

to him, a necessity—else he had not done it. To do the Father's will was his meat and his drink; and no step was ever undertaken, without the most prayerful consultation, and without the most earnest preparation. Especially if Jesus must get ready to die—if he must have dying grace—how much more ought we to seek the preparation essential to that hour?

It was to this hour Jesus seems ever to have looked with peculiar anxiety and dread. He had long ago said to his disciples: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." He had a "cup" to drink which none were able to drink. This glory thought did not belong to Gethsemane alone. It ever grew in intensity and horror as he approached the fiery altar of Calvary. The initiatory step of his mission illustrated most forcibly that his sufferings were the substance of his work and the fulfillment of "all righteousness" in his death. When he was buried by John the Baptist beneath the waves of the Jordan, it was to signify, by an appropriate symbol, that baptism of overwhelming woe, beneath whose angry billows he was to be buried—the literal grave in which he was to lie, and the resurrection by which he was to emerge to life and glory. He signified again his dread agony, not only in repeated predictions, but previous to entering the garden, when on that doleful night, he broke the bread and poured out the wine to his disciples—the appropriate symbol of the crucifixion. "This cup," said he, "is the new covenant in my blood which is shed for you." These ordinances, participated in and established by himself, were the perpetual figures of his dark immersion into sorrow and death—the bitter cup of agony which he was to drink. When the Christian is buried in the waters of baptism, or drinks the cup of the eucharist, he declares, in remembrance, the sufferings and the death, the burial and the resurrection, of his Lord. These symbols of baptism and the eucharist, instituted in their order and inseparable in their relation, to Jesus and his disciples cast their dread shadows before. To the church, in subsequent ages, they cast their glorious shadow back to Gethsemane, Golgotha and the grave. These shadows, black with suffering and death before, are now lit up with the effulgence of the resurrection. Like pillars of cloud in the past, they tower in the future like monumental columns of fire—standing out in the waste of centuries—as deep as hell and as high as heaven—their shadow ever converging towards Calvary, and pointing the sinners eye to Zion's hills of glory beyond.

How different the apprehensions of Christ to those of Paul, in the contemplation of death! Paul said: "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." To him the prospect of death was one of the most pleasing anticipation. "I am now ready to be offered, and the time of my departure is at hand." I have fought a good fight, I have finished my course, I have kept the faith." To him death was the door to reward and triumph. He could stand on the verge of the tomb and in view of the stakes and shout: "O death, where is thy sting? O grave, where is thy victory?" But Jesus says of his passion: "How am I straitened till it be accomplished." To him the prospect of death is a growing agony—culminating in Gethsemane and finished on Calvary. There must be some specific reasons for this fact more than we have observed.

1. Jesus was pure and innocent in himself. Death to him was an abnormal condition. No taint of corruption affected his nature or his character. No blunted sensibilities to crime, no indifference to fate, no beclouded faculties, no weakness of apprehension, no film of delusion, hindered the perfect conception of his dread ordeal. Nothing is so horrible as death—the wages of sin—to a pure uncontaminated being. Death is the natural result of inherent sin. By nature a sinless being could not and ought not to die. The very infant that struggles for life in its mother's arms dies because of innate sin. How awful the death of infancy! But when a sinless being like Jesus—without spot or wrinkle—must die, in the full contemplation of this unnatural and legally imposed state, the very soul revolts at the shocking

idea. Such a death, too, as that of the cross—such magnitude and injustice upon the part of man—such disgrace and humiliation—added to the still, to the painful agonies and the bitter realization of incarnate virtue, about to die. Jesus "suffered," even being tempted; but we who are sinners have but a faint appreciation of his "sorrow unto death"—being innocent of sin.

2. But Jesus died as a guilty sinner. He was the sinner's immaculate substitute. He abdicated his throne—emptied himself of his glory—ungirded himself of his majesty, and stooped down to the incarnation of everything but sin, and yet be above the nature and power of sin. But he stood as a sinner—in the place of a sinner—suffered and died as a sinner—forgetting, even in the consciousness of his unblemished innocence, that he was anything but a sinner. As man lost sight of him in the hour of trial, he also, in the fathomless depths of vicarious atonement lost sight of man—save that he trod the wine-press alone in the stead of man. "He who knew no sin was made to be sin for us, that we might be made the righteousness of God in him." Lost in his isolation and in the contemplation of this dreadful thought in the garden, with the divine contemplation of sin's infinite penalty, and with the consciousness that he stood before the universe as a condemned sinner, it is no wonder that Jesus sweat great droops of blood, and cried out with inexpressible grief: "O my Father, if it be possible, let this cup pass from me," etc. He suffered and died as a sinner—fully conscious of his guilt.

