


**THE VALUE OF
THE BODY AND LUNG BRACE.**

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted that I may make it a benefit to my paper by making it a far greater benefit to me.

More than eighteen years ago I was thoroughly broken down in voice, from excessive preaching. I could speak but a little while without getting hoarse. My throat was generally sore and easily irritated, and its tone became heavy and husky. Soon a hacking cough set in, that increased until at the close of a long meeting my voice failed entirely, under the effects of a chronic laryngitis, that had superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and either to overcome those difficulties and recover the lost treasure—the voice, that to a minister more valuable than gold or jewels. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What caused and continued that constant irritation and hacking they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri and the professor of the theory and practice of medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved. She complained of a dragging down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was over worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonder of advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through them I obtained it, and wore it, as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and he commenced recommending it for that purpose.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in minister, and all these symptoms of "dragging down," giddiness, exhaustion, after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the ribs.

This dragging or floor of the stomach, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate them and soon produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless burdens of others. The prolapsus of the abdominal muscles is the cause of the feeling of "giddiness" and exhaustion and "blue Mondays" that most ministers know as well as it is of hernia and piles. Now, after a personal experience of nearly twenty years, and the added experience of nearly twenty-five ministers upon whom I have tried the Brace with invariably success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from pulpit speaking eighteen years ago. By using it, I have fully recovered a "son" voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me a sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak six hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weakens of the back or loins, should he wear it, ordinarily loose, and only tight when speaking or putting forth mental efforts. It is a preserver of a good voice and of a sound physical condition.

It should be worn by every minister to carry the name and sign of youth faithfully.

Our labor in protracted meetings is what wears us up at many ministers in voice and strength, and lays the foundation of premature decay.

This invaluable article I am prepared to place in the easy reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me.

Five hundred ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder and Lung Brace; that it supports the back, abdomen, stomach, lungs, prevents asthma, hoarseness, piles, hernia, constipation,

and increases the breathing capacity, gives strength to the body, increases the vital powers, expands and enlarges the lungs; renders breathing free and easy, relieves chronic diseases; it is used by singers, lawyers, doctors, and is a specific for all cases of prolapsus of the bowels or womb in males or females. It relieves when all other means fail, it will last a lifetime; it benefits in every case. Whoever does not, every minister should use

I offer it to any one as a premium for 15 new subscribers to THE BAPTIST at \$2.50 and postage, 20 cents. Let the fact be known to your members that you need a Brace, and by this means you can secure a Brace, and they will readily help you to secure it in this way. Secure as many as you can and send one dollar to every one of the 15 you lack and you can secure it.

If you will sell 5 Braces at the regular price I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to part with it.

Fulton, Miss., 1874.
I can preach without getting the least tired in my lungs, or hoarse. I would not go without it for the fleet horse in Obion county. I can recommend the Brace to every minister or public speaker as the very thing he needs.

MALES TESTIFY.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness. I obtained and have been wearing a "Banning Lung and Body Brace," and am satisfied there is no superior equal to it. I feel confident others similarly affected would be greatly benefited by its use.

EUDORA COLE,
Watson, Miss., 1874.

Read What Those Who Have Tried It Say.

"For the last two months I have suffered a great deal from sore throat, from preaching and speaking. About the first of August my throat became so sore that I became uneasy lest it should result in something serious. I put on the Lung Brace, and strange to say, that was the last of my sore throat. It acted like a charm. And though I preached on through the entire month, preaching twice a day, in all fully three hours, my throat has not troubled me in the least. In this connection excuse me for saying a word to afflicted sisters: I believe the Brace would be of as much service to them in many cases, as it is to preachers. I know a sister who, without the Brace, is helpless, but with it she is able to attend to all her household duties. A word to the wise is sufficient.

R. J. HEWLETT,
Oxford, Miss., 1874.

"I have worn the Brace for thirty days and I find it to do all it is recommended to do, and I advise all ministers and singers to use it. I had been singing about four weeks when I received the Brace, and my chest and lungs had become sore and was broken down. I put on the Brace and continued to sing for three weeks longer, and my surprise my breathing capacity increased and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my wife."

J. H. WILSON, Sr.,
Lexington, Tex., 1874.

"My complaints were general debility, chronic catarrh and spinal affection, etc. of which the Brace remedied. I regard it as the most valuable piece of property ever possessed by me.

Ed'm, Tenn. J. M. YOUNGBLOOD.

"It is a blessing from God through modern science to the overworked public speaker, singer or teacher.

Long Town, Miss., 1874. S. C. LUSK.

PRICES.
The price of the Brace is \$18, but to all ministers \$15, each in every instance to accompany the order, at the render's risk, unless sent by P. O. order, express, or in registered letter.

"In no case will money be refunded for a Brace, but it will be exchanged until a perfect fit is secured—the purchaser paying the expressage. If the measure is properly taken, a fit is secured the first time. The Brace, like spectacles, to benefit in every case, needs only to fit the person, and this I guarantee.

"How to secure the Brace" without money and without price," see premium list.

Directions for Measuring.

"Take a tape, if you have not a regular measuring tape-line, and measure two inches below the tips of the hips around the abdomen, and send the measure in inches to the office.

"The Braces are all marked in even numbers, and can be enlarged two inches. Most persons increase in flesh and rotundity by wearing it. Don't wait until you are half dead or permanently injured before you send for one. Borrow or beg the means of self-preservation. Address all orders to

J. R. GRAVES,
Memphis, Tenn.
April 17, 1875.

Old Jobe Harrell 10 20p

THE BAPTIST.

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

Old Series—Vol. XXXII.

Our Contributors.

THE SOUTHERN BAPTIST REVIEW

BY REV. G. A. LOFTON.

The following resolution was introduced by myself during the session of the Southern Baptist Convention at Charleston.

WHEREAS, it is understood to be the desire of the Southern Baptist Publication Society, located at Memphis, Tenn., to establish a Southern Baptist Review, and whereas, the proposition of the said Society has been highly recommended by such a unanimous vote as the Review question did in the Convention? I ask, in all candor, is it fair, just, and much less is it brotherly, Baptist or Christian?

As to the *Herald*, I could not have expected so much from its columns, specially those over which my Bro. Dickenson has control, and in which his report of the Convention was published. He opposed the resolution, & from the stand point of costliness and probable failure, and

RESOLVED. That it is the sense of this body that such a publication, properly conducted, would be useful, and without assuming any responsibility in regard to it, we should be glad to see the brethren throughout the South subscribe to such a Review, if undertaken.

With but one exception the resolution was unanimously adopted by the vote of that body. In fact there was no discussion against it except by Dr. Dickenson, of the *Religious Herald*. Others might have been opposed to it, but if so they said nothing. However, as Dr. Jeter said, "the *Herald* is sometimes divided," it is due the venerable senior editor to say that he fully sustained the resolution, nobly vindicated its importance and urged the publication of the Review with transcendent ability. So did those grand brethren Drs. Fuller and Broadus. I shall never forget the magnanimity and unselfishness of these brethren, and the kind, brotherly, Christian, Baptist spirit they manifested. God bless them. It does a young man good to receive such encouragement from such brethren, and to see true specimens of the Christian religion overleaping the narrow confines of conventional and sectional "rings," extending the hand and the heart to all and to every interest of the denomination. Nor shall I ever forget the kindness of that staunch and noble ex-President of the Convention, Dr. Moll, the former friend and harmonizer of every Southern interest, the impartial and enthusiastic inspirer of every sectional enterprise in the glorious and concordant entirety of an administration that gave each and all a fair representation in the peculiar affairs of our venerable body. He came to my assistance, in the interest of the Review, at a critical juncture, when by the rules of the Convention, if I had been silenced by my inexcusable ignorance of parliamentary usage, I should have lost the best opportunity to present and urge the great educational and literary interests of our Society.

But for the belligerent attitude of the *Herald* and the *Index* toward each other, I should feel as if there was some collusion on the part of my brethren toward us in this matter. I cannot think, however, I do not believe that they have buried their feud in order to shake hands across the bleeding form of a once struggling but now successful enterprise. But, brethren, you have shown us a cold shoulder and the back of your hand in your silence and virtual—whether intended or not—misrepresentation of the *Review*.

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MEMPHIS, TENN., SATURDAY, JUNE 5, 1875.

New Series—Vol. VIII, No. 29.

especially to the impoverished and heart-stricken South, was fully sustained; and we return our most heartfelt thanks to the brethren who so nobly bid us God speed in our work of love and development. We bless you, brethren, one and all.

Let me say, in conclusion, that silence nor misrepresentation will answer the purposes of opposition to us in this hour of trial and effort. We are embarking in a Southern enterprise—in the heart of the South, at a trying moment, but God has blessed us, and his blessings will continue. Our Society, too, is a *Baptist Publication Society*. It is neither mongrel nor mixture, nor is its trumpet blast to be an uncertain sound nor an equivocal twang. Nor is it an institution for private speculation. Beyond the salaries of its officers and the wages of its employes, its whole work is to be devoted to the benevolent purposes of its constitution and the education and development of the masses. We only ask, therefore, *patronage, prayer and encouragement* at the hands of our brethren. Send in your books, periodicals and papers for publication, and buy our works, send us your jobs of printing, which we can execute in the very best styles of the country; send us your subscriptions to our papers, *THE BAPTIST*, *Mayfield's Happy Home* and the *Review*—private enterprises, except the last, but printed and issued in the interests of Southern culture and development. Help us all you can. Speak a word of kindness everywhere in our favor. Do unto us as you would be done by. Many complain of the high prices of Southern work. Why? Because you do not patronize Southern institutions sufficiently to make their enterprises cheap. But remember, that every dollar you contribute to Southern institutions, you are feeding the impoverished mouths of Southern laborers—men, women and children—whose little all has been swept away by the ruthless hand of a war which was forced upon us, and which could not have been evaded without dishonor. I do not oppose Northern enterprises. I bid them God speed. But Home, Sweet Home! "Happy Home!" Baptist Home! I sing and plead the wants of helpless masses who need development and bread. It is cheaper to us to spend our money at home for all we can do; even at a higher cost of investment, and where the money remains forever to the development of others and the impoverishment of ourselves. But this has been the custom of the South. It is high time to quit the rule, if we would be great, free or independent, or self-reliant.

One word more. We are not set up in opposition to anybody or anything, save what we deem to be error and evil. Everybody stands upon this platform. Our aim is to do good. We intend to co-operate with every institution of a similar character with our own to the extent of duty and consistency. But we are devoted to the specific development of our Southern Baptist Zion. Baptists everywhere are a "peculiar people," but Southern Baptists are the peculiar Baptists of the world. We have a mission that no other Baptists can ever fill. Our sufferings and poverty are for a purpose—the grand purpose of Baptist development to the world. To us belongs the stronghold of faith, pure and entire, mighty and perfect. God has seen our afflictions and he has heard our cry. Out of these we shall yet tower in the grandeur and glory of the truth of God. We cannot go back. Then onward and upward to the fulfillment of our heavenly mission. Southern Baptists, stand firm to your post of honor, and yet of danger.

One motive I have in presenting this article to the public is inspired by the silence of the *Review* proceedings of the Southern Baptist Convention. I love you, brethren; I am not angry, but I am wounded by your unkindness. I see that Northern reporters—Dr. Sampson and others—have done likewise in some of the Baptist papers of New York and other places, but I expected little else where the interests of the Philadelphia Society were involved.

But the blessed Savior forgive this boorish and blow at us, and help us to forget the past. One thing is certain, the heart and body of the Convention were with us, as its unanimous vote demonstrated. Never did our Society meet with a more hearty approval or commendation. Our maxim: "Self-development is self-preservation," and when our peculiar interests were ours and

the grand purpose of the world. To us belongs the

stronghold of faith, pure and entire, mighty and perfect. God has seen our afflictions and he has heard our cry. Out of these we shall yet tower in the grandeur and glory of the truth of God. We cannot go back. Then onward and upward to the fulfillment of our heavenly mission. Southern Baptists, stand firm to your post of honor, and yet of danger.

THE MASS AND ITS MEANING.—No. 7.
BY AN AMERICAN CITIZEN.

THERE is one other passage used in favor of the sacrifice of the real body of Christ on the altar. It is Malachi i. 10: "I have no pleasure in you, saith the Lord of Hosts, and I will not receive a gift at your hand, for from the rising of the sun, even to its going down, my name is great among the Gentiles; and in every place there is a sacrifice, and the thing offered to my name is a clean offering, for my name is great among the Gentiles, saith the Lord of Hosts."

This prophecy of Malachi simply predicts, not the continuance among the Gentiles of such sacrifices as the Jews offered, but the prevalence of spiritual worship among the redeemed of the Gentiles. Nothing but an ingeniously drawn inference from this passage could be brought to bear upon the institution of the Mass sacrifice, for there is nothing about the "real presence," "transubstantiation" and "unbloody sacrifice" in it. It is simply a glorious prediction of the final triumph of Christ, who is a propitiation for the sins of the whole world.

To conclude this little work, it may be observed that the Mass is a sacrifice, that Christ is the victim

that the celebrant is the priest, who offers that victim, and offers him to the Trinity in honor of the saints and for the salvation of sinners, that this same victim, the Lord from heaven, who offered himself once for all, is offered by a sinful mortal, that in order that it may be the same victim, bread and wine are changed into the real flesh and real blood of Jesus, and though it remains bread and wine in fact it is flesh and blood in fact, and this contradiction is a mystery, that this bread and wine are adored as God. Such is the Mass and such its meaning as held by what is known as the Roman Catholic Church.

Against all this impious invention of men stand out the simple teachings of Jesus and the Holy Ghost. "As oft as ye eat this bread," not flesh, "and drink this cup," not blood, "ye do show forth my death till I come."

"Till I come." Then he is absent in his body, and is to come again in that body. "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) "Whom," says Peter, "the heavens must receive until the times of the restitution of all things." (Acts iii. 21.) His body is at the right hand of God. "Do this in remembrance of me till I come," till that body shall return to reign gloriously on earth. Spiritually he is "where two or three are met together in his name," bodily, he said, I go away, but will come again. (John xiv.)

