, to the United States, and to every true follower of Jesus Christ, everywhere throughout the world.

No man can more regret than we do to hear any one professing sentiments of unbelief. We feel that it is a sad misfortune for any man to im-bibe such opinions. If there is anything that should awake our charity, towards a man, it is to see him an avowed skeptic as to the great truths of the Gospel. But if it had been our fortune to have been ushered into eternity on the same night in which Dr. Russell was murdered, we would not, even with his sentiments, have exchanged places with any one of his murderers. It is surely unnecessary for us to point out, at this day, the fact that God's cause is not to be promoted by any such inhuman and devilish devices. We trust that the majesty of the law will be vindicated in the prompt and condign punishment of these men, who are traitors to their God, and worse than traitors to their country and to religion. A.

GLEANINGS HERE AND THERE.

Moody and Sankey are holding revival meetings in Burlington, Vt. The effort to change the name of the Protestant Episcopal Church to "The Church of America" was a failure.

Rev. H. A. Brown has been called to the pastorate of the Baptist church in Winston, N. C., and will probably accept.

Dr. Talmage in a card in the Chicago Advance announces his retirement from the editorial chair of that paper.

Rev. B. York, D. D., of Rutherford College, N. C., has recently been elected President of a high school in Arkansas, with a salary of \$1200.

President Hayes has sent a check for \$100 to the ladies of the Grace Street Presbyterian church, Richmond, to aid them in paying off their church debt.

The Literary Societies of Randolph Macon College are arranging with Mr. Fisher, the Artist, for a life-size portrait of Dr. Duncan. Mr. Fisher knew him well, and paints to life.

The Triennial Convention of the Freewill Baptists met recently at Fairport, N. Y. This body holds to open communion. It has 1,464 Churches, 1,292 ordained preachers, and 74,821 members.

Dr. John Poisal, whose salary was \$900, a Chaplain of the United States House of Representatives, has resigned that position and accepted that of private Secretary to Col. Kane, Mayor of Baltimore, at a salary of \$1,600.

The Rev. W. P. Harrison, D. D., of Atlanta, but now in charge of the Mount Vernon church (Southern Methodist), Washington, D. C., has been elected Chaplain of the Lower House of Congress in place of Dr. Poisal, resigned.

To Rev. Mr. Lafferty of the Richmond Christian Advocate belongs the credit for reporting the speeches on the occasion of President Hayes' visit to Richmond. There was no other stenographer at hand to perform the work of the occasion.

Mr. Spurgeon told Mr. Hepworth that the reason he did not visit America was, that the Scriptures do not allow a man to take a vacation of forty days, and instances the fact that when Moses came down from the mount he found his flock worshipping a calf.

In a fashionable family in New York the word 'style' is often used, and such distinction given to it that the youngest—a child of six or seven—on retiring for the night was heard to make this addition to "Now I lay me down to sleep." "God bless dear papa and mama, and O, dear Lord, please make us very stylish."

At the funeral of General Forrest the preacher gave a deeply interesting account of the stern warrior's conversion to Christ, in November 1875, and of his triumph over death. Thursday before his death he said to his pastor, "Tell my brethren and sisters that during six weeks I have lain in my bed and communed with my God. Tell them to take up their cross and follow their Saviour. Tell my old comrades in sin to give their hearts to God and seek a higher, holier life."

Rev. Geo. Muller says he has been praying thirty-one years for two persons, and his prayers are not yet answered. He says:

"Thirty-three years ago the father of these young men and I agreed to pray for our children. In eighteen months my own daughter was converted. Five long years passed away, and one of the sons of my friend was converted. Six more years passed, and day by day we waited on God. At the end of sixteen years a second son was converted, but these two sons of my friend remained unconverted. Thus God tries our faith."

HANDBOOK OF PUNCTUATION.