But no sinner will ever realize the agonies of Christ, until he is baptized in the Stygian wave, or plunges down the fiery degradation of the bottomless pit. Remorse of conscience, or the penitence of a godly sorrow, here below, is but a slight illustration of the vicarious sorrow of the Redeemer. The cross penetrated the depths of hell; and when Jesus cried: "It is finished," it was by virtue of the Divinity involved in the suffering, and which, by its infinite dignity and participation put an end to the terrible work. Had humanity alone been involved, however pure and exalted, it had never come out of the fiery furnace of Gethsemane and the Crucifixion. The God-man died as a sinner, swallowed up in the consciousness of the shame and the doom he endured in man's stead—the very contemplation of which filled him with the bleeding agonies of the garden preparation. If mere crucifixion were all, then the thief on the cross had been his superior in physical and stoical endurance. The suffering itself was bad enough; but the shame of substitution, and the atonement of the moral guilt of sin, which God alone, in the person of Christ, could enable him to do, was the bitter cup, at which Gethsemane revolted.

But thanks to God, the work did not fail—however "straitened" the Savior—till it was "accomplished"—"finished." Jesus left no jot or tittle of the law unfulfilled—no stone unturned—in the perfect work he undertook. The fiery sting of death was broken off in the cross; the cup of damnation was exhausted; hell was emptied of its terrors; the handwriting of ordinances, which was against us—written on the very walls of the human conscience—were nailed to the accursed tree, once for all and forever; and the believer became as complete in Christ, as he was totally depraved and ruined out of him. No wonder Paul could court death while Jesus stood aghast at the very sight of the monster! Jesus "tasted death for every man"—nay, he swallowed the bitter cup for all his chosen. Paul was only in a strait betwixt staying and going—preferring to go. He did not have to die as a sinner. But Jesus was "straitened," as a hopeless criminal, on the rack of the sinners torture, that Paul and the world might be victorious. Jesus broke the dominion of even the grave, in the resurrection of his body. Even the outward man perishes only for the moment. The "inward man is renewed day by day," and Paul truly declared: "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." We can all now go and stroke the mane of the old toothless monster, Death. His sting is gone, however sharp the conflict with him in the hour of physical dissolution. The sting of death which is sin, and the strength of sin which is the law, and the doom of the law which

is hell—all are broken. No pang of conscience, or hopeless despair, goes to the Christian grave; and the death of the Christian, at its very worst, is but a physical baptism into the Lethæan river, beneath whose oblivious waves the sins, the sorrows, the temptations, the failures of the flesh are ever buried, and from which the glorified body shall rise again. We are more than conquerors through him who hath loved, and will keep us unto the end. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

My brethren, Jesus is our example in his decision and resignation to the will of the Father. If he was an example of prayer and preparation before each dread event, how much more exalted and grand his submission to the fiery ordeal of the bitter cup. Moses paused upon the banks of the Red sea—Cæsar upon the banks of the Rubicon—the great of every age, in every mighty undertaking, have agonized under the burning contemplation of stern, relentless duty. Great drops rolled from the brow of Wellington under the dread suspense of Waterloo. But resignation and decision carried them all through to the bitter end of their sublime responsibilities and trials. So must we drink the bitter cup of our duties and afflictions. He that does much that is good or great must suffer for it; there is no escape from it. Woe unto the man of ease and of freedom from trial and persecution! The Christian must expect to tread, in part, the flinty path of the Master. We are all, if we are earnest, and godly, and active, partakers of his sufferings. "The fire-proof of the cross is the test—the touch stone—of Christianity." Jesus is our example in prayer, humility, watchfulness, holiness, charity, patience, perseverance, wisdom, prudence, good works, cross-bearing, sacrifice—in everything—but above all in suffering, and the decision and the resignation with which he went to the crucifix and to death. We are often like him: "Father if it be possible let the cup pass;" but true Christianity ever rallies under the watchword of the Savior: "Not my will, thine be done." When affliction, losses, hereavements, persecutions, temptations—even death—come, however bitter, it will be the moment of relief when we can say, "Thy will be done." Jacob's triumph over his enraged brother was due alone to that fiery night of wrestling with the angel of God. He prevailed with God, however, before he prevailed with his enemy. He went equipped with submission and preparation—strong alone in the might of heaven. He would not let God go without a blessing. But it is not always that we can go with God's promises of success, in what we ask. The Christian's refuge then is submission and a decision, calm and unruffled, under the sweetest echoes of the Christian heart: "Thy will, not mine be done." How hard to say it! Nothing but purity, piety, patience, preparation—prayer, can say it.

ACROSS THE OCEAN.

In looking over the columns of *The Baptist* (printed in London) this morning, the thought struck us that many if not all our readers, would be interested to know the matter just now occupying the attention and affecting our brethren in England. Well the great and absorbing topic in all circles is the late "Baptist Union," which corresponds to our Southern Baptist Convention. United in this body are all the shades of Baptists, general and particular, open-communionist and strict, who are the only Baptists in England that correspond to the old landmark Baptists of the South, though they may not be so strict as to the pulpit as landmarks are.

That "Baptist Union" made itself felt from one end of England to the other, not only upon Baptists but upon Pedobaptists, and especially upon the Established church of England. The masterly address of its president, which we have given our readers, has not only reached and thrilled the heart of every true Baptist in England and Wales, but reached and stirred the consciousness of hundreds of thousands outside of our communion, for it was report to the secular papers. Those thrilling words and unanswerable logic (have you read them, if you have not turn back to the numbers that contain them and read) has brought down the bitterest wrath and invective upon the head of Dr.