The Mass in its meaning is a perversion of all that is simple, all that is true, all that is glorious in Christianity.

The Lord predicted by the holy prophet, "Thou will not suffer thy Holy One to see corruption." Peter quoted it on the day of Pentecost, applying it to the body of Christ, which was risen from the dead. That holy body could not see corruption in the grave or otherwise; but the bread, after consecration, can see corruption, and often does. Provisions are made for such probable corruptions in the Roman Missal—that is, instructions to the priest. (Chap. 6, Instructions Concerning the Host)

Consider the following:

"If through negligence any part of the blood of Christ should fall upon the ground or upon the table, let it be licked up, and let the place be sufficiently scraped and the scrapings burned, but let the ashes be buried in holy ground. But if it should fall upon the stone of the altar, let the priest drink up the drop, and let the place be well washed and the wash, being thrown into holy ground. If the drop should reach the first, second and third linen cloth, let the clothes be three times washed where the drop fell, the chalice having been placed under, and let the water of ablution be thrown into holy ground. But if it should fall only on the sacerdotal vestments themselves, they ought in the same manner be washed and the washing thrown into holy ground. If it should fall upon the cloth or the cap placed underneath the feet, let it be well washed as before. If it should happen that all the blood should be poured forth after consecration, if indeed any, even a little, shall remain, let that be taken, and let that which is the image of God, should shine unto them. (2d Cor. iv. 3, 4.)

May the Holy Spirit guide each reader of this into the way of eternal life, through faith in our Lord's great sacrifice, offered up on Calvary "Once for all!"

oblation, however, of the chalice having been made as before.

If the priest should disgorge the eucharist, and the species shall appear entire, let them be reverently taken, if no one does not prevent, in that case let the consecrated species be cautiously separated and laid up in some secret place until they become corrupted, and afterward let them be thrown into holy ground.

If the consecrated host, or any part of it, fall upon the ground, let it be reverently taken up, and the place where it fell cleaned and a little covered, and set the danae of consecration of that nature be thrown into holy ground. If it should fall without the corporal upon the napkin, or in any manner upon any cloth let the napkin or cloth be carefully washed, and let the washing itself be poured out upon holy ground.

Read also the following:

"If any remains of meat sticking to the mouth be swallowed with the host (water) they do not prevent communicating, provided they be swallowed not at once, but by spittle. The same is to be said of washing the mouth a drop of water be swallowed provided it be against our will."

Again: "If a grain of spider fall into the cup after consecration, the priest must swallow it with the blood of the host, and if he can, otherwise let him take it out, wash it with wine, burn it and incense it with the incense on holy ground."

Again: "If poison fall into the cup, the food must be poured in now or in a later date, communicate the drink, then let it stand until it be thrown upon holy ground."

Again: "If poison have been cast into the cup, is it not the blood of Christ?"

Again: "If the host be poisoned, then let it be kept in a tabernacle till it be corrupted."

God's word declares that his Holy One (Christ) shall not see corruption. The Roman Church declares the host to be Christ's flesh, and decrees if it be poisoned it must be kept in a tabernacle till it be corrupted. Which will rational beings believe, the word of God or the silly decrees of an organization of fallen men?

Again: "If the blood freezes in winter, put warm cloths about the cup; if that be not sufficient, put the cup in boiling water."

Again: "If the celebrant before consecration observe that the host is corrupted, or is not of wheat, he must take another host. If after consecration he must still take another and swallow it, after which he must swallow the first or give it to another, or preserve it with reverence."

In these articles, the subject of the Mass, as held by the Romish Church, has been treated in a manner as kindly as truth would allow.

It is not to be wondered that young girls, subjected

from their earliest years to the insinuating influences of Catholic teachers, who are zealous to proselytize girls wholly unacquainted with the peculiar tenets of this organization styling itself the "Mother Church," whose imagination is easily caught by the display and music of the cathedral, and to whom mystery is romance, should be fascinated and awed. Not having the truths of the gospel of Christ to stay upon, nor understanding that salvation is a spiritual matter, and not one of form and ceremony, of pomp and display, they readily embrace that which pleases the senses, excites the imagination, arouses the emotions, and leaves the heart contented. Some girls, too, from a strange desire to be considered peculiar or novel in their acting, claiming for themselves superior wisdom to their parents, leave Protestant families and join the Catholic Church without any real knowledge of the teachings of the Scriptures or of the organization they join.

Resolved, That it is the sense of this body that such publication, properly conducted, would be useful, and without assuming any responsibility in regard to it, we should be glad to see the brethren throughout the South subscribe to such a review, if undertaken.

But that thinking minds, with the word of God before them, teaching them their immortality, their lost condition out of Christ, salvation only through him, "who offered himself once for all," and grace as the gift of the Holy Spirit, should step aside from this great, this glorious light, to wander amid the gross darkness of human inventions, which cannot stand the test of the senses, is wonderful, is lamentable, and can only be accounted for in the light of the declaration of the word of God: "But if our gospel be hid, it is hid to them that are lost." In whom the god of this world hath blinded the minds of them which believe not, let the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (2d Cor. iv. 3, 4.)

I do not wish to draw a dividing line between the North and the South, because this is a Southern enterprise. I have no prejudice, but I am biased in favor of any enterprise that will stimulate and animate and move our people to take an interest in this great work of education and the great work of a powerful and irreducible press. Mr. Lofton went on to say that the enterprise while it had in view the promotion of the interests of the denomination, was a private undertaking, and all that he called from the

Convention would give it its countenance and patronage.

Rev. A. E. Dickinson, of Virginia, opposed the adoption of the resolution. The enterprise was a good one and a worthy one, but he thought it highly imprudent to launch out upon any such undertaking as the proprietors had collected at least \$100,000, \$150,000 was nowhere. The *Baptist Quarterly*, at Philadelphia, the only paper of the kind in that section of the country, was not able to meet its expenses, and was losing at the rate of \$3,000 to \$4,000 a year.

Mr. Lofton: We don't ask for money, we only ask for patronage and support.

Dr. Lauer said he did not believe it would take \$100,000 to establish such a paper. It would, of course, be desirable to have such an amount, and more if possible. He favored the enterprise and seconded the resolution. But if the enterprise was undertaken he hoped it would be made a journal so highly transcendent in its merits that it should command the admiration and patronage of the whole country.

Mr. Lofton said, the question was only whether this enterprise should be started. He simply desired the sense of the Convention upon the importance of establishing such a quarterly. All he asked was for sympathy and encouragement.

Dr. Biarius favored the resolution. He said that he intended, if the enterprise was started, to subscribe to the journal and do all he could for it, and he hoped every member present would do the same.

Dr. Dickinson said he thought the difficulties of the enterprise were not fully realized.

After some further discussion, the resolution was adopted.

Mr. J. B. Watkins, of Virginia, presented the following report:

The report of the committee appointed to report on the work of the Woman's Missionary Society in connection with the Foreign Mission Board, your committee deem it very desirable that the successful work performed by the Women's Baptist Missionary Society in connection with our Foreign Board should be recognized and commended by this Convention. It is regretted that we cannot now command the requisite details and statistics to show the amount of work they have done, and the sum of money they have secured to the treasury of our board. But enough is known of the results of the agencies adopted by our Christian sisters to attest their enlarged and practical wisdom in executing our Redeemer's great commission to preach the gospel to every creature. Our female missionaries in China are, to a considerable extent, supported by the alms obtained through the bands of their sisters in these Southern States. That they are also blessed by their ceaseless and fervent intercessions none can doubt. Too much commendation can scarcely be bestowed upon the noble achievements of these gentle and loving servants of Jesus. All our pastors are affectionately urged to help these women who are laboring, and are ready to labor, with us in the gospel. The efficiency and success of their laudable efforts may be greatly increased by the sympathy and assistance which all our brethren may render. The native earnestness, the loving sympathies and the ready and intuitive tact of woman, most happily qualify her as a valuable auxiliary in this work, more especially in that department of it which seeks the salvation of those of her own sex. Let us pray that our Southern sisters may be more consecrated and blessed in this sphere of their Christian service as in coming years, when the history of foreign missions may be written, the alms that she hath given and gathered, and the souls that she hath won, "shall be told for a memorial of her."

J. B. WATKINS, Chairman.

The report was adopted without discussion.

Dr. J. L. M. Curry, of Virginia, introduced the following report:

The Rev. A. E. Owen, of Virginia, read the report of the committee on credentials, which was essentially the same as the list published in the *New and Courier*.

The committee to whom was referred so much of the report of the Home Mission Board as relates to the religious instruction of the colored people, report:

That the emancipation and enfranchisement of the colored people without adequate preparations for the responsible duties of citizenship devolved an imperative obligation on those who precipitated this change,

to take effective measures for preventing what was intended as a boon from becoming a curse. Northern Christians have a duty to perform, requiring patient labor, comprehensive and far-reaching plans, and a beneficence far beyond what has yet been exerted for

the elevation and instruction of the colored people of the missionaries will be promptly met by the churches. We deem it a matter also of special gratification that the Rome Chapel Fund is still intact, and the wisdom and fidelity of the board in its preservation, in the midst of embarrassments, are conspicuous as they are praiseworthy. We are glad to know that they have invested this chapel fund in United States bonds, so as to increase it.

We return thanks to the Bank of Commerce for loaning money to the board without collaterals or security. We are glad to learn that sufficient money has been raised here and elsewhere, in the past few days, to pay the bank. We earnestly hope that some plan will be suggested which will largely increase receipts, by bringing every church and every member of our Southern Zion into more direct sympathy with, and support of missions to the heathen.

JOHN H. JAMES, Chairman.

Rev. G. W. Greene offered the following report of the committee on China missions which was adopted:

1. Reasons for Encouragement: The reports from all our stations in China give great reasons for thankfulness. More than fifty baptisms are reported by the few laborers in that vast empire, and others are inquiring the way of life. We are pleased to note the efforts made to secure a residence for our missionaries in Canton, and we long to see the day when at all our stations there shall be houses for our representatives in China as good as those we live in at home. Another pleasing fact is that the native Christians are taught to labor for the spread of the gospel. Their contributions shame us. Some of the churches are supporting their native pastors. They are often zealous for the conversion of others. Our missionaries see the importance of these native helpers, and have formed classes of them to train them for labor, and good results are expected from these men. The earnest, faithful labor of our female missionaries deserve special commendation. And we especially make mention of the chapel at Shanghai, built by Bro. M. T. Yates. Though he has been deprived of the privilege of preaching to the heathen, he has not been idle, and has erected this monument of his love for the Chinese. Special mention should also be made of the ability of Messrs. Russell & Co., of Shanghai, in giving a bell for this chapel.

2. Reasons for Sustaining: While there are these reasons for rejoicing in regard to our work in China, some things make us sad. Two native laborers connected with the Canton mission have entered upon their rest. Brother Yates is still unable to preach publicly, but he has not quit work. We greatly regret the ill health of Sister Hartwell, necessitating Bro. Hartwell's return to America. May they soon be able to return to their chosen field of labor. Bro. Crawford also is greatly in need of rest.

3. And these things lead us to a third thought, the great need of laborers for China. Bro. Crawford ought to be relieved at Fung Chow immediately. The station at Chefoo is left entirely in the hands of native laborers during Bro. Hartwell's absence. Some young man ought to be sent to join Bro. Yates at Shanghai, that he may have the benefit of all the rich experience of twenty five years' labor. These men are needed to retain the ground already occupied in China. And we ought to go forward and never backward. Let us, then, pray that men may be raised up and sent out by the Lord of the harvest, and let us pray and labor that the means for their support may be abundantly furnished. Respectfully submitted,

G. W. GREENE, Chairman.

Your committee would respectfully report that inasmuch as the Convention has cordially received the messengers of the Home Mission Society, and appointed a committee to nominate corresponding messengers to meet them at their approaching anniversary, and inasmuch as this Convention has always received similar overtures from their Northern brethren in the same fraternal spirit, it is scarcely necessary to declare again that we cherish for this and other evangelical societies of our Northern brethren, the kindest feelings, and bid them the hearty God-speed in their noble work. And inasmuch as the wide extent of our territory, and other causes (not necessary to enumerate), render it neither probable nor desirable that our Northern and Southern organizations should be merged into one, we are all the more solicitous that we should preserve the most fraternal relations, while each strive to do the work of the common Master in its own appropriate sphere.

J. W. JONES, Chairman.

The Rev. W. T. Brantly, of Maryland, from the committee appointed to nominate messengers to attend the Convention of the Home Mission Society, to be held in Philadelphia on the 25th instant, recommended the following appointments: J. B. Peter, Dr. Fuller, J. L. Burrows, E. T. Wakler, J. A. Broadus, A. F. Crane, J. B. Watkins, J. M. Heck, G. B. Davis, J. C. Black. Adopted.

Rev. A. B. Woodfin read the following report of the committee on the *Foreign Mission Journal*:

The committee on the *Foreign Mission Journal* recommend: First, that the publication of the *Journal* be discontinued. Second, that the amount of any unexpired subscription be refunded if such is desired by subscribers. Third, that the Corresponding Secretary of the Foreign Board be requested to furnish the respective papers of the denomination such intelligence from the foreign field, for publication, as he may deem subservient to the interests of the board.

A. B. WOODFIN, Chairman.

Rev. H. Dudson, of North Carolina, expressed the hope that the *Journal* would not be discontinued, but that the amount necessary to meet the immediate demands of the missionaries will be promptly met by the churches. We deem it a matter also of special gratification that the Rome Chapel Fund is still intact, and the wisdom and fidelity of the board in its preservation, in the midst of embarrassments, are conspicuous as they are praiseworthy. We are glad to know that they have invested this chapel fund in United States bonds, so as to increase it.

THE BAPTIST.

JUNE 5, 1875.

He referred to the blessing of the *Penny Magazine* of England to the lower classes, and suggested that measures be taken to render the *Journal* a periodical of that description.