Punctuation is not only an important art, but it is also a matter comparatively little understood. Thoroughly mastered and carefully used, it contributes materially to the clearness and force of literary composition; partly understood and carelessly employed, it frequently obscures, rather than elucidates, the author's meaning. Among the multitudes of men and women who make frequent use of the pen, in writing business letters, maintaining friendly epistolary correspondence, and preparing articles for the public press, comparatively few have any correct knowledge of the principles of punctuation. Some do not punctuate at all, others use no mark but the dash, while still others sprinkle commas lavishly and indiscriminately through their compositions.

Teachers of the rising generation owe it, not only to their pupils, but to the society of the future, to teach carefully the principles of punctuation. If the Coming Man is to be clear-headed, and make his impress upon the world, he must have every available aid to the clear conception and accurate expression of thought.

Professor Joseph A. Turner, of Hollins Institute, in this State, has prepared a treatise on the subject, and it has been issued from the press of J. B. Lippincott & Co., Philadelphia, under the title, "Handbook of Punctuation." Prof. Turner, with whom we have the pleasure of a personal acquaintance, is an alumnus of Richmond College, and has taken high rank among the younger literary men of Virginia, as a profound and accurate scholar. In this little volume of 89 pages, he has discussed the great principles which underlie punctuation, and the value and significance of the various points in use; and, while not undertaking to lay down specific rules to cover all cases, he has illustrated the best usage by numerous apt quotations. There is an absence of positivism about the book that we like. Making ample concessions to those who differ from him, the author indicates briefly his opinions, and gives reasons for them. The book, while not at all exhaustive of the subject, is a valuable addition to the list of text-books on punctuation. We do not know the price, but particulars may be ascertained by addressing the publishers.

TYNDALL AS A THEOLOGIAN.

We think we should shortly appear that Mr. Joseph Cook has got Professor Tyndall "just where he wants him." In a "Popular Science" address at Birmingham the professor has repeated the fatal error he once made at Belfast, and stepped over the line of science to encounter theologians on their own ground, enunciating simple, bold, materialistic fatalism. Of course he has wittingly exposed himself as a target to all sharpshooters, and will be riddled through and through with the argumentative fire not only of theologians but of all free fighters. No will, no responsibility, no soul, is his frank, simple doctrine—nothing but chemistry, electricity, and heat (as a mode of motion) imprisoned in the muscular system and let loose by a telegram from the brain, which, in its turn, was operated by some external influence. Queer, isn't it? If he had found the substance of this doctrine under the title of "predestination" or "doctrine of the will" in the book of some theologian, he would have denounced it as a hideous, cruel, demoralizing relic of the dark ages—derived from the inhuman and undeveloped psychology of the ancient Jews. Doubtless, however, it is, scientifically considered, very liberal and "advanced," and will, very properly, be reproduced for general circulation in the regulation monthlies.

Is it possible that there is a little humbug about Professor Tyndall? Just a little, such as will sometimes linger in a great man even after he has reached the highest planes of development and evolution? One is inclined to think, as he gazes upward, that he has, after all, a touch of our little weaknesses, such as brings him within the reach of our appreciation; and this address goes far to prove it. The pathetic way in which he describes himself as one of the recidives of science, dragged unwilling before the public out of the hermit solitude in which he prosecutes his researches, "nor thirsts for human praise," leads us sometimes to think that even Mr. Tyndall possesses some of the weaknesses common to those aggregations of matter which we ignorantly term "personalities," and fancifully endow with "souls," "senses," "thought," and the like.—Christian Union.

Says "Clinton Clyde, in the Richmond Christian Advocate: The Baptist Church in the United States in 1776 contained 350 ministers and 28,000 members while the Methodist Church in the United States, in the same year, had 20 ministers and only 5,000 members—whereas the Methodist Church in 1876 contains 47,429 ministers and 3,183,368 members, while the Baptist Church during the same year, (1876), contains only 19,517 ministers and 2,472,000 members. Is this the demonstration that every body is becoming Baptist, inclined?