Landel from one end of the Island to the other. Pedobaptist papers and those secular ones under their control are filled with abuse of the speaker, and of his liberal, and unchristian spirit and utterances. They call upon the great mass of the denomination, or the more liberal portion of it to disclaim all sympathy with the bigoted sentiments of that speech.

We give a few paragraphs from one paper, the *Independent*, as a specimen of the language used, since it seems to have been borrowed from some papers on this side of the water when they speak of outspoken landmarks.

"When Dr. Landels has finished his furious sectarian invectives, and has wrapped himself complacently in the cloak of his bigotry." Dr. Landels has felt himself constrained—"a burden from the Lord," he announces, has been laid upon him—to reiterate and intensify the divisive counsel which he gave in May last. It is not the first time by many that an attempt has been made thus to transfer the responsibility of an outpouring of intolerant sectarianism. 'The Regent's Park oracle' having 'charged himself' with the administration of a considerable dose of bigotry, craftily, 'to avoid nausea, distributed it in small quantities at intervals' throughout his harangue. 'He has evidently yet to learn the fundamental principle which lies at the basis of religious liberty—a recognition of the fact that on debatable points men may differ from his conclusions without being either fools or knaves. In this case Nemesis followed swiftly upon the offence. Mr. R. W. Dale, who was present as one of the deputation from the evangelical denominations, with a few thrusts riddled with holes the wind-bag which has been expanded with so much labor, and in the presence of the assembly which had listened to his utterances, the tongue-doughty Dr. Landels suffered a humiliating collapse. 'If the picture drawn by Dr. Landels is untruthful, he has been betrayed into the offence of setting forth as a message from the Lord sentiments which have no higher inspiration than his own self-conceit and bigotry,' etc. 'Dr. Landels abuses our patience. He is welcome to all the plaudits awarded to platform oratory as he rings out his modulated war-whoops when no foe threatens, vaunts his own courage in circumstances which do not admit of its being put to the test, and offends himself as a martyr, when he is well aware that there is no market for such an article; but he can not be permitted with impunity to scatter broad-cast his odious imputations upon Christian men.' 'Modern tradition has handed down to us the story of one weak-minded old woman who, deploring the degeneracy of the times, had reasoned herself into the persuasion that there were only two faithful Christians in the world, herself and another, of whom she distrustfully added that she was "na quite sure of Jamie." Dr. Landels claims credit for catholicity, and possibly with a healthy dread of taking part in a trio like the tallons of Tooley-street, he has thought it right to satisfy the anxiety of the world by the assurance that "the select men of Gideon's army" who are to carry the victorious "banner in the teeth of the storm," and are to become "the nucleus and the rallying point of the forces which shall roll back the ritualistic and popish invasion, and free our country from the tyranny of a priest-craft which our fathers could not endure," are already more than three." Numerical calculations are, however, of little importance, because those who follow his leadership "are only the instruments of the mightier power which wields" them. "Our onset against the kingdom of darkness"—such is a portion of the "burden from the Lord" which Dr. Landels conceives himself commissioned to proclaim to his special adherents—is backed up by "Almighty forces." Through our feeble arm Omnipotence is exercised; God is pleased to make us the conductors of his divine will."

This is but a sample of the lengthy article.

Well are there among us any Baptists who will join in this outcry against Dr. Landels? We are ashamed to say there are, and not a few. Our eye falls upon another article in the same paper that tells the tale. Here it is—

A BAPTIST AMONG PEDOBAPTISTS.

"A correspondent informs us of the following occurrence, which may be interesting to our readers:—"The Congregational Union of Hants have been holding their autumnal session at Southampton this week. As is usual at their farewell dinner, ministers of other denominations were cordially invited to attend. In response to a toast of "The Christian Ministry," the Rev. W. Heaton, of Shirley, spoke as a Baptist of the great regret he felt that Dr. Landels had so unwisely tried by his presidential address to cause a spirit of discord between the two great Congregational bodies upon a question of an ordinance which was unworthy of such importance being attached to it. He related, to the grateful surprise and delight of our Congregational friends, that, in conversation with the late Charles Vince, the minister of the Graham-street, he had said how much he regretted

THE BALL ROOM NO PLACE FOR A CHRISTIAN.