A vote was called for, and the report was adopted. Mr. J. C. Black, of Georgia, submitted the following report of the committee on bequests:

The committee on bequests submit the following report: By the last will of Bro. Eugene Levering, of the city of Baltimore, there was bequeathed to this Convention the sum of five thousand dollars, one half of that amount for foreign and one half for domestic missions, said amounts to be invested by each of said boards for foreign and domestic missions in their respective fields of labor. Your committee are informed that the executors of the will are now ready to pay over this legacy, and we recommend the following resolutions:

Resolved, That we accept with grateful hearts the bequest of our late brother, Eugene Levering, of the city of Baltimore, and commend to our brethren the liberal Christian spirit that prompted the generous donation.

Resolved, That the treasurer of this Convention be and is hereby authorized to receive said sum and give proper receipt for the same, to be paid over by him to the Foreign and Domestic Mission Board of the Southern Baptist Convention as directed by said will.

Your committee also have been informed that there is in the last will of Bro. John Borders of Alabama in which this body is interested, and which is now the subject matter of a bill in equity pending in the court of Calhoun county, Ala.

Inasmuch as the interest of this Convention is represented in the court, your committee recommends that the president of this Convention be, and he is hereby clothed with full authority to take any steps or do any act that may be deemed necessary or expedient to protect the interests of this body in the premises, and the treasurer of this Convention be authorized to receive any money or property due or to become due under said will, and his receipt shall discharge the executors of all liability on account of the same.

JAMES C. BLACK, Chairman.
Mr. D. E. Butler, chairman of the committee on *Kind Words*, submitted the following report:

The committee to whom the interests of this paper was referred, submit the following report:

1. The *Kind Words*, our Sunday school paper, is now in a flourishing condition. The weekly, semi weekly, and monthly circulation is largely over 100,000 copies. Its list of subscribers is constantly increasing, and its power for usefulness is established.

2. We find a debt due the publishers incurred between June first, 1873, and June first, 1874, yet unpaid, and which demands prompt attention. Your committee are informed that the payment of it may be carried through the next eight months, in amounts and at dates of maturity to be agreed on. This long credit will be acceptable on the assurance that when due the notes or drafts shall be promptly met at bank.

It is, therefore, recommended that the Home Mission Board exert itself to pay the debt due to J. W. Burke & Co., on account of *Kind Words* at the earliest day possible, and that for this end the board is authorized to use any fund now on hand, or which may come into its treasury not otherwise specially directed.

J. B. JETER, Chairman.

Mr. Zimmerman Davis, on behalf of the Ladies Memorial Association of Charleston, extended an invitation for the Convention to attend the memorial services during the decoration of the Confederate graves at Magnolia this afternoon.

Dr. Winkler then submitted the following report of the committee on Italian Missions, which was adopted:

4. Your committee believe that our Sunday school paper, *Kind Words*, deserves and should receive the united support of every Southern Baptist, to whom it is hereby recommended.

D. E. BUTLER, Chairman.

Mr. J. Levering, of Maryland, opposed the adoption of the report, and moved that *Kind Words* be sold to the highest responsible bidder, with the understanding that the paper should be conducted in the interest of the Baptist denomination. He said that the paper was not paying expenses; that it was heavily in debt, and he thought it the duty of the Convention to order a sale of the paper, and devote the proceeds to a reduction of the debt.

Dr. Fuller agreed with Mr. Levering, and he felt sure that a gentleman of such financial abilities would recommend that the Board be instructed to undertake | prise, and help it.

not have made a motion of the kind without due consideration.

Dr. E. T. Winkler, in behalf of the Home Mission Board, of which he was chairman, begged leave to state that it was the wish of the board that their accounts should be examined by a competent book-keeper. The board had been charged with extra-charge, and in this connection he would say that the board had been instructed to publish *Kind Words*. They had done so, and had made the most advantageous contract possible. It was thought that the paper would be self-sustaining, but at the end of the year a debt had been incurred, and the board were compelled to fulfill their contract. A proposition is now made, he said, to sell *Kind Words*. This proposition, to my judgment, is unwise. The circulation of the paper is now over 100,000 copies, and it is also quite safe for the next year to come. Whatever is done in the future, I do not think it wise to dispose of the paper now. I heartily concur in the report presented by my esteemed brother, and think its adoption the best course of disposing of this subject for the present.

Dr. Butler said he hoped the report would be adopted. It is shown that the paper has at last begun to pay expenses and to do what it could to destroy the best means of dispersing the back lot.

Dr. Brantley, of Maryland, offered an amendment to Mr. Levering's motion so that motion would read that *Kind Words* be sold to Bro. Burkin or any other responsible Baptist who desired.

Dr. Winkler asked if a resolution of the convention could amend a contract made by one of its members with the board, he said, had entered into a contract with Messrs. Burke & Co. for another year, and he did not see how this contract could be overthrown by a resolution of the convention.

Rev. H. B. McMillan of Florida moved the previous question. A vote was called for and the original report was adopted.

Mr. J. Levering, of Maryland, moved an amendment to Articles 4 and 11 of the constitution, in which compensation is provided for the services of the officers of the convention. He suggested that the articles be altered so as to make the services of the officers gratuitous.

Rev. H. K. Ellyson, of Virginia, seconded the motion. He said that it was the duty of the convention to see that every dollar collected from the churches should be devoted to missionary work, the object for which it had been subscribed.

Dr. Winkler expressed the hope that the motion would be carried without further discussion.

The motion to amend the constitution was then, on motion, laid on the table.

Dr. DeVoe introduced the report of the committee on the history of the Home Mission Board, which was, after some discussion, re-committed and made the special order for 10 o'clock this morning.

Dr. J. B. Jeter submitted the following report, which was adopted:

The committee to whom was referred the communication from Col. T. J. Evans relating to a bequest by Mrs. Kate H. Friend, recommended that the President of the Convention be authorized to take any step and do any act that may be deemed necessary or expedient to protect the interests of this convention.

W. D. MAYFIELD, Chairman.

3. After information obtained and due consideration by your committee, it is deemed to be best that the terms and arrangements upon which it is published for 1874-75, be renewed and continued with some slight modifications for and during the year 1875-76. This direction of the subject is understood to be acceptable to the Home Mission Board, the editor and publishers.

Your committee report that they find reason for gratitude to God, and encouragement for the more vigorous prosecution of the Italian work, in the success which has attended our missions in Southern Europe. The appointment of Dr. Taylor to the general direction of this delicate and difficult work has secured for us at Rome a representation upon whose zeal and discretion we can fully rely. He has inspired new confidence in the enterprise among good men everywhere, and the missions under his charge are making steady progress. Your committee trust that the active sympathy of Southern Baptists will enable the Board to carry on the Italian work with new energy during the present year.

In regard to the Rome chapel, the committee would

the work, so soon as circumstances may, in their discretion, justify its organization. It is important not only for the conveniences of the society at Rome, but as a means of influence also, that the chapel be erected as soon as practicable. Let it be distinctly understood that we have settled at Rome and we have made up our mind to stay. We intend to avail ourselves to the uttermost of the privilege of maintaining a truly apostolic church in the presence of the great apostacy, and as a standing protest against it.

E. T. WINKLER, Chairman.

The Convention then adjourned until 9:30 A.M. this morning.

THE SOUTHERN BAPTIST PUBLISHING COMPANY

ATLANTA, GA., May 1, 1875.

R. W. DE VOE, Business Manager & B. F. S.

Dear Bro.—The undersigned pastors of the several Baptist churches in this city invite the Society you represent to take into consideration the centrality, accessibility and eligibility of Atlanta as a permanent location for your publishing house. We believe this to be the best position for it. We are in hearty sympathy with the Society, and will take pleasure in aiding it to the extent of our influence.

Georgia is one of the largest stockholders in the enterprise, and we believe the citizens of Atlanta will still further aid should you select this as your permanent home. We invite you to visit Atlanta and our people and ask their substantial cooperation in our effort to remove the Society to our city.

E. W. WARREN, Pastor First Baptist Church,
A. T. SPALDING, Pastor Second Church,
M. J. SPEARS, Pastor Third Church,
J. M. DANIEL, Pastor Central Church,
VIRGIL C. NORCROSS, Pastor Fifth Church,
F. S. JORDAN, Pastor Sixth Church.

SOUTHERN BAPTIST PUBLISHING COMPANY
ATLANTA, GA., May 26, 1875.

DEAR AND REVERED SIR—Your esteemed avor of May 17 has had prayerful attention. But for absence in Kentucky it would have had an earlier answer. The Society which I have the honor to represent can well sweep by, what will be the inevitable result? The election will be equal to the excitement and coldness on the part of the church and increased imperviousness on the part of non-professors and hundreds gathered in who never so much as felt true conviction for sin.

We have, from the first, regarded Mr. Hammond and his measures as the most dangerous of all the modern short methods of grace and salvation that have been invented.

But it is useless to write, or object, or warn. Should he but visit this city, some restless spirits, so soon as the present excitement has died away, will prepare the way, and measures will be set on foot to "Hammondize" the city, and the man or minister who will not lend his influence to it will be held up for the prayers and scorn of the community.—Ed. Barrier.

MODERN REVIVALISTS

"In noticing the reports of many of the revival meetings, now conducted in various parts of our own country and of Great Britain, we are deeply impressed with the conviction that they are in danger of degenerating into wild extravagance. We feel quite satisfied that professional revivalists, Bible readers and evangelical singers, unless directed and controlled by the pastors and churches with whom they labor, are in danger of inflicting serious injury upon the cause of religion. A revivalist ought to be an assistant to a pastor or church. If he undertakes to do their work as a sort of proxy, he subverts the gospel order, he substitutes spasmodic measures and excitements instead of Christian doctrine and experience, and he awakens a prejudice against religion itself in the minds of sober men. If the reports of the San Francisco Chronicle are to be credited, Mr. Hammond is performing this sort of revolutionary work in the City of the Golden Gate. We will indicate some of the proceedings which seem to us gravely objectionable.

Prayer ought to be connected with personal teaching and influence in every practicable case. Mr. Hammond seems to teach that mere petition without the use of the word of God is the effective agency for the spread of the gospel. He relates a story about two young ladies—one a Methodist, the other an Episcopalian—who ten years ago prayed for a young man from Holland. This young man was converted, though he knew nothing of their efforts in his behalf. There is no evidence that in such a case the prayers had any connection with the young man's reception of the gospel.

The Little Boys and the Old Woman

"Two little boys playing marbles in a back alley

heard an old woman dying in an attic and lamenting her dreadful life. One of those boys procured a ladder, and, climbing up, put his mouth to a broken glass, and said, softly, in a silvery voice, 'Jesus loves you, and if you love him you will be saved.' That old woman died happy, because she thought it was an angel."

The Prayerful Boy Who Got Whipped

"Once there was a boy who prayed so much that it almost drove his father crazy, and the old man said, 'If you ever pray again I'll whip you awfully,' and that afternoon the boy got off by himself to pray. His father caught him at it, and told him to pack up and leave. But just as little Benny was bidding all his sisters and mother good by, because the old man relented and said, 'Pray for me,' and now the sweetest music in that household is little Benny's prayers."

The Man With the Big Whip

"After all, we think it an open question as to whether Baptists are not doing as much injury to the cause of Christ by extra Scriptural and unscriptural 'revival measures' anxious seats for instance, as Methodists are doing by infant baptism. May it not be as dangerous to bring unconverted persons into the church through emotional excitement as by infant baptism?"

Singing is a part of worship and ought to be reverent. What shall be said of the violent physical demonstrations with which Mr. Hammond accompanies it? When he, of late, "strode up and down the platform, emphasizing the staccato portions of the music with a vigorous clapping of the hands and an

JUNE 5, 1875.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor.
M. P. LOWREY (Ripley, Miss.)
J. R. GRAVES, Jr., Associate Editor.

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MODERN REVIVALISTS

WILL, following article, from the pen of Dr. Winkler, editor of the *Alabama Baptist*, is most timely and has our most hearty endorsement. We are not smug when we see so many of our own ministers, whom our people and their flock have a right to look up to as the conservators of soundness of doctrine and discreetness in the proper measures to be used in promoting genuine revivals of pure and undefiled religion, swept off into these wild excitements, and exerting all their influence to increase and intensify them. When the commotion is over and the storm has swept by, what will be the inevitable result? The election will be equal to the excitement and coldness on the part of the church and increased imperviousness on the part of non-professors and hundreds gathered in who never so much as felt true conviction for sin.

What did you do that was so wicked?

I forgot sin.

You see dear children, the little boy could not remember all of his sins, but by his intelligent answers showed that he fully understood the great plan of salvation. The children say that they did pray harder now than before the revival. Laughter.

Why, this same man asked a little shaver of six a number of questions, and if I had trained myself six weeks to answer them I could not have done better.

We append some specimens of the methods of preaching to which the revivalists resort. To our mind the whole thing is queer, and pitiful to a degree.

MR. WINKLER IN ALABAMA BAPTIST

WHILE long—Mr. W., in one "talk" or sermon last week, wrested the Word in the following instances:

By "the washing of water by the word," he made Christ in person the Word! He affirmed that Christ died of a broken heart, and proved it by David. The actions of God are a broken heart and a contrite spirit.

He asserted that "bodies washed in pure water" means cleansing by the word, and proved it by "washing of water by the word." How can our bodies be washed or cleaned by the written word of God?

This expression is sectarian, perverting the passage to rob it of its testimony for immersion! He stated that "repentance is not necessary to the reception of Christ." "Never mind repentance," he said, "receive Christ by faith and repent afterward!"

WHAT CAN WE HOPE FROM CONVERTS MADE BY SUCH TEACHINGS AS THIS?

MASTERS HAPPY HOME FOR JUNE IS NOT ONLY AHEAD OF TIME IN GETTING OUT, BUT IT IS FAR AHEAD OF ANY PREVIOUS NUMBER IN ITS MATTER. IN OUR ESTEEM IT IS ALL OUR SISTERS TO PATRONIZE IT INSTEAD OF THE DEMOREST SEND FOR SPECIMEN COPY

THE DISCUSSION BETWEEN BRO. DUNCAN AND ELDR. FAIR

WILL NOT MINISTERS IN ALL THE STATES SEND US ITEMS OF NEWS AND LOCAL MATTERS ON POSTAL CARDS? WE ARE WILLING TO SEND THE CARDS IF THEY WILL FILL THEM. WE WANT TO HEAR MORE FROM LOUISIANA, ARKANSAS, MIDDLE AND EAST TENNESSEE.

SCHOOLS THAT HAVE ADVERTISED WITH US THE PAST SESSION CAN INSERT THEIR COMMENCEMENT NOTICES FREE, AND WE SHOULD BE PLEASED TO MEET THEM.

THE ROLL OF THE "YOUNG GUARD" WILL BE PUBLISHED NEXT WEEK AND THE AMOUNTS PAID TO "MINISTERIAL FUND."

PRO. JOHNSON, PRESIDENT OF THE OLD FELLOWS' COLLEGE, HUMBOLDT, TENN., HAS LEASED THE BROWNSVILLE FEMALE COLLEGE, AND WILL REMOVE HIS SCHOOL TO THAT PLACE IN SEPTEMBER, PROX.

BRO. JOHN G. BOARD WILL FIND BRO. J. B. SEARCY BY ADDRESSING HIM AT SEARCY, ARK.

WILL THE CLERKS OF EACH ASSOCIATION IN TENNESSEE, LOUISIANA AND ARKANSAS SEND US AT ONCE THE TIME AND PLACE OF HOLDING THEIR NEXT MEETING? MISSISSIPPI CLERKS WILL SEND TO BRO. LOWRY.

ALL WHO ARE WORKING FOR ONE OF THE PREMIUMS MUST NOTIFY US SO THE CLERK CAN KEEP AN ACCOUNT.

WE HAVE EVIDENCE THAT OUR ARTICLES ON "RELIGIOUS EXCITEMENTS" ARE ATTRACTING GENERAL ATTENTION. THE BETTER CLASS OF OUR MINISTERS AND LAY BRETHREN AGREE WITH US. THE INFLUENCE OF SUCH A PEN AS DR. WINKLER IS VALUABLE. A WRITER IN A LATE ISSUE OF THE WORKING CHRISTIAN, SOUTH CAROLINA, SAYS:

"AFTER ALL, WE THINK IT AN OPEN QUESTION AS TO WHETHER BAPTISTS ARE NOT DOING AS MUCH INJURY TO THE CAUSE OF CHRIST BY EXTRA SCRIPTURAL AND UNSCRIPTURAL 'REVIVAL MEASURES' ANXIETY SEATS FOR INSTANCE, AS METHODISTS ARE DOING BY INFANT BAPTISM. MAY IT NOT BE AS DANGEROUS TO BRING UNCONVERTED PERSONS INTO THE CHURCH THROUGH EMOTIONAL EXCITEMENT AS BY INFANT BAPTISM?"

"AFTER ALL, WE THINK IT AN OPEN QUESTION AS TO WHETHER BAPTISTS

METHODISM STILL CHANGING.

"Variable, Mutable, Scepter"—Methodism.

FUNDAMENTAL and astonishing as have been the changes of American Methodism the past decade of years, so radical indeed as to constitute it a new system, there are still greater changes in store for it. It has been said "reformations never go backward." Southern Methodism has been changed from a pure hierarchy to a modified republican government—the laity are now admitted to its Conferences, and the wishes of the local societies are respected in the appointment of their preachers, but the authority of the Bishops, who are elected for life, is still unbroken, and the influence of the Bishop's spies—*alias* Presiding Elders—is still almost all controlling in the local societies and demoralizing to the inferior ministry whose fate they determine, and this despotism is all the more fearful because the Presiding Elders are the appointees of the Bishops, whose servants, or slaves, they are. The note of dissatisfaction has, ere this, been sounded. It has been suggested that the Bishops be elected for four years only, and that the office of Bishop's Spy be abolished. The Presiding Elders will put forth all their powerful influence against this change, for their occupation would be gone. They would sooner favor the abolition of the office of Bishop and the retention of their own, and submit their election to the General Conference.

What do we now hear? From *The Methodist*, the people's paper, New York, that to-day is exerting a greater influence in favor of reform and the people's rights than any other paper, if not all other Methodist papers, in America, has boldly taken its position upon the coming question of "Bishops or no Bishops." We clip this from a New York exchange:

"Dr. Curry, editor of the New York *Christian Advocate*, says that Presiding Elders should be elected by ballot, and strongly hints that Bishops are superfluous."

This is but the beginning of the end. There is now a greater demand in the North for "The Great Iron Wheel" than there has been since the war. The plates having been destroyed during the war, we shall, ere long, re-write it, and bring down the "variations" until the present time, "The New, Great Iron Wheel."

THE PAPACY.

UNDER this head our readers will find the current news and items touching the religion and the doings of this most deadly system of politico-ecclesiastical union that is arrayed against our civil as well as religious liberties. There are some who insist that there is nothing to apprehend from the designs and efforts of American Catholics, and they cry "peace, peace," while the stern fact stares us in the face that Catholics are rapidly gaining the balance of political power, and they are sworn to use it whenever they are ready to do so. We beg our readers to read, reflect and act.—ED. BAPT.

TRANSCRIPTIONS COMMENCED!

The Papacy is not dead nor dying. The great end it is now seeking to gain is to establish the dogma of infallibility in the minds and consciences of all its members, in all climes, as a fixed article of faith. This once done, then look out for the reappearance of the seven headed and ten-horned beast, red from the pit; then look for the temporal power of the reigning Pope to be restored, and blood to flow like water. Will every reader who wishes to understand the Papacy read and re-read carefully Gladstone's articles in this paper, that are swanking all England and Germany. Read last week's article and then these items from Catholic papers:

"The Boston *Pilot* learns from its Roman correspondent that the Pope has raised the dioceses of Boston, Philadelphia, Milwaukee and Santa Fe to the dignity of archdioceses, and the respective Bishops to that of Archbishops.

Mr. Henry Petre, a member of one of the oldest Roman Catholic families in England, for denying that the Pope is infallible, has been formally excommunicated from the church by Bishop Vaughan, and priests are solemnly warned that to allow him to enjoy the privilege of the sacrament would be an act of sacrilege on their part.

"The Milan *Gazette* says it is reported from the Vatican that categorical instructions have been issued to the priests in reference to confessions to be heard next Easter—at which season all Roman Catholics are bound to confess themselves under pain of excommunication. The confessor will be required, in the first place, and above all things, to ask his penitents explicitly whether they believe in the infallibility of the Pope. In case of an affirmative answer, the confes-

sor will proceed; but if the reply should be in the negative, the penitent will be at once dismissed with the warning that he has incurred the sentence of excommunication."

QUERIES.

MORRISTOWN, TENN., MAY 6, 1875.

EDITOR BARRISTER. Sir—Should parents teach their little children to "say their prayers?"

Yours, etc. J. H. TROUT.

Answer—Not to "say their prayers," but to pray. Not to repeat the Lord's prayer, for that was given to the disciples—the church—and not in the mouths of others.

What ought to be done with a Baptist preacher who will send his children to a dance, or encourage dancing in any other way? When a person presents him or herself to the church for membership and a brother objects, has the church the right to demand the objector's reasons for objecting?

Answer 1.—The church ought to excuse him from preaching, and if a member discipline him, and it incorrigible exclude him. Such preachers are a curse to the cause.

Answer 2.—Yes, the church has a right to know the objections, and if they are well founded she will also approve if not, then she can receive the member, and if the objector will not yield, he can be disciplined for persecution.

MAY NOT AFFILIATE WITH THE PATRONS OF HUMANITY.—Some of my good brethren are opposed to this institution. They argue that it is identical with the "beast" that is to rise out of the earth. These are brethren whom I love and whose opinions I have ever respected, and, if I believed as they do, I should withdraw from the institution at once, but I can't find in the thirteenth chapter of Revelations or elsewhere in the Bible single passage that seems to apply to the Grangers. Will you not give your views on the subject through *The Baptist*, as many of us would be glad to have your opinion. May God direct us in duty and deliver us from evil. Your unworthy brother.

Remarks—We truly pity the ignorance and superstition of those who associate Grangers with the "beast" of Revelations. The "beast" is the symbol of a civil government, and the "woman" is that of an apostate, persecuting church, and those oppressed are the true followers of Jesus. Now, farmers associating together for self-improvement and the protection of their mutual interests are called Grangers. There is certainly no more harm in the order than there is in a temperance society. One condition of membership in some is, "buy for cash," "pay as you go." We advise every farmer to join a Grange and live up to its rules, and redeem the land from destruction, and the country from bankruptcy.

BRO. GRAVES: If a member of one church should move off some fifteen or twenty miles in the vicinity of some other church of the same faith and gospel order, and should fail to put his letter in, and was to retain his letter for two years, and at the same time failing to visit or correspond with the church from which he took his letter, has that church a right to call him to a hearing for retaining said letter? Let us hear from you on the subject.

Smith Creek, Fla., May 1, 1875.

Answer—A letter is not a dismissal from any church; it only operates as a dismission when the bolder surrenders it to another church of the same faith and order. A brother holding a letter stands in the same relation to the church as before it was granted. If he refuses to attend church when near, or moves off and fails to report himself, the church can and should withdraw fellowship from him on the charge of contempt of the church, for his treatment is nothing else. If it had been five dollars in his pocket every time he reported he would have done so every day in the year. The church should kill the force of that letter.

Do you think that Baptists should, in any way, countenance spirit rapping, or spiritualism in any form? Several Baptists of my acquaintance have become converts to spiritualism and are themselves spirit mediums, so called.

Yours, BARRISTER.

Remarks—if the members of a church should avow the unscriptural doctrines of spiritualism they should first be visited and instructed, and shown the folly and sin of the error; and we know no better way to do it than to send to the Southern Baptist Publication Society and procure a few copies of a little book recently issued, entitled "The Bible Doctrine of The Middle Life," with a full exposition of spiritualism and Swedenborgianism; price 15 cents by mail. The work has received the highest endorsement, and scores should be circulated in every church to counteract the hateful error.

KIND WORDS AND DEEDS.

ELD. JACOB BUCKESS, of South Carolina, aged seventy-six years, sends us twenty new subscribers for his *deed*, with these words:

"I entertain the opinion that God has a special purpose to accomplish through your labors and instrumentality in expounding and confounding error and defending and confirming Bible truth both from the stand and press. Located as you are in that section of country where wealth and population are destined to surpass any other part of North America, your talents, tact and unflinching firmness, with the grace of God, abundantly qualifies you for a great measure of usefulness, hence a terrible responsibility rests on you. You have need of all grace and the prayers of God's people, which I hope you will seek and obtain largely in the impressions made by your labors in this section are very favorably spoken of, and many desire to have the sermon on Sunday at Big Creek printed. I heard a brother say he would give five dollars to have it. I anticipate there will be application made to you to visit us again and deliver that series of sermons you are preparing, some time this fall. There can be arrangements to have them at different places, so as to make of more interest to you, respecting which you may expect to hear more soon. Please excuse this long scribble and imperfect communication. Remember my poor afflicted wife in your prayers. I remain yours, with due respect and love."

BETHLEHEM, N. C., APRIL 28, 1875.—*My Dear Bro. Graves.* The Barrister comes to me enlarged and beautified, just the form I have desired for years. It has been my constant companion for more than a quarter of a century. To be honest, I have received more information and comfort from *The Baptist* than all other reading, the Bible excepted. It now fills my idea of religious weekly journal. I have witnessed its conflict with A. Campbell, Bishop Soule, Howell and others, and it stands to-day the crowned conqueror, the dreaded exponent of error and the faithful witness of God. Let it prosper. All devoted Bible-reading Christians love it. It has many devoted friends in the Old North State who would make any reasonable sacrifice for the cause it pleads. I write these lines to encourage you, because it is due one to faithful and self-denying. I close, with the earnest prayer that the Lord will bless and spare you long to plead our cause.

J. E. MONTAGUE.

A WORD FROM ALABAMA.—I have been a regular reader of *The Baptist* since '69. I have always tried to get persons to subscribe for and read the paper. Many have said hard things of its editor, whom I always defended, believing that he was persecuted for the truth's sake. *The Baptist* has been a teacher to me, and you know that children love good teachers. I am pleased with its enlarged, nice new dress and healthy looks. It must be strong to be able to carry such loads of Christian truth. Surely every lover of the truth who is a Baptist will try to do something to keep it in its present healthy condition, who reads its pages. "The Bible Doctrine of the Middle Life"—this little book seems to be a shell thrown into the camp of Spiritualists. It is doing a good work down here in Alabama. Let every Baptist procure one.

J. A. WILKIE.

"I suppose I have been a reader of your paper for about thirty-five years, and always pay in advance, which is, I think, the only way a paper can sustain itself, and I am satisfied that your paper has done more for the up building of the Baptist cause than any other paper in the United States. I don't say you are always right; but who may not err in some respects? How many churches in the North where your paper is not read are gone off into open communion, or what is quite as bad. That doctrine, I think, is Satan's brightest shaft to wound and cripple the true church. I suppose you are tired reading my trash, and I will close. Find ten dollars.

"Tennessee, April, 1875. A. MONTAGUE."

ARLINGTON, BALLARD CO., KY., APRIL 26, 1875.—*Dear Bro. Graves:* I cannot refrain from expressing my appreciation of the work you are doing for the Church of Christ in the publication of *The Baptist*, especially in the articles of Bro. G. A. L. and review of Ariel by Dr. Seiss. I would not have missed the second number of that review for the entire price of *The Baptist*. The subject has been one of perplexity to my mind; the point that I believed Ariel's doctrine, but that many of my brethren did, and I think that any candid mind will decide with Dr. S. after reading his review.

JUNE 5, 1875.

THE BAPTIST.

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Probably Southern Baptists would do more toward Christianizing the negro in the South if they could realize that they, like us, are endowed with immortal principles. They are citizens with us, some of them our law makers. Then let us try to make them better men and women. S. N. HALL.

SENTIMENTAL CHARITY.

THE following is from Rev. T. K. Beecher, in the *Elmira Gazette*, touching the so-called "close communion" of the Baptists. He says:

"All regular Baptist churches contend that (1) none but baptized persons should be admitted to the communion table; and (2) none but those who have been immersed on profession of faith are baptized persons." Therefore—who can finish this sentence in more than one way?