When I was a school boy, a school-mate one morning accosted me thus, "Jim what do you think, the Miss G's. went to the ball last night and danced; they are members of the church and it was not right." I co-incided with him in opinion; and we both concluded that the ball room was no place for a Christian, and that a true Christian could not frequent the ball room. In my sixteenth year I professed faith in Christ and made a public profession of religion, and the conversation referred to above made such an indelible impression on my mind that I had no disposition to indulge in this fashionable and other worldly amusement, so that ball room's fashionable card playing, the theater, the circus and drinking saloon had no charms for me. For four years I was exposed to the temptation of fiddling, dancing and commencement balls, but they did not weaken my conviction that it was sinful and wrong to partake in these amusements, and the observance of sixty years has riveted upon my mind the conviction that the ball room and these places of amusement and dissipation are no places for a Christian. I know a Christian minister, the President of a college, that in his early days was in the habit of attending commencement balls and dancing, but his course was condemned, and every body said, both saints and sinners, that the ball room was no place for a minister, it destroyed his influence as a minister and Christian. When I was placed under his instruction and ministry, his conduct was exemplary but college tradition had handed down this stain upon his Christian and ministerial character and I think the heaven of its influence extended with him through life. Now if the ball room is no place for your pastor, it is no place for his members. If the Bible requires him to be holy, it makes the same requirement of you, and what would be wrong in him, will be wrong in you. You would be shocked to see a minister, especially your pastor, at a ball or at these other places of amusement, and why are you not shocked at the sinfulness and inconsistency of your own conduct when you lay aside your Christian character and say by your conduct, stay there Christian until I attend that ball. When you lay aside your ball dress and don the garb of the Christian, it does not look well; it has been soiled, and it does not fit well; and a guilty conscience makes you feel very bad and uncomfortable; you have lost your peace of mind and your Christian influence. However much you may try to justify your course, there is a still small voice within, that whispers to thy inmost soul. "Be not conformed to this world, but be ye transformed by the renewing of mind, that ye may prove what is the good, acceptable and perfect will of God." How dread of Christian comfort must your heart feel when you return from the ball and read the declaration of God. "That if any man love the world, the love of the Father is not in him." In conformity to the world in its amusements, you have estranged yourself from God, destroyed your Christian enjoyment, blotted out your Christian influence, and brought reproach upon the cause of the Redeemer. Is this your kindness to the Saviour who loved us and gave himself for us. Can you say that the ball room is a place for a Christian?

J. G. H.

OBITUARIES.

Died, November the 12th, 1876, at her residence near Waterproof, Texas parish, La., Mrs. Elizabeth Adams, aged sixty-six years.

Died, in Union parish, La., Oct. 7th, 1876, Hattie Byrd, infant daughter of W. W. and N. J. Grace. Rest sweet babe! Another bright jewel in the Master's crown.

Departed this life October 12th, 1876, Bro. Absalom McElmery; he was born 1824; professed faith in Christ at about eighteen years old; had been a consistent member of the Baptist church ever since; married to Mary Macon, in 1858, in Butler county, Missouri; moved to Izard county, Arkansas, in 1861; stayed there till 1874, when he moved to Randolph, Arkansas, where he joined Antioch church. He left a wife and one son to mourn his loss; he was like by every one who knew him.

J. W. TYER.

WHY WAS CHRIST MANIFESTED?

This question is plainly answered by John in his first general epistle. "For this purpose was the Son of God manifested, that he might destroy the works of the devil." (1 John III. 8.)

The grand object then of Christ's leaving heaven, his royal throne, his hallowed association, and coming to earth was to fight, overcome, and destroy sin. The different forms of sin are the works of the devil here referred to. Whenever we find covetousness, envy, deceit, pride, disobedience, selfishness, unkindness, there we may find the trail of the serpent—the influence of the wicked one.

To build up his cause in the human heart Christ must first break down the influence of Satan; for by nature men are absolutely under his power and obey his infernal orders.

Whenever we find any sin in our hearts let us not bow our heads and despair. God's children should always remember that the fixed purpose of the Son of God, when He entered the battle ground of this world, was to fight for them. He came to use a sword sharp, dreadful against the hosts of darkness. He did intend not simply to modify the influence of the devil, but to destroy, to put an utter end to his kingdom. When He began battle with the prince of darkness, his unbending purpose was never to give up the contest till he had put his heel on the neck of the old serpent and absolutely crushed his life out.

He was called Jesus for He would "save his people from their sins." Oh, strong and glorious Captain! "only thou our leader be and we still will follow thee."

Poor, weak, trembling Christians, let us not lean to our own strength, but "lay our head to rest on the bosom" of the Omnipotent One; for he will save our souls from sin and crown us victors in heaven.

T. J. BOWAN.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor.
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Don't send back a letter to us; we have no conscience, whatever, with the conscience of the Society; and it compels us to do so. Send all money and orders for books to W. E. BARTON, Business Manager Southern Baptist Publication Society; never to us.

NO PAPER NEXT WEEK.—We have issued fifty numbers for a volume the past thirty years, so as to give our readers a full and complete record of the work of the Society. Don't look for a paper next week, but by all means look for a new subscriber to send us for a Christmas or New Year's present. You will then make us merry. We wish you one and all a merry, merry Christmas.

WHO SUFFERED TO REDEEM US?

We have been requested by an esteemed Virginia pastor to republish our article upon this subject which appeared some three years ago. We will do so at an early day. Meantime we copy an editorial from the *Baptist Union*, New York, which is the best paragraph we have ever seen from the pen of a Baptist. We are strict upon this question and every sentence of which we endorse. Who has not heard, with pain, Baptist ministers place before their congregations the mere human, physical sufferings of Christ as the only propitiatory sacrifice for our sins? Thus teaching that it was a mere man like ourselves, that bore and

suffered the infinite penalty for our sins on the cross for us! The crucifixion of a man would have been as efficacious! This, in our opinion, is blaspheming the Son of God: it is evidently attributing his sufferings and work to a mere mortal. We have affirmed and still believe that every Christian, not every professor, knows from his own personal consciousness, which, according to Haven, Hamilton and all standard mental philosophers, is the very highest reliable source of knowledge to us. We say that every true Christian knows that it was the Second person in the Trinity, and the equal and fellow of the Everlasting Father who suffered the infinite penalty due his sins, and to this infinite love who suffered for him, he knows that he committed the keeping of his soul, for salvation, until that day. Paul declared that he knew on whom he had believed and to whom he had committed the keeping of his soul, and so may we. So ought we to know, and therefore if it was to an angel, we know it; if to a mere man, we know it if to an infinite and omnipotent and Divine Savior, we know it; and we know as well that our Savior was our sin bearer and sin sufferer, as he is to-day and henceforth our everliving sin atoner. It is the one, he who was or he angel, who suffered that will finally set us as a Lamb that was slain in the midst of the throne and receive the worship of, and praise of, all the redeemed, as the one who had washed them in his own blood, and redeemed them, etc.

There never can be purer fidelity taught on this earth than to teach that the divine nature of Christ bore no part in the sufferings of Calvary, when it was the divine nature-soul of Christ that was poured out unto death and made an offering for sin. Reader, decide this question by your own experience and consciousness, and read the following sentences:

THE BLOOD.—By a figure, salvation is attributed to the blood of Christ. But the blood saves only as a symbol of the life sacrificed. "The life is in the blood;" blood shed signifies life devoted; liberties purchased by the blood of heroes, denotes that heroes exposed, and perhaps sacrificed, their lives for liberty. We are saved by the devoted life of Christ. He bore our sins and carried our sorrows on his heart; the real sacrifice was in his divine nature, but the "body on the tree" manifested the anguish of his soul. "My soul is exceedingly sorrowful even unto death," reveals the seat of vicarious suffering; this sorrow killed our Lord. He was not slain by the cross, though he died on it. Had the spikes pierced his hands and feet only, he would have lived two or three days, but the spike in his soul slew him suddenly. His fellowship with sinners as brother and Savior, taking into his heart the sin, shame, and woe of sinfulness, took him to the darkness of divine abandonment, and forced the outcry, "My God, my God, why hast thou forsaken me?" and the agony of that darkness killed him. "It was not bleeding, nor physical pain that killed him so soon, but the burden of the world's sin and sorrow on his soul. It is proper and truthful to speak of the blood of atonement, if we catch its spiritual import; but to magnify the literal blood as the source of our salvation, is to cling to the letter, to the grossness of the symbol, and forget that Christ himself corrected that mistake when eating his flesh and drinking his blood was literally accepted. "It is the spirit that quickeneth," and those teachers mislead who so speak of the blood as the real source of life. We are cleansed by the power of that great loving, sacrificing life, which was wholly given for us that it might be imparted to us, the soul-life of Christ.

ELDER WALLACE OFFICER.

This brother has recently been discredited by the Liberty Association, of which he is a member, and whose missionary he has been for a series of years, if not the past year. Her discredit has been put upon him for unsoundness in his views of church polity and doctrinal teachings, and because she believes that he is introducing disorder and schism into the churches. We know of no Association of sounder Baptists than those that comprise the Liberty Association; and it would not, without the most satisfactory reason discredit one of its ministers.

Some of his statements in epistles to his brethren sound singular, as coming from a Baptist minister who fellowships the standard doctrines of his church, or has its honor upon his heart. They look indeed like an attempt to foment divisions. Take this paragraph from a lengthy letter addressed to eight or ten of the members of the church at Luka, Miss.:

"One hundred and fifty years ago the seven different denominations of Baptists were one; they have been divided about their opinions, each set claiming to have in their possession legal administration, and forty lawyers could not tell who is right; they have fought each other until the devil has won full control. OF ALL; each one trying with all power to establish his sect by broad assertion unsupported by argument or reason."

Such illustrations are certainly not well calculated to establish the brethren in their faith, in fact is of itself actionable, for he charges that the church of which he is a member is under the full control of the Devil, and its claims to be a Scriptural church rests upon broad assertions unsupported by arguments or reasons! He denies that his own church has, or ever had, a legal administrator, and consequently that any member of it is *de facto* Scripturally baptized.

Eld. Officer, it appears, teaches there is no legal or Scriptural administrator living; that he himself is not; and therefore any disciple of Christ may baptize; and therefore the baptism of a Catholic, Protestant, Campbellite or Mormon is as valid as that administered by a Baptist. The absurdity of his position is, that an unscriptural and unqualified administrator can administer valid baptism, else he must deny that there is in this age any valid baptisms whatever; and if not why pretend to baptize? We think Eld. Officer's church (Temperance Oak) should take his case at once in hand, and call a council of sound, intelligent ministers and members, and thoroughly examine him as to his views of church polity and the cardinal doctrines of grace; and if she finds him unsound therein, to call for his credentials; but if sound to allow him to clear his record, and give him a public endorsement. We should demand it were we in his present position.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

The annual meeting,—third Wednesday in January is near at hand, at which meeting the entire management of the Society is to be elected, and the policy for another year shaped. It is of the utmost importance that as full a meeting as possible of the stockholders should be present to look after their own interests. If you, brethren, do not care for it, who can you expect will do so? There was never a meeting more important than the coming one, the 17th of January, and every stockholder within one hundred miles should be present. We think the times demand a material retrenchment in the expenses of the Society. If you cannot come, brethren, send your proxies by some one coming, or to some one you know will be there. The suggestions of the president in this paper are judicious. Authorize no one to use your proxy who controls the management as president, manager and treasurer and secretary and send at once. We feel authorized to say to those who have not paid up, that if they will do so before the third Wednesday in January, that they shall receive the five per cent dividend voted one year ago. Do so, brethren, and have your books sent you at once.