Dr. John Hall, a famous Presbyterian, has declared:

"If I believed with the Baptists that none are baptized but those who are immersed on profession of faith, then I should with them refuse to commune with any others."

Said another prominent Presbyterian divine:

"You regular Baptists are fighting the battle for us all. Open communion rests only on a sickly sentimentalism, and if sentimentality carries the day in your denomination, it will soon be making trouble in other churches. May God help you regular Baptists to stand firm."

We wholly agree with these Presbyterian brothers. It is sickly sentimentalism to profess far and wide certain profound convictions as to the requirements of God, written down in Scripture, and straightway stultify the whole of them in the name of charity. Such charity is sentimentalism, and very sickly. We admire the regular Baptists, while we do not agree with them.

The minister writes that he needs and shall work for the *close communion*. Let those who have not

commenced it, and let the "Easy Terms," and begin now with a *close communion* paper come out for Try 50.

REOPENED ITEM.

Editor of *Close pastor*, report a trial in the First church in Nashville. About forty have been baptized.

Rev. W. F. BEECHER, D. D., in Baltimore, with a view of having another operation performed on his eye. The general health is good.

Rev. M. D. LEE, for six years a minister of the Methodist Episcopal Church, united with the Baptist Church in Elba, N. Y., April 7—*Journal* and *Advertiser*.

Rev. H. L. TAYLOR, until about five years ago a Methodist preacher of eight years' standing, was immersed at Dorrisville, Cal., on the 15th inst., by Rev. C. W. Ries.

Rev. W. S. WOOD, President of Mississippi College, preached the Seminary sermon at Greenville on the 2d inst., and his effort was pronounced able and forcible, and gave great satisfaction.

Bro. T. T. EATON, of Chattanooga, says "our church is getting along very well no extra meetings, but we have baptisms nearly every Sunday. Three now stand approved for baptism."

TALLEYRAND once complained that the English had thirty-nine religions and only one sauce, which evoked the retort from a witty Englishman, "And the French have thirty-nine sauces and no religion."

REV. T. G. JONES, D. D., is to preach the Baccalaureate sermon at the coming commencement of the Southwestern Baptist University, at Jackson, Tenn., and Rev. T. T. Eaton is to deliver the annual literary address.

THESE are a million of Baptists in the States where *The Herald* circulates.—*Religious Herald*. You are surely contracting your circulation. There are more than two millions of Baptists in the States and Territories and nations where the *Recorder* circulates.

THE notorious J. R. Graves, of Tennessee, signifies his willingness to enter the arena and demolish something he calls "Campbellism." Would he like to try his hand on Bro. J. S. Sweeny?—*The Christian*. We have a partiality for the *Sweeny*, but we can take *Lord*, if Campbellites wish.

Rev. J. L. BURROWS, D. D., during the war, while in the discharge of his duty as a member of the ambulance committee, had his coat stolen from an ambulance. In this sad condition he arrived in Harrisonburg on foot on Sunday morning; slipped into the Presbyterian Church, hoping to have a quiet hour of worship, but he was recognized by the pastor, who insisted so earnestly upon his preaching, that he went into the pulpit and preached an eloquent sermon in his shirt-sleeves.

Cor. J. T. MURKIN, President of Howard (Ala.) College, has just been honored with the degree of LL. D. by the Trustees of Furman University.

BOB BROWN, of the *Review*, has added forty persons to the church at Sullivan, Ind. The meeting continued nineteen days and was a grand success.—*American Christian Review*. That's Campbellism. Man can add to one of Mr. C.'s societies, but the Lord adds to his church the saved.

THAT was a pleasing example of the "great religious" liberty of the Roman Catholics, given at Munroeville, Ind. The priest, discovering at the last moment that the dead man had been an Odd Fellow, refused to conduct the services any further. The indignant friends tore the cross from the coffin and had the body buried by a Protestant clergyman.

THE Sisters of Charity, recently expelled from Mexico, are scattered throughout the South and most of the United States. There are a number in California and Utah, and a company has just arrived in New Orleans. These very orders that Catholic countries spew out as unendurable, are received in this country and employed to teach our daughters!

THE Watchman and Reflector closes its notice of the *Christian Quarterly* with the hope that the Disciples and Baptists will soon be one, and adds: "The tendency is in that direction." That may be the tendency of the *Watchman*, and we know it is the tendency of the *Religious Herald*, Virginia, but it is not the tendency of any sound Baptist, that is certain.

THE TUES CO.—Last Tuesday the quarterly meeting of the London Association was held; and there is promise of a very interesting session of the Baptist Union three weeks hence. At Dr. Landels' church lately, an eminent Congregational minister, Rev. J. S. Pearseal, was baptized, and gave reasons for his change of views on the baptismal ordinance. Mr. Pearseal is at present without a charge.

THE OUTLOOK, a strong Baptist paper in New York, thus notices our change: "The Barrister, Memphis, Tenn., Dr. J. R. Graves, editor, appears in new form and dress. It has now sixteen pages, of the same form and nearly the same size as *The Outlook*. It shows the same vitality and uncompromising orthodoxy as in the old times when, with its great circulation and tireless energy, it constituted the leading denominational power in the Southwest."

TO TOLERATE error on topics that ought to be deemed vital, and in such a way as half to approve of them, is a crime against truth and a sin before God. *** Love of the truth, both for its own sake and on account of its practical consequences, is a sure mark of a devout disciple.—*Talmadge*. What do pulpits abolitionists and Baptist ministers who engage in union meetings say to these sentiments from a Pedobaptist?

A CARING old woman said once to her pastor, "Dear me, ministers mak' mucklo adoo about their hard work, but what is twa bits o' sermons in the week too mak' up? I could do myself." "Weel, Janet," said the minister, good humoredly, "let's hear you try it." "Come awa wi' a text, then," quoth she. He repeated with emphasis, "It is better to dwell in the corner of the house-top than with a brawling woman and in a wide house." Janet fired up instantly, "What's that ye says, sir? Doe ye intend onything personal?" "Stop, stop," broke in her pastor; "you would never do for a minister." "And what for no?" said she. "Because, Janet, you come ower soon to the application."

YOUR PARAS.—There is nothing more pestiferous in a household than a religious paper, unsound on the great cardinal doctrines of the gospel. If some one should come into your house and throw over your chair a coat that was tainted with some disease, how quickly you would fling it out of the window; but it is more dangerous to have a newspaper in your household that has been in contact with some spiritual small-pox. Seek, above all, a sound religious newspaper.—*Exchange*. [So writes the editor of Pedobaptist paper; and will not every Baptist the more say amen? Now it is known, felt, admitted and urged by Pedobaptists that to receive their baptisms and to exchange pulpits with them, and thereby admit their societies to evangelical churches, leads directly to open communion at the table. Get a man to regard that paper a sound Baptist paper that advocates alien immersion and pulpit communion? It is dangerous. Better have the small-pox in a family than such a paper.]

Mississippi Department.

L D B R M . P . L O W R E Y , Editor.

All communications designed for this Department should be addressed to the Editor at Ripley, Mississippi.

NOTICE.—All money for subscriptions should be sent to Bro. Graves, "Memphis." I cannot be responsible for the paper until it comes into my hands, but will be responsible for all that I receive.

M. P. Lowrey.

SUMMARY.

ELD. J. H. CASON, of Columbus, after prayerfully surveying the path of duty, has resigned his charge of the church in Columbus, which he has served so long and so efficiently, to enter upon the duties of an evangelist. Bro. C. possesses rare qualifications for that work, and will doubtless succeed well. The church at Columbus is in search of a pastor, and presents an inviting field for some able and devoted Christian minister. Bro. Cason is still there, and may be addressed with reference to the pastorate by any one desiring the place, or having a friend whom they could recommend.

A MISTAKE.—In our editorial on "Difficulties of the Immaculation Theory" in THE BAPTIST of May 11, the printer makes us say, "Dr. Dall writes four volumes on the subject." We wrote, "Dr. Dale."

MISSISSIPPI BAPTIST STATE CONVENTION.—Please read Bro. Hall's article; and we hope pastors will take heed on the subject of minutes. The pastor of Hazlehurst wishes all who expect to attend to give him notice so that he may have arrangements made for their accommodation. Send a postal card to Eld. A. A. Lomax, Hazlehurst, Miss. Bro. L. will please have a corner engaged for the Mississippi editor.

THE RIGHT SPIRIT.—A young minister in Mississippi College writes: "I feel a deep interest in our old banner, and I intend to be an earnest supporter of it when I get out into the field, which will be in a few more weeks."

MR. R. N. HALL has accepted the care of the church at Enterprise, Miss., and is giving it half his time. His correspondents will please address him there. He writes us: "Ask hundreds to excuse me for not answering the applications that came for children at the Home."

ANOTHER written on 19th of May: "Save me room in your make up of 29th for a short letter, etc., which I will write next Saturday." Our package for the paper leaves Ripley one Saturday for the next. It requires a whole week to print and mail the paper.

"WHAT are your views in regard to immediate steps being taken in the matter of education of colored ministers?" They ought to be educated, and we believe steps would have been taken looking to that work by the Baptists of Mississippi long ago if it had not been that the colored people have been combated against the white people, and have voted so much money out of their pockets that they have not been able. We hope the colored people begin to see their folly. The black "color line" which was formed long before the white "color line" was thought of has operated greatly against the blacks. But we believe a brighter day dawns, and when the white Baptists of Mississippi have proof of it they are ready to lend a helping hand to their colored brethren.

ELD. JOHN H. EAGER, of Vicksburg, writes: "I am delighted with the new form of THE BAPTIST, and with the matter. I only hope it will remain in its present form."

ROLL FROM POSTAL CARDS.—Postal cards are on the increase. See roll this week. Send them on, brethren, and let us make this column one to be read by all who take up the paper.

ROLLS FROM OUR POSTAL-CARDS.

"Don't we lead that Tennessee division though?"

ELD. BURR, or BROWNSVILLE—Dear Bro. Lowrey: I want to congratulate Bro. Graves and yourself, and all the lovers of our old battle-flag, THE BAPTIST, for the great improvements recently made upon it. We must sustain it. Bro. G. visited us in March and preached twice with fine effect. We would like more of the same sort. My brown here is making some progress. I hope. We have, at present, three Sunday-schools, three weekly prayer-meetings, and monthly meetings at three mission stations connected with the church, which employs me for half my time. Pretty big plantation I have to oversee. Some new-ground, some fallow-ground, and some that is fruitful, and a good deal in the woods.

* I refer to Cardinal Wiseman. See his Lectures, Lect. xi, Baltimore, 1870.

THE BAPTIST.

JUNE 5, 1875.

THE BAPTIST.

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ELD. WALKE, Corresponding Secretary of State Mission Board.—Dear Bro. Pastor. Has your church made a contribution to our State mission cause during this Conventional year? If not, want you at your next appointment to ask them for a contribution, and either bring it or send it to the Convention at Hazelhurst. Shall the State Board collect its first year of work without your doing something for its success? Help, dear brother.

ELD. MILLER, Holly Springs.—Bro. Lowrey: Yesterday I baptized two, a husband and wife. Valuable additions to our church. In all have baptized seven this year, received five by letter, but, then, we have dismissed an unusual number by letter.

ELD. S. SIBLEY—Dear Bro. How can the Baptists carry on the work of the Lord successfully? I think they can do it by practicing what they preach. What do they preach? First, they preach that the work is the Lord's, second, that the Lord uses his people as instruments for the accomplishment of this work. third, that he will bless even the weakest effort. Now, if the work is the Lord's, and he uses us as means, and will bless our weakest efforts, what will make us more prosperous than for each Baptist to be a public praying man. Oh, that all of our brethren would pray in public!

ELD. WALKE.—Shall the State Mission Board report a debt to the Convention? Yes, if the brethren and churches fail to come up to the help of the Board during the month of June. No, if the pastors talk to their churches about the work, and ask them to give even a small contribution, and send or bring it up to Hazlehurst. Brethren, won't you do it?

ELD. A. S. BAUGH says: "here is my vote, and adds: "It is a literal truth, a scientific fact chemically demonstrated, that a poisonous substance like tobacco, whether in powder, juice, or vapor, cannot be brought in contact with an absorbing surface, like mucous membrane, without, in many cases producing disorder of the system. Dear Christians, think of this, meditate, and do not let the poison come in your mouth to the mucous membrane. Abstain from every form of evil. Think again."

The stinkiest of the stinking kind, Fifth of the mouth and fog of the mind."

ELD. E. D. MILLER corrects as follows: Bro. Lowrey—I think perhaps it would be well to call attention to a grave mistake in my article of May 22. I put a note at the bottom of the page, but the printers have put it in the body of the article. See the last column. It is a reference to these words: "As the most learned Romanist." I put a figure 1 over the word "Romanist" and then to note at the bottom of the page. Also "gun plot" ought to be gun powder plot.

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OBITUARY.

ELD. D. DROPSY, at his residence in Kemper county, Miss., March 1st, 1875, Thomas Davis, aged 78 years, 9 months and 21 days. He was a native of North Carolina. At the age of 23 years he moved to Marion District, South Carolina, where we understand, he was highly esteemed as a citizen. About the year 1831, he made a good profession of faith in Christ, and joined the Terrell's Bay Baptist Church. A. D. 1835, he moved to Kemper county, Miss., and attached himself to the Mount Zion Baptist Church; but in A. D. 1846 withdrew, and went into the constitution of Pawticoaw Baptist Church; was chosen and ordained one of its deacons, which office he held till the day of his death, with credit to himself, profit to the church, and honor to the Master. He then laid by his bright armor and went to his long sought home. His pastor visited him a short time before his decease, and asked him about his faith in the Redeemer. "Stronger than death," was the response. "I can't say that I crave to die," said he, "not to live; but, am just waiting for the Lord." "This," said he, "is a very good world to live in, and there are many good people in it. I have no personal enemies that I know of. I feel, when called on, I shall die at peace with God and man." His body rests in the quiet grave-yard at Pawticoaw Church. He died, as he lived, a Christian.

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JUNE 5, 1875.

OUR CHURCH.

A Manual for Members and Probationers of the Methodist Episcopal Church, South. By the Rev. Jaarp Anderson, Author of "The Bible Christian." Edited by Thomas C. Summers, D. D., Nashville, Tenn., Southern Methodist Publishing House. 1860.

The above is the title etc., of a little book of 304 pages, which fell into my hand on yesterday. On the inside page of the first cover I find pasted, "M. E. Sunday school, Brandon Mississippi, No. 3." Judging from this, this book is the property of the M. E. Sunday school library at Brandon, and of course liable to fall into, and certainly within reach of the bands of the children of that school.

Page 17: "The church is a divine institution, organized to aid and encourage those who sincerely desire to be religious, etc." In Acts 1, we find an account of the first meeting of the disciples (the taught) of Christ after his ascension. This meeting was held while the disciples were fresh from the instructions of the Savior; given just before his ascension. In this meeting all the disciples were present. Who were these disciples? Those who sincerely desired to be religious, etc.? No they were those who were already religious, etc., the immediate followers by personal contact with the Savior and his teachings. This was the first organized meeting of these disciples in church capacity. They took a list of members and found 120 only.

Acts ii. 1. "They, (the twelve disciples,) on the day of Pentecost, were all with one accord in one place.

When the miraculous influence of the Holy Ghost manifested itself, and caused such wonder and amazement to all the dwellers of every nation at Jerusalem,

Peter arose and explained the cause of this miracle. Now when they heard what he said they were pricked in their hearts and said, "What shall we do?" Peter did not say if you desire to be religious, "join the church." No, but, "repent and be baptized." Then what? They that gladly received his word were baptized, and about 3000 were added unto the 120. The disciples and the Lord added to the church then organized, those who desired to be religious? No, but

scorned, (the original Greek) the saved.

Page 34 of this little book: "Methodism claims, moreover, to have all the Scriptural marks of a true church." Well, then, little book, substantiate your marks.

Page 53: "There is but one condition previously required of those who wish to join the church, namely: 'a desire to flee from the wrath to come, and to be saved from their sins.' Please show me, little book, this requirement for membership, in the scriptures. I want to see it if it is there. I can find no such. I find, 'Repent and believe the gospel,' 'Repent and be converted,' 'Believe in the Lord Jesus Christ,' 'Believe and be baptized,' etc.

Page 84: "We believe that baptism may be legitimately, (i. e., Scripturally, by words,) performed by either sprinkling, pouring or immersion." Give us the Scripture. You sprinkle, pour or immerse. John the Baptist and the disciples of Christ both baptized. Whatsoever act they performed was regarded as baptism. They performed but the one act. They either sprinkled, poured or immersed. Whichever one of these then they did, was Scriptural baptism. All three was not, because they only performed one of these acts. You have laid claim to too many marks.

Page 96: "We believe that infants should be baptized," and for the ground of this belief, page 98, you say, "Infant baptism meets a want of our nature, and provides for a necessity that grows out of the human constitution." Perhaps it does, but be kind enough to show me this assertion in the scriptures. You claim all the Scriptural marks of a church and say, page 111: "It is, then, beyond a doubt, the duty of the church to baptize infants. Hence Christ said to his disciples, 'Go ye and teach (disciple) all nations baptizing them,' etc., and Christ commands them to baptize all nations, and this is impossible if infants are not to be baptized. This is as plain a command to baptize children as any other part of the nations." Let us see to what results or conclusions this would lead. This was delivered to the disciples at Jerusalem. Suppose two of them start out under this instruction, (to baptize all nations.) They get eight or ten miles out from Jerusalem and meet a man, either riding or walking, and he is no disciple, no follower of the Savior, consequently has never been baptized. "Halt," says Peter, "What do you wish gentlemen?" "We have just received instructions from Christ to baptize all nations, and you are the first man we have met since we started out, so get down off your horse,

we must obey our Savior and baptize you." The man solemnly protests. "But," says Peter, "we must obey." "I shall report you two men to the authorities as being crazy, and have you arrested." "Can't help that," says Peter, "we must obey God rather than man." Thereupon, they seize hold of him and drag him off his horse, while he calls lustily for help against these robbers, as he thinks, perhaps, and fights and struggles with might and main to free himself from their grasp, while they the more determined, now they have him in their power, to obey the command—baptize all nations—drag him down the bank of the stream to the water, contrary to his will and wish, immerses him, (for that was John's act) in the water. Is that valid baptism? performed upon him against his solemn protest? Yet your conclusion serves the infant in a similar way. Give us another mark

Page 113: "There is every guaranty of the right of private members. They cannot be tried but after due notice in proper form, and before a jury of their own brethren, and then they have the right to appeal to the quarterly conference." I am at a loss to find this mode of procedure in the scriptures. If there please point it out.

Matthew xviii. 17 reads, "And if he shall neglect to hear them, (the witnesses, verse 16) tell it unto the church." Settle your difficulties before the church, not a jury or any one else. If he neglects to hear the church let him be as a heathen. No appeal here, and this is Christ.

Page 103. "The church is going back to the New Testament teachings in two respects." Excuse me, I thought it had all the Scriptural marks, and here you admit that it has some time past left (if it ever had)

the New Testament teachings, and now going back to it, not *in toto*, but in two respects only.

Probationers, page 109 "Persons in good standing in other orthodox churches, are received into the full fellowship of the Methodist Church at once, but those who are not members of any church are received on probation. Therefore we take none into full connection until they be recommended by a leader with whom they have met in class at least six months, and give satisfactory assurance both of the correctness of their faith and their willingness to observe and keep the rules of the church."

Page 170. "To join as a probationer it is required that you desire to flee the wrath to come and to be saved from your sins." Give us more Scripture. We can't see it. We nowhere in God's word, (which you say, page 268,) is the only and sufficient rule of faith and practice, find that any persons in the days of the apostles or any one else, were received into the church as probationers. You profess, and publicly publish, that Methodism claims to have all the Scriptural marks, not some—a few—but all the Scriptural marks of a true church. Make good your profession.

FROM MC COMB CITY, MISS.

DEAR BAPTIST.—Another meeting has just closed at Summit, Miss., during which about 20 united with the church, mostly by baptism. The meeting was conducted by Bro. Walne under great disadvantages, the rain falling much of the time, frequently breaking materially into the progress of the meeting. The church was much revived, and entered upon the opening year with zeal and vigor.

Meetings were begun about the same time at McComb City by Rev. George Hayden which are still in progress. About 30 have already joined the church, more than half by baptism and the others by letters. A church has been constituted here, and they propose sustaining a preacher half his time. The minister in charge of the Presbyterian Church refused the hall usually occupied by ministers, and there being no other place available, the Baptist man was compelled to cross the brook to Harvey Town, where sister Harvey provided the meetings with a skating rink which was soon seated by this energetic woman and the services went bravely on. The room, however, was engaged for the future, and although one postponement was made, we could not expect to take final possession, and so we obtained use of the gentleman's parlor at the De Soto House, (which, may all travelers this way patronize) Mr. Buckley, the proprietor, is a gentleman, and better still a Christian gentleman, who, although money was placed at our disposal to pay any reasonable rent, refused to accept anything whatever, and furnished all lights and every other facility, during the continuation of the meetings. Some excellent people have entered this new organization, and with the exception of the minister

in charge at this place, all lent a helping hand. If the energy which characterizes McComb City is carried into religion, great things may be expected of the McComb City Baptist Church.

P. S.—Will Bro Graves give them a sermon on his visit to this section? It is greatly desired. S. A. H.

March 18th, 1875.

LETTER FROM JUKA, MISS.

I WAS at Luka, Miss., the 4th Lord's day in last month, (April) There is much interest there. We had three additions to the church. You will get some subscribers soon for THE BAPTIST, from that place. Dr Watson lectured there twice last week, but it gave no strength to spirituality. The brethren would be pleased to have you visit them. Will you call, on your way home from Winchester? If so, send a card to E. S. Candler, Luka, Miss. R WALLACE OFFICER

[If desired we will visit them some convenient time—Ed.]

Louisiana Department.

Resolved, That we at present accept THE BAPTIST as our State organ on the following conditions, viz.: 1. A reasonable portion of the paper shall be allowed to represent our local interests. 2. That the Ministers and other Baptists of the State be invited to write for said paper. Resolved, therefore, that we do hereby ourselves to extend the circulation of the organ thus educated.

Resolved, furthermore, that the sum with which THE BAPTIST has heretofore been conducted—its uncompromising defense of sound principles and literary merits—commend it to the denomination as one of the best living exponents of Baptist faith.—La. State Convention.

LOUISIANA BAPTIST STATE CONVENTION.

THE Louisiana Baptist State Convention will assemble with the Hasley Baptist Church, Trenton, Louisiana, commencing on Friday before the second Sunday in July. The minister's institute will meet on Wednesday before, and the Sunday school institute on Thursday. Delegates are requested to report their names to Rev. J. C. Kellie by the 20th of June, that arrangements for their entertainment may be made. D. M. SHOARS, Chairman Committee.

DEAR BAPTIST.—I preached to the church at Amite City yesterday to crowded congregations, rather lamely, but with good results. The new church edifice, neat, tasteful and economical is nearly completed.

The brethren evince great zeal in prosecuting their enter, rise. The house will be done by the 2d Sunday in June, when they expect to open it for divine worship. Too much credit cannot be given to Eld. E. George, Bro. Chas. Facinidas and Bro. Carteran for their self sacrifice in building this house of the Lord. Amite City, La., May 24th, 1875.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

BRO. GRAVES.—I am glad to see in the *Texan Baptist Herald* of the 13th inst., that the Georgia Baptist Convention has heartily recognized and recommended the Southern Baptist Publication Society. It certainly encourages its friends when the Society is endorsed by the body of noble Baptists of that great State.

The Louisiana Baptist Convention will meet at Trenton on Friday before the second Sabbath in July, and it would afford real pleasure to welcome the President and the general Agent of our Publication Society with us in our State Convention. I am thankful for all that Baptists are doing anywhere and everywhere, but a Publication Society in the South is a necessity. It has been said (perhaps truly,) that we are not a reading people. We have been reading enough, however, to make us very desirous to "keep the ordinances as they were delivered to us," and we want all the help that can be given.

May our Baptist Publication Society get a liberal patronage.

G. W. HARTSFIELD

Mansfield, La., May 18th, 1875.

MINISTER'S INSTITUTE.

A MINISTER'S Institute will be held in connection with the next session of the Louisiana Baptist State Convention, beginning Wednesday, July 7th, 1875, at Trenton, La. The committee appointed for that purpose, have arranged the following address:

1. Relation of ministerial consecration to ministerial support.—Eld. W. W. Landrum, Shreveport, La.

2. Baptist Church Polity, compared and contrasted with the Polity of other denominations—Dr. F. Courtney, Mt. Lebanon.

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2. Baptism of the Holy Spirit, its history, power and to whom given.—Eld. J. H. Tucker, Keachi.

4. Succinct statement of the proofs of inspiration—Post W. S. Webb, Clinton, Miss.

5. Mission of the Baptists—Eld. W. E. Paxton, Shreveport, La.

6. Imperative need of an educated ministry—Eld. James Nelson, Coliseum Place Church.

7. Evangelists,—the mention of them in the Scriptures, and the work they have accomplished in America.—Eld. G. W. Hartfield, Mansfield.

8. Baptist statistics—showing the increase of Baptists throughout the world during the past year—Eld. W. B. Egger, Boston.

All the lectures have accepted the appointment except Bro. Webb, who cannot reach Trenton so early, but who expects to attend the Convention, and will probably lecture at a later day in the session.

T. Z. Ardis,
Committee, W. B. Prothro,
W. E. Paxton

AUSTIN, Ark., April 30th, 1875.

ARKANSAS DEPARTMENT.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES

There is no middle ground between Catholics and Baptists. All the sects practicing infant sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partakers of its root and fatness (i. e., salvation). By Rev. J. T. TRAVERS, Bp. of Strasburg.

CALAMITOUS.

IN THE BAPTIST of May 15th, Bro. Matt. Lyon discusses the propositions I addressed him in THE BAPTIST of February 6th, and as he has neglected to sustain some of his positions by the word of God, and as his reasonings on some points are not satisfactory, I offer the following as my apology for referring to his exegesis on the divorce, etc.

Bro. L. answers my first question, "That God does join all parties coming together as husband and wife, and that God made a law of marriage for mankind," but the brother failed to point it out, and he further affirms that marriage derives its only force from its being a civil contract. We are left, then, to infer that the law of marriage is human and not divine. He adds that "the first requisite is always essential, or consent is essential," and refers to Adam in the Eden as proof, but this proves too much for the brother. The Lord gave the woman to Adam, and with Adam it was Eve or nobody. If, then, a civil contract and agreement is the marriage, then are the thousands who have failed to take unto him or herself on the first engagement, but on some subsequent civil contract, charged with living in open violation of Christ's command.

The first time I ever saw him was at Piney Grove camp-ground, Mecklenburg county, Va., in 1834, the time and place at which I found peace by believing in Jesus. He was one of the many favorite ministers who labored with me in my struggles with sin, and endeavored to point a poor, blind sinner to the Savior, as well as the late and lamented deceased Poincexter, and the two Kings of North Carolina, father and son. The father's name I do not remember, but the son's name was Thomas (I wonder if he is still living?) After I came west and commenced reading in Bro. Lyon is a good writer, and why he should affirm in his article of December "that a man has no right to divorce his wife for any cause, and that no one divorced, whatever may be the cause, has a Scriptural right to marry again." It may be that the brother has some way of harmonizing these things with the Bible.

I am in the fog on this proposition also: "Although it may become intolerable for them to live together, being judges themselves that they have a right to separate yet remain married." Religiously, right is conformity to God's law. A law cannot provide conditions for the relief of its transgressor, hence we conclude that God has no such law.