FORM OF PROXY.

Postoffice address,
You are hereby authorized to cast my vote for — shares in the election of officers of the Southern Baptist Publication Society.
January, 187—. [Signed,]

OUR COUNTRY.

The outlook of the present is sufficient to fill us with the gravest apprehensions for the long continuance of natural peace and safety. There are two governors in the State of South Carolina, and the prospect is that that there will be two presidents inaugurated the fourth of next March, unless the supreme crisis is precipitated at the counting of the electoral votes.

There seems to be little prospect that either party will yield the position it has assumed; i. e. that its respective candidate is entitled to the chair of State, and unless one party does yield civil war seems inevitable.

We have looked into the horrid face of civil war, and have deliberately decided that there is no cause sufficient to warrant the plunging of this whole continent into blood and carnage, rapine, fire and death. Better far that either candidate be the president the next four or forty years. If obnoxious to the people and public interest, the House of Representatives could be so modified as to operate as an effectual check upon unconstitutional legislation.

We think that it is time for all Christians in America to unite in fervent and effectual prayer for the preservation of peace. It is all that is left to us: God is able to overrule all to his own glory and our good. Let all the readers of this paper make the peace of our country the subject of earnest prayer from this until the crisis is passed.

ORGAN OF MIDDLE TENN.

Bro. Pope, editor of the *Baptist Reflector*, East Tennessee, has secured the services of Bro. Huff, of Middle Tennessee, as assistant editor, and they now modestly propose to make the East Tennessee paper the organ of Middle Tennessee! And Bro. Huff suggests that with a little encouragement they might move the paper to Nashville, possibly to Memphis, and make it the organ of the whole State. Bro. Pope was understood by the delegates to the Convention to be opposed to any paper being made the organ; we must now understand, except the *Reflector*.

Well, if Tennessee Baptists, Middle or East, prefer the *Reflector* to the "old banner," that has been true to their best interests for the past thirty years, they can do so, but it is time for the friends of the old banner to know what is sought to be done,—supplant it in its old field, and unless they are willing to see it done, to go to work at once in earnest to prevent it. Read the prospectus in this issue to your churches, brethren, during January, and secure lists of new readers, and renew thousands of old ones.

A FAIR AND CANDID ADMISSION.

"The difference between our Baptist brethren and ourselves is an important difference. We agree with them, however, in saying that unbaptized persons should not partake of the Lord's supper. Their views compel them to believe that we are not baptized, and shut them up to close communion. Close Communion, in our judgment, is a more defensible position than open communion, which is justified on the ground that baptism is not a prerequisite to the partaking of the Lord's supper. To chide Baptists with bigotry because they abide by the logical consequences of their system of interpretation is absurd. We think that they are wrong in reference to the mode and subjects of baptism, and should not hesitate to take ground against their interpretation; but we would not be silent about the interpretation and then charge them with bigotry for a consistent adherence to their interpretation."

Show the above to your neighbor who is troubled about our close communion, and if you are a minister work it into that sermon you ought to deliver on communion the very beginning of this year. We must better indoctrinate our people preparatory to the coming conflict on this subject already commenced at the North. We ought to better inform those around us, for we are generally misunderstood because so generally misrepresented by the leaders of the people.

ANOTHER attempt has been made to induce J. R. Graves to engage in debate with our brethren in Tennessee.—*Christian [Campbellite] Messenger*.

Some mistake is out. How many is he expected to debate with? Bring out your Mr. Lard, he is your only representative man. J. R. Graves will meet him, and if he will not, we will find a man in Texas who will.—*Texas Baptist Herald*.

Thank you Bro. Link, you hit the mark, there are full one half score of fifth-rate proclaimers in and around Nashville, Tenn., who are dying for the notoriety that a debate with us would give them, and should we annihilate the last one of them from Lipscomb up, "the game would not be worth the shot." If they think we are not worth their notice why are they continually badgering

us? If they are really anxious for a public and printed discussion, for we will accept no other, why not give us the best man. A. Campbell endorsed Mr. Lard as an able and faithful representative of his system, and it is *Campbellism* we are willing to discuss with him; and he has written a book.

EDITORIAL ITEMS.

BEGIN now to canvass for subscribers. Send for specimen copies.

THE *Messenger* says that the Catholics are building churches in all of the important towns and cities in Texas.

A HIGH official of the Methodist church—Bishop Ames—has decided that there is no Scriptural authority to license women to preach the gospel.

INFANT baptism declines. Only one in eight Presbyterian families, according to the *Herald and Presbyterian*, observes the rite.

A BAPTIST has taken a life membership in a foreign Christian (Campbellite) Missionary Society. What will not some Baptists do?