I am still walking with Bro. L. in the new field of investigation on this vexed question. The next point taken: "That God's law of marriage was instituted for human nature, and that human nature is deceitful above all things." Is it possible, Bro. L., that marriage was instituted for that which is deceitful above all things? Are you not mistaken? But hear him again: "So a man who is justly married by God's authority may act wickedly in the marriage relation, yet God does not, therefore, dissolve the union." Suppose, then, that the man is not justly married by God's authority, the union then, I suppose may be dissolved. If there had been no other gospel in the days of Paul he need not said "I am not ashamed of the gospel of Christ." In Mark x. 9 Jesus taught, "what therefore God hath joined together let no man put asunder," and that joined by civil contract and consent may be unjoined by civil contract and consent.

And here I must say, doubtless Bro. L. thinks that he has sufficient cause to write thus about Bro. G. Grant that it may be so, yet where are the facts? They do not appear. And from what facts I am in possession of I cannot see that he is justifiable at all in his course, nor will I see it, Bro. Baker, until you show the facts. While I have been a subscriber to and reader (studious) of THE BAPTIST for twenty seven years, I never have known Bro. G. to make a personal attack on any brother's personal character. As the late Eld. J. L. Waller said of him, "he is a regular man, combining the courage of the lion with the meekness of the lamb," that is to say, that he will

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course, not understood to be making any denominational allusions. Read Bro. U's article No. 2. I am surprised to see this from so good a brother as I believe Bro. L. to be. I understand from the explanation that Bro. L. does not hold that Baptist churches are churches of Christ. If so, that Pedobaptist societies called churches, are also churches of Christ; if so, things unequal to each other are equal to the same thing.

W. Macar.

ARKANSAS, May 10, 1875.

A GOOD CHURCH MEMBER.—He believes in his church. He loves it. He gives himself to it. He means to it. He does not put a stumbling block in the way of his brethren, and avoids those things which may grieve them, or cause them to offend. He is charitable in his judgments, and promotes peace. He feels it a duty to build up his own congregation rather than another congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps the pastor, and does not leave him to preach to empty pews, with an aching heart, or to carry on the prayer-meeting alone. It is no slight excuse that keeps him from the Lord's supper. The appointments of his church, and the memory of his Savior, are sacred to him. He does not trifle with either. He does not long continue derelict to the church, so as to become liable to discipline. He keeps his covenant, solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and constantly increase their number! Let lively stones be laid into the spiritual temple!—*Pacific Baptist*

SPIRITUALISM.

MY own observations of Spiritualism have convinced me of three things: First, that its phenomena are invariably associated with mental and nervous perversion, and generally with morbid impulses of the type that accompanies epilepsy; secondly, that mediums are, as a rule, persons of defective physical organization, thirdly, that the seances rapidly exhaust the nervous energy of the operator. I have notes of one instance in which the medium died of exhaustion consequent upon his most celebrated seance.

Again, so far as I have observed at seances given by trance-mediums, those prodromata of the epileptic attack, sudden cadaverous pallor and a kind of fading of the eye, accompanied with dilation of the pupil, invariably precede and announce the supernumerary of the trance; and another fact conclusively established is, that although the trance supervenes at the will of the medium, it must always be preceded by a stage of incubation more or less prolonged, during which nervous hebetude is distinctly present, and the intellectual faculties are rapid. Miss Fox has been known to fall fainting on a sofa, in the midst of a seance, and Mr. Home's health is broken at scarcely forty.

These observations have now covered cases enough to permit the affirmation that clairvoyance and its peripheral nerve-atmosphere are determinately the results of the reflex excitability incident to epilepsy; and I know from actual observation that epileptic convulsions may be replaced by artificially induced convulsions. I have also, personally, observed that epileptics, pending the stage of incubation, always appear to be enveloped in a highly excited and sensitive nerve atmosphere, which, sometimes accompanied with sullenness, sometimes with sensory exaltation, is one of the precursors of the attack. Indeed, this excited aura, often of considerable periphery, is, so far as my studies have extended, invariably indicative that a nervous crisis is at hand; and on comparing notes with physicians I find that medical men have noticed the same phenomenon, not only as incident to epilepsy, but as the exponent of the stage of incubation in periodical mania generally.—*Scribner's*.

AN IMPORTANT CONCESSION.—It is stated that the Church of England Society has instructed its missionaries in Japan hereafter to immerse all converts. The reason given is that the Greek Church, which is laboring with success in

THE THREE WATCHWORDS.

BY ALFRED HORNIS.

"No watch, to wait; to work;
Ah, me! the fiery sun,
The level, treeless, barren, dew-trained fields—
I would the work was done!
To watch, to work, to wait;
Ah, me! the tedious roar
Of brooked-strew oceans roo'ed with sombre clouds
I would the work was o'er!
To wait, to work, to wait;
Ah, me! Thou absent Friend,
Comest thou quickly? So thou saidst. I would.
The waiting had an end!
My soul, be still and strong;
Sight follows after faith,
In all advancement of the true and good.
He cometh as he saith.
My soul be still and strong;
Here on the Lord's estate
No place is useless, no experience vain,
Work on; Watch on; and Wait.

SOUTHERN BAPTIST CONVENTION—PEN SKETCHES OF DISTINGUISHED MINISTERS OF THE SOUTH.

No. 4.

Rev. A. T. Spalding, D. D.

Dr. Albert Theodore Spalding, pastor of the Second Baptist Church, Atlanta, Ga., was born in Elbert county, Ga., October 20th, 1831. The first twelve years of his life were spent in Greenville, S. C., when his father moved back to Georgia and settled in Gainesville, where he resided eight years. Four of the eight years were spent by the subject of our sketch at Mercer University, where he graduated with one of the honors of his class in 1851. In the beginning of his collegiate life, he was scarcely converted to God, and was baptized by Rev. B. M. Sanders. Encouraged so do by every member of the faculty, after graduating in the university, he took a two years' course in the theological department. The day he completed his theological course, he received a call by the First Baptist Church of Augusta, to be their supply until they could secure a pastor. After serving the church for three months, on the return of Dr. Binney, who had changed his mind in regard to going to Burmah, and was recalled, Mr. Spalding settled in Aiken, S. C., as the pastor of the church there, and was ordained in March, 1854. From Aiken he removed to Madison, Ga., where he was pastor four years. Thence he went to Philadelphia, Pa., where his successful work was cut short by the war and his return South. Since the war overtures have been made to induce him to return to Philadelphia and assume charge of the same church, but he deemed it best to remain in the South. In the beginning of the war he accepted a call by the Selma, Ala., Church, where he remained four years. He then took charge of the St. Francis Street Church, in Mobile. Both of these churches were greatly benefited and built up by his labors. In 1868 he accepted a call to the Walnut Street Church, Louisville, Ky., one of the largest and wealthiest churches in America. During Dr. Spalding's pastorate the church began and completed a splendid structure, as a house of worship for a colony of her members, which is the present Broadway Church, of which Dr. J. L. Burrows is pastor. But, his health giving way, Dr. Spalding, by the advice of his physicians, moved South and accepted his present charge, the Second Baptist Church of Atlanta, Ga. He is a many-sided man, a good preacher and pastor, a strong advocate of missions and Sunday schools, a popular speaker, a pleasant companion, a thorough gentleman and a man of genuine piety. He possesses the love and confidence of his church and the brotherly affection of all his friends."

J. C. Furman, D. D.,

of Greenville, S. C., president for the last twenty years of Furman University, is a son of the celebrated Dr. R. Furman, father of the South Carolina Baptists, so called from his extensive and successful influence exerted in promoting their prosperity. When he was a young man, J. C. Furman was elected a professor in Furman Theological Institute, and when the institute became a university he still retained his connection with it. He is a man who has a wonderful influence over students on account of his piety, ability and capacity of managing young men. He is one of the best preachers in the denomination, clear in his statements of Divine truth, and forcible in carrying them home to the hearts of his hearers. Had his physical powers been equal to his mental powers, he would have been as widely known as any man in the denomination,

and as extensively influential. Indeed, he may be considered one of the greatest men the denomination has ever produced. He is distinguished for his great readiness, for his lovable disposition, for his quiet deportment, for the purity, elevation and refinement of his character, and for his high-toned piety. He is one of the kindest-hearted and most polite of men, and a very able and interesting instructor. It is a pleasure to hear him communicate knowledge. He is pastor of the church at Greenville, and, to hear him preach, one would think he dwelt constantly in the land of Beulah, in full view of the Heavenly home.

A Smile or Two.

JOHN CHINAMAN IN THE KITCHEN.

Of all the household trials and tortures we think those of Miss Moloney, as recited to her friend Ann Ryan, in a California contemporary, must have been the sorriest. Miss Moloney, it is understood, had "five good characters from respectable places, and was well settled in her new situation, when a rascally Chinaman, grinning as if he'd just come of a tay-box, was introduced as a man servant into the San Francisco family with whom she was living.

"Well, the ways and trials I had with that Chinaman, Ann Ryan, I couldn't tell you! Not a blessed thing could I do but he'd be lookin' on wid his eyes cocked up arid like two poom-handles, an' he without a spock or smitch o' whackers on him and his finger-nails full a yard long. But it's dyin' you'd be to see the Misus a learnin' him, an' he grinnin', and waggin' his pig-tail, and gettin' into her ways wonderful quick. I don't deny, imitatin' that sharp you'd be surprised, an' kitchehin' an' copyin' things the best of us will do a hurried wid work, yet don't want comin' to the knowledge o' the family.

"Bad luck to him! Didn't he get me into trouble with misus, the baythen? You're aware yourself how the boudle osin' in from the grocery often contains, now or nev'ered, within three months, and Smith's Bible Dictionary, worth \$5, to the one that sends the second largest list, and

Cruden's Concordance for the third largest list.

Bible Baptism will be sent to each new subscriber.

all these? There is no Baptist interest of more importance than a weekly Baptist paper in this commercial metropolis of the Southwest.

We have established, and through eight hard years of toil and sacrifice, without calling upon the denomination for one dollar, or without one dime's help from private brethren, we have conducted the paper through the fearful vicissitudes of pestilence, floods and droughts, to this present time. In proof of our confidence in the good will of the Southwestern Baptists, and their willingness to support this paper, even at a sacrifice of some of the luxuries, or even commonly regarded necessities of life, such as coffee, tea, sugar, tobacco, etc., if necessary. We have enlarged it to its present beautiful form, that so delight the eye and heart of all who have seen it. We have done so because we believe that its friends will find it easier to support it in this form than in the half-sheet—though the weekly expense will be fully treble. Thus placing the matter before our readers we make our easy offers for hard times.

1. For \$1.10 we will send the paper for five months—without the gift, for \$1.20 with Bible Baptism.

2. For 75 cents we will send it post paid, for three months, without, and for \$1.00 with Bible Baptism.

3. For 50 cents two months, post paid, without, or

75 cents with Bible Baptism.

Now thousands of brethren could and would spare 50 cents, 75 cents or \$1.00 to get the paper, and to help sustain it, who could not well part with \$2.70 before he realized from his wheat or fruit, or cotton one dollar will carry a subscriber till he can sell a bale of cotton, and 75 cents till he can sell wheat or early farm products.

Now we are satisfied that these offers will, if only presented by ministers and active friends, bring us three or four thousand subscribers, and right now is the time we want them, for the number of 2100 subscribers will triumphantly carry us over the five dry months, and MAKE OF PRESENT IMPROVEMENT A PERMANENT SUCCESS. Our hope is in the public and personal efforts that pastors will make to bring the paper before their people, and we will make to all Baptist ministers this proposition, in addition to usual premiums.

1. We will make a present of

A BODY AND LIFE BRACE, price \$15, to the minister who will send us the largest number of \$1.10 subscribers, now or nev'ered, within three months, and

Smith's Bible Dictionary, worth \$5, to the one that sends the second largest list, and

Cruden's Concordance for the third largest list.

Bible Baptism will be sent to each new subscriber.

SUMMER SUIT OF BLACK.

We will send a nice suit of black to the minister who sends us the largest list of \$1.10 subscribers before the 1st of June, and

A NICE BLACK COAT.

to the one sending the second largest list of \$1.00 subscribers.

A NICE BLACK BEAVER OR SILK HAT.

to the one sending the largest list of 75 cent subscribers before the 1st of June. To any sister we will give a

NICE SUMMER OR FALL BONNET AND DRESS PATTERN.

1. Who will send us the largest list of twelve-month subscribers, or a nice bonnet for the largest list of \$1.10 subscribers, or a nice dress for the largest list of 100 subscribers. Let some sister in every church engage in this laudable work. They will help the church and the cause. They will help themselves, and they will help the paper. The presents will be sent on the 10th of June next—to somebody—why not to you?

A Question to You.

How much would you be willing to advance on your paper to keep it up to its present size and appearance rather than to have it go back to its half-sheets? Send that amount this week without fail, and you will keep it there.

SERIES OF SERMONS.

THE New York and Boston pastors, to supplement their salaries, are delivering lectures upon literary subjects. To relieve the paper this year of the expense of our family, we propose to deliver a course of four or five sermons each week to such churches as desire the course, and feel that they can bear the expense. We should be delighted to visit our brethren without being a burden to them, but we cannot. Those wishing a visit will correspond with us.

SUBJECTS—ON THE CHURCH.

1. THE CHURCH OF CHRIST AS REVEALED IN THE OLD TESTAMENT.—The Shadow of the True.

2. THE CHURCH OF CHRIST IN THE NEW TESTAMENT.—The Family of God.

3. THE DIVINE MISSION OF THE CHURCH.—The Witness of Christ.

4. THE HISTORY OF THE CHURCH.—

It has ever immersed on profession of faith, ever been close in all its ordinances, and has ever been persecuted—The Believers in the City.

ON THE FIVE THREES.

The three Births.
The three Resurrections.
The three Baptisms.
The three Judgments.
The three Witnesses.
LECTURES:
The Seven Dispensations.
The Seven Churches.

BAPTIST WAYMARKS.
DENOMINATIONAL DIFFERENCES.

In what respects do Baptists differ from other Christian denominations?

This is a question of no small concern—one which every Baptist should be able to answer. It is true that every honest mind, searching for truth, will rather ask, "what does the Bible teach?" than "what do men believe?" Yet the former is often the better lead, and by well understanding the latter, we gain a better understanding of the former.