We solicit news items and communications from all parts of the State, and the South. Write, brethren, if it is only to fill a postal card.

THERE is a general movement of the Jews to Jerusalem, and the holy city is now crowded with pilgrims from all parts of the earth. What does it mean?

We rejoice with Bro. Buckner, editor *Texas Baptist*, on the conversion of his four daughters. Will he unite with us for our two sons? Deacon Penn is holding a meeting in Dallas, a purely Baptist meeting already more than twenty have professed faith.

He who persuades a brother to take a good religious paper benefits the subscriber, the church to which he belongs, and the general cause of Christ. Now we want each friend to this paper and to the cause of Christ to secure one new reader to this paper before this year closes. It will be a great help to us as well as a benefit to the subscriber.

ARE you going to send your son from home to college, or to prepare for college, the coming January? If a Tennesseean, we urge you to send him to our own University, at Jackson, Tenn. There is a superior preparatory school connected with it, and expenses are as low as at any good preparatory school in the State, and the instruction inferior to none. Let us build up our own schools.

DR. HOLLAND, rector of St. George church, in this city, who created such a stir in religious circles over a year ago, by preaching universal salvation, has recently entertained his cultivated audience with a sermon on "Daniel Deronda." It is said by those who heard the eloquent gentleman that he "steered clear of politics and religion." This is the end of the famous eloquent Methodist member who once held forth to gaping crowd in that city.

SERMONS.—In our next issue we shall republish, by request, Dr. Hendrickson's able sermon on foot-washing, admitted to be the best treatment on that vexed question extant, and we think so. In the following issue one of Dr. Richard Fullers last sermons. We hope soon to announce one from Drs. John Broadus, Hiden, Reynolds, of South Carolina, and Wilson of New York, and T. T. Eaton of Virginia, and Drs. Griffin and Johnson of Tennessee.

BRO. T. T. EATON of Petersburg, Va., writes us in a private note as follows: "I have been reading *The Debate*. Eld. Ditzler is the prince of dodgers; he does not meet a single one of your points; he dodges and throws his misiles at you sideways and in the rear; he often presumes astonishingly on the ignorance of his audience. I am glad he fell into your hands; I do not think his gladiatorial career will last much longer; public discussion is something his theories cannot stand, and if he does not see it, his superiors will see it, and stop him ere long."

The meeting has been of incalculable advantage to the Baptist church and the cause in Dallas. The church is revived and encouraged, and Baptist doctrines are better known. Bro. Penn is the

"only truly Baptist Evangelist in the world," and hence he never holds a "union meeting." Our meeting is still growing. The converts two and two are canvassing the city, and their warm hearts carry the joyful news to many lost souls. Let the good work go on.—PASTOR OF DALLAS CHURCH. We believe that Bro. Penn is the only truly Baptist professional revivalist. He is *different* only; he should apply for ordination as an Evangelist and give his influence in favor of regularity.

DR. TOY, of Greenville, S. C., has been writing up "anad" in the *Western Recorder*. He sums up in the following words: "From our inquiry it appears that there are no cases in which *anad* may not mean dip, and some in which it must have that meaning; that there are similar verbs in Arabic signifying the same thing; that the verb *anad*, 'to stand,' probably disappeared from the Syriac language some centuries before Christ; that it is not satisfactorily explained how a meaning baptize could come from a meaning stand; and that all authorities in Syriac concur in assigning to *anad* the signification dip. The bearing of this conclusion on the signification of *baptizein* is obvious."

"THE question seems to be set at rest by Bro. Joseph Walker, (in his article in our last number,) who positively affirms that Pike is Prof. Norman Fox, the son-in-law of Dr. Nathan Bishop, of New York."—*Alabama Baptist*. No little time has been vainly spent on this silly Fox chase. We struck his trail the first time, and stuck to it until called off by some one who professed to know that it was Prof. Williams. But no injustice has been done to him or the Seminary by charging these Pike articles upon him, for his views are substantially the same as Pike's, and this the management of the Seminary have all along known full well. Nor yet in charging them upon the *Herald*, as it has enunciated the self-same views. We have as yet, seen but one of Pike's articles, and that we published, with Dr. Pendleton's exterminatory rejoinder.

BRO. LINK, editor *Texas Baptist Herald* has this: "Rev. J. Riley, of Trinity Mills, Texas, (recently a Methodist) has joined the Baptists. He says: 'Carroll's sermon on communion, under God, was made a blessing to me.'—*Religious Herald*. The same J. H. Riley says a copy of the *Religious Herald* with one of Pike's earlier articles fell into his way while investigating the question of baptism, church, etc., and came very near overturning all his convictions of duty to become a Baptist, and would have done so, but for stronger arguments coming in his way, to refute Pike's position. Some English open-communion Baptists into whose hands a batch of papers with the same articles fell, found great consolation from them, and strong confirmatory evidence for the correctness of their position. It is doubtful whether 'Dr. Jeter's Tract on Restricted Communion' will counteract the mischief Pike's false statements of history and plausible sophistry have done. The *Religious Herald* will please note."