TO ALL.—Do not complain of us if YOU drop your name. We do not drop it, nor do we know when it is dropped. The machine is set to drop every name when the TIME is out. Look to your figures NOW, and renew BEFORE your time is out.

The following are the more important points in which Baptists differ from others as to religious opinions:

1. AS TO BAPTISM.

Baptists hold that immersion, dipping, or pouring the candidate in water, is the only way of administering the ordinance, taught in the New Testament or practiced by the apostles and the Christians.

2. AS TO BAPTISM.—Before you send see terms, and send money with notice, if you wish it attended to.

3. AS TO BAPTISM.—You were misled by mistake of clerk. You are at K.

4. AS TO BAPTISM.—You do not tell us what state you live in.

5. AS TO BAPTISM.—Paper was sent to R. M. B., and credit is duly given on last list of names. Thanks go on.

6. AS TO BAPTISM.—Every name whose time is out, and every one marked hitherto "free" have this week been dropped. If any have been dropped who are entitled to the paper free we want them to write at once, and we will set them up right. We are laying aside every woe, hi—"to run the dry race over the next five months, and we want every one who is our friend, or friend to the paper and the principles it advocates, to help us by promptly renewing or in case of need, if you can possibly spare it.

7. AS TO BAPTISM.—

8. AS TO BAPTISM.—Before you send see terms, and send money with notice, if you wish it attended to.

9. AS TO BAPTISM.—On the contrary, Catholics and Protestants unite in teaching that unregenerate persons may, while all Pedobaptists claim that unregenerate infants, unregenerate and incapable of faith, should receive baptism on the faith of their parents or sponsors, to one end way secure their salvation. Both of which Baptists declare to plainly and distinctly in the word of God, and a past

of the communion.

10. AS TO BAPTISM.—

11. AS TO BAPTISM.—Before you send us the largest list of 75 cent subscribers, now or nev'ered, within three months, and

Smith's Bible Dictionary, worth \$5, to the one that sends the second largest list, and

Cruden's Concordance for the third largest list.

Bible Baptism will be sent to each new subscriber.

SUBJECTS—ON COMMUNION.

12. AS TO BAPTISM.—

13. AS TO BAPTISM.—

14. AS TO BAPTISM.—

15. AS TO BAPTISM.—

16. AS TO BAPTISM.—

17. AS TO BAPTISM.—

18. AS TO BAPTISM.—

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53. AS TO BAPTISM.—

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**THE VALUE OF
THE BODY AND LUNG BRACE.**

To Baptist Ministers of the South:

I take this method of calling your attention to the celebrated Body and Lung Brace, the agency of which I have accepted that I may make it a benefit to my paper by making it a far greater benefit to you. I will give you my reasons for recommending this invaluable article to you.

More than eighteen years ago I was thoroughly broken down in voice, from excessive preaching. I could speak but a little while without getting hoarse. My throat was generally sore and easily irritated, and its tone became heavy and husky. Soon a hacking cough set in, that increased, until at the close of a long meeting my voice failed entirely, under the effects of a chronic laryngitis, that had superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and either to overcome those difficulties and recover the lost treasure of the voice, that to a minister more valuable than gold or jewels. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest, and this I was compelled to take. What caused and continued that constant irritation and hacking they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from *prosthesia*, and the professor of the theory and practice of medicine in the Medical University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a drag or down, and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one to drag down, why not for another. Without consulting any one I purchased one for myself, and the first time I put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat was quieted, and the hacking gone, and the voice commanded building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That year I wore nearly ten years without communicating its wonder, until I was used to any one, because I was using an article that was invented for the use of females. Privately to a few special friends who were suffering, as I suffered, I explained the use of the brace, and when they examined it, and were satisfied as I was, I made known the power of the Brace to preachers, and no one ever recommended it for that purpose.

The cause of hoarseness, sore throat, irritation, and all these symptoms of "dragging down," congestion, "thunderation," after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, when at once the tensions are lost, known by marked hollows over the tips of the ribs.

The diaphragm or floor of the stomach is a muscle, and the stomach sinks with it. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks, a straining is brought to bear upon the throat, and speaking or talking will irritate them and soon produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which carries them to their graves, and which carry many to their graves, and which carry many to their graves.

CONSUMPTION CURE. Bro. Graves says physicians are correct. In 1873 I bought a Brace for my nephew, Jas. T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians of the country. I differed from them, recommended him to get the Lung Brace and we would get well. I bought it for him, and he is a robust man, able to split rails and do any work. I write to this because I think it ought to be known, and thousands of females ought to know its advantages in weakness.

E. B. FULLER.
Friar's Point, Miss.

Mossy Creek, East Tennessee, March 20th, 1875.

I received my Brace about the 10th of February. I am much pleased with it. I find it of great service in riding on horseback, in walking and even in sitting in my studio. I can't yet say so well as to its value to me in preaching. I ride to Daingerfield on Saturday morning and preach three or four sermons, and ride home Monday morning and do not feel at all fatigued. Thus much I have experienced and this is all I can say at present. As the time for me to forward my

voice and of a sound physical condition

THE BAPTIST.

JUNE 5, 1875.

**SOUTHERN
Baptist Publication Society
AT WORK.**

**THE BOOKS NOW PRINTING ARE THE
HYMN AND TUNE BOOK.**

This book, prepared by the Editor of the old Southern Psalmist, is designed to take the place of it altogether.

It is a collection of all the most precious Hymns and sweetest Songs in use.

The type is large and clear, the paper good, the form convenient (can be carried in the coat pocket), and all that can be desired FOR CHARACTERS.

By the dozen, \$12; by mail, \$12.50.

It gives the most general satisfaction to all churches using it. Let every church supply itself this summer. Let every father make a present of one to each child that can read, and they will learn to sing. Music in the shaped notes most approved.

THE NEW PSALMIST.

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

1. Its large, beautiful, clear type. Our older brethren will appreciate this. It can be used with a dim light and at night.
2. The index of first lines is also in large type.

3. It is securely fast in the pocket, like a book in shape and weight.

IT IS CHEAPER. PRICE, 50 CENTS.

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

2. It contains no Hymns that teach baptismal regeneration, no Songs to dead sinners, brothers or babies, and no invocations of angels.

3. It is a CHEAPER and in all respects BETTER book, price 50 cents.

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

THE LITTLE SERAPH.

This little book contains all the music for Sunday-Schools, for Prayer and Review Meetings, and for the Family. The object of the Editor was to gather into one book all the best and sweetest Songs and Tunes in use, and to reject all those that are calcaneous, unscriptural, sentimental, that abhor many men after speaking.

Evangelist, Lt. THOMAS E. MUSE.

My old Brace that I have worn for sixteen years has become too small for me to find that I cannot do without it. They are worth—I cannot estimate how much. I forward you ten subscribers and \$5 cash, as I cannot wait until I get the remaining five subscribers.

THOS. GILBERT,
Beulah, East Tennessee, Dec. 27, 1875.

The Brace sent to my order for a female relative, was received the 7th August, ult.

She instructed me to say that she is much pleased with the relief afforded by its use.

To her testimony I can add my own. I have used a "Banning Brace" about three years. I have also worn many other styles of Brace within the last twenty-five years, but nothing comparable to the "Banning," if the fit be a good one. A good snug fit is important to ease and efficacy.

J. H. WILSON, Sr.

Lexington, Lee Co., Texas, 1874.

My complaints were general debility,

chronic catarrh and spinal affection, all of which the Brace has remedied. I regard it as the most valuable piece of property ever possessed by me.

Edm., Tenn. J. M. YOUNGBLOOD.

It is certainly a blessing from God through modern science to the overworked public speaker, singer or teacher.

Long Town, Miss., 1874. S. C. LUSK.

PRICE, \$15.

The price of the Brace is \$15, but to all ministers \$15, cash in every instance to accompany the order, at the tender's risk, unless sent by P. O. order, express, or in registered letter.

In no case will money be refunded for a

Brace, but it will be exchanged until a per-

fect fit is secured—the purchaser paying the

expressage. If the measure is properly

taken, a fit is secured the first time. The

Brace, like spectacles, to benefit in every

case, needs only to fit the person, and this

I guarantee.

How to secure the Brace "without money

and without price," see premium list.

Directions for Measuring.

Take a tape, if you have not a regular

measuring tape-line, and measure two

inches below the tips of the hips around the

abdomen, and read the measure in inches

to the office.

The Braces are all marked in even num-

bors, and can be enlarged two inches.

Most persons increase in flesh and rotundity

by wearing it.

Don't wait until you are half

disabled or permanently injured before you

send for one. Borrow or buy the means of

self-preservation. Address all orders to

J. R. GRAVES,

Memphis, Tenn.

April 17, 1875.

Editor John Harrell 1020P

THE BAPTIST.

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

Old Series—Vol. XXXII. MEMPHIS, TENN., SATURDAY, JUNE 12, 1875.

New Series—Vol. VIII., No. 30.

Our Pulpit.

A FALSE GOSPEL CONDEMNED.
BY C. R. HENDRICKSON, D. D., JACKSON, TENN.

But though wear an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received let him be accursed. (Gal. 1: 8, 9.)

The apostles themselves were not a little troubled by false teachers.

No sooner would they plant churches than they would be followed by those who would seek to corrupt the disciples by turning them away from the apostolic doctrines.

The apostle never viewed these efforts with indifference. They never taught their disciples that it matters not what a man believes, providing he be sincere and lead a moral life.

They never threw the mantle of a specious character over the corrupters of the gospel because they were men of talent and eloquence and honesty. So far from this they stood forth for the vindication of the gospel they themselves

gave among men under heaven, whereby we can be saved, than the name of Jesus Christ. And the

medieval work of Christ is available for us only on the principle of faith. Knowing that

a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by works of

the law; for by works of the law no flesh shall be justified.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. (Rom. v. 1.)

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ; and ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

This is not the language of hatred, or passion, or infirmity, but the deliberate and earnest language of a man full of the Holy Spirit. It is the voice of God denouncing his curse upon those who subvert the gospel of Christ and substitute for it soul-destroying errors. This denunciation loses nothing by the lapse of ages. A false gospel is as fatal to day as when the apostles personally met and denounced it. Indeed there is more danger now than at that time, for false teaching is predicted as one of the characteristics of the last times. Peter says there shall be false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

Paul not only taught that men were transgressors of God's law, and therefore needed pardon or justification, but he taught that they were depraved in nature, and needed to be regenerated or born anew by the Spirit of God.

He says, "We were by nature the children of wrath even as others, but God who is rich in mercy, even when we were dead in trespasses and sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in Christ Jesus. By grace are ye saved through faith."

Such teachers were never more numerous than

now. They cover the land like the frogs of Egypt, filling the air with their croakings and destroying society by their corruptions.

Instead of attacking Christianity openly and above board, they now profess friendship for it; and they talk of humanity, development, progress, the infinite

and the perfect. They tear the crown of divinity from the brow of Jesus Christ, and deny the Lord that bought them. They have another gospel; a new way of salvation; a new way of promoting "the progress of humanity;" but upon

all such teachers rests the terrible malediction of our text.

Let us notice I. THE APOSTLE'S GOSPEL;

II. THE UNCHANGEABLENESS OF THIS GOSPEL;

III. MALEDICTION RESTING UPON THOSE WHO PREACH ANOTHER GOSPEL.

It is very evident that the gospel which Paul preached was very different from that preached by the false teachers he so strongly condemns.

What was Paul's gospel? He says, "I certify to you brethren that the gospel which was preached

with me is not after man, for I neither received it

more caution, accompanied with professions of respect. They say the gospel was adapted to the age in which it first appeared, but it was then morally in the seed or bud. It was intended to grow and expand and deepen itself, so that in the nineteenth century it is very different from what it was at first. The apostle planted the seed, and now we see the full-grown tree bearing all manner of fruits.

This is the *development theory*, which is made to accommodate all ecclesiastical opinions, tastes and shades of character. This theory, though very popular, we utterly deny and repudiate.

When the gospel came from the hands of our Lord and apostles, it was complete and perfect, and the judgments of God were denounced against the man who should dare to add to it or take from it. The teachings of Christ cannot be improved, and the apostolic epistles are the same to-day as when first written. The gospel, as a system of facts to be believed, of precepts to be obeyed, of ordinances to be kept and doctrine to be received, is unchanged. It is the same gospel to-day as when Peter preached it in Jerusalem; the same that Paul preached in Corinth and Rome, and when anything else is preached, it is another gospel, not the gospel of Christ. When changes are made as have been made, they are unauthorized and invalid. If church polity is changed the change is unauthorized and invalid. The church organized upon this changed polity is not a gospel church—it is another church. If an ordinance, as baptism, is changed, it is no longer a gospel ordinance and invalid. Baptism in the New Testament is confined to believers exclusively. But if a change is made in the subjects, and it is given to infants or unbelievers of any age, it is unauthorized and invalid. It is another baptism, not the baptism of the gospel. So in regard to the act itself; the baptism of the gospel is the immersion of the believer in water. All scholars are agreed in this. Anything short of immersion is not gospel baptism. Any other act, whether sprinkling or pouring, is unauthorized and invalid. It belongs to another gospel, not the gospel of Jesus, and Paul, and Peter, and the early disciples. The change of baptism, both in act and subject, was made by the authority of the Catholic Church, on the ground that the church has the right to change laws and ordinances.* Hence Catholicism never appeals to the Scriptures on this subject, but always refers to the authority of the church.

The Catholic Council held at Ravenna, 1311, was the first ecclesiastical authority that declared dipping or sprinkling indifferent. Brenner, the Catholic historian, says: "For thirteen hundred years baptism was generally and ordinarily an immersion of the person under water, and only in extraordinary cases was sprinkling or pouring allowed." All modern denominations, which are related directly or indirectly to the Romish Church, derive their sprinkling or pouring from Rome and not from the Bible. It is a modern invention, and does not belong to apostolic days.

We have said that

The gospel is unchanged.

It is so, because it is a revelation, and not a discovery or invention. If man had discovered or invented the gospel, it might be improved with

* The Methodist Church also claims this as a fact. See xxii. Art.: "Every particular church may ordain, change or abolish rites and ceremonies, so that all things may be done to edification."—Ed. Baptist.