TO TENNESSEE MINISTERS.—We send this week's issue to several Baptist ministers in Tennessee, who are not subscribers, with an affectionate invitation to read its contents and the prospectus for 1877, and to decide if its visit for one year without cost will not pay them for the effort to raise a club of five new subscribers. Brethren, we do greatly desire for each of you to read the twenty-five sermons we shall issue this year, and our Prophetic Series, the greatest work of our life, and we do greatly desire for two or three thousand more of the 104,000 Baptists of Tennessee to read this paper, for thirty years the organ of Tennessee Baptists. It is the paper of your venerated fathers, it is battling for the same old glorious principles they loved so well, and which alone can preserve our churches from decay and death. It is now proposed by some few to push it out of the State to make room for papers advocating the more liberal policy, and more popular doctrines, and unless the friends of a strict and Scriptural faith and practice make some effort it may be done. Shall we appeal in vain to the Baptist ministers of Tennessee to replant the old banner more generally than ever in their churches, and to work for it now.

MORE ABOUT R. W. OFFICER.

The Liberty Association Ala., which we know to be as sound and intelligent a body of Baptists as can be found anywhere, at its last session unanimously passed the following:

Whereas, This Association, at its meeting with Round Island Church, endorsed the doctrines of Eld. R. Wallace Officer, as he publicly expressed them then and there, and was rigidly examined upon the doctrines of the Baptist Churches by Eld. J. R. Graves, and proved sound and orthodox, but has since preached doctrines totally at variance with those expressed at Round Island; therefore, be it unanimously

Resolved, That this Association withdraw its action at Round Island, and declare, that as an Association and as Baptists, we do not approve the doctrines of Eld. R. Wallace Officer, but totally and entirely discard all such.

Resolved, That Temperance Oak Church, of which Eld. R. Wallace Officer is a member, be requested to deal with him in accordance with gospel usage.

The following is from Bro. Wester, who antagonized Eld. Officer in the discussion at Union Grove church referred to by sister Griggs in this paper, in which discussions Eld. Officer fully endorsed the sentiments advanced by the Campbellite unitarians were present at his instance. Eld. Wester knows whereof he affirms, and is a sound Baptist. Eld. Officer has been under heavy suspicion for vital unsoundness for years past, and we now think he owes it to himself as an honorable man to leave the Baptists if he cannot fully endorse their principles under the vows and name of a Baptist minister. To preach against the doctrine he has sworn to preach and to defend is simply dishonest and hypocritical. If he is a Campbellite in sentiment, let him join himself unto them, no one will hurt him.

BRO. GRAVES:—I see in the BAPTIST of the 28th, of Nov. that Mr. R. Wallace Officer claims that sister R. C. Griggs misrepresented him in her report of the mass meeting at Union Grove, Ala. I took part in that discussion and have my notes and must say that she was correct. I will give his positions in his own words. I reached there on Saturday afternoon and do not know what was done up to that time. The first I heard was one Mr. Wood, a Campbellite on the identity of the Church. After which Mr. Officer arose and gave his unqualified endorsement, and there seemed to be a perfect agreement between Mr. Officer, Mr. Askew and Mr. Wood. I inquired the object of the meeting and it was explained by Mr. Officer "to investigate the Scriptures and discuss or present our views of its teachings." I entered my name as a landmark Baptist earnestly contending for the faith once delivered to the Saints, taking the position that the Missionary Baptists, (so called) was the church of Christ, which I attempted to prove. How far I succeeded the brethren and friends must say.

On Sabbath Mr. Officer made the first speech, in which he took the position that there was no church of Christ on earth only in theory, and that there was no one that he would lay hands on to ordain as elder or bishop!

Sabbath evening Mr. Askew presented what he termed the law of adoption, which was faith, repentance, confession and baptism, and all persons having obeyed the law of adoption had a right and should commune together whether baptized by Methodist, Presbyterian, Campbellite or Baptist, followed by Mr. Officer who gave his assent to Mr. Askew's position.

Monday Morning. Subject "Who, according to the Scriptures, has a right to administer Baptism?" I opened the discussion followed by Mr. Officer who assumed that every one that had obeyed the law of adoption had the right to administer baptism and that such baptism was valid. During the discussion Mr. Officer never uttered a word against Campbellism and if I know what Baptist doctrine is, he is no part of a Baptist.

H. B. WESTER.

Hollow Rock, Tenn., Dec. 1st, 1876.

INQUIRIES.

BRO. GRAVES:—Is it in keeping with the New Testament or the rules of a Baptist church for one brother to sue to law another brother? and does 1 Cor. vi. mean what it says or not?

J. B. COOK.

Palmetto, Ala.

ANSWER.—1. It is not contrary to the practice

of the church, but is to the teachings of the New Testament.

2. 1 Cor. vi. does forbid one Christian suing another.

BRO. GRAVES:—What does Solomon mean when he says, "Train up a child in the way it should go; and when he is old, he will not depart from it"? Many want to know.

J. W. F.

The correct translation is, "Train up a child according to his bent of mind; and when he is old, he will not leave it." This does not refer to his moral, or religious, education, but to his physical adaptability and tastes as to the profession in life he will follow. If the boy has a natural taste for mechanics, or medicine, or the law, or agriculture, train him for it; and when he is old, he will not change his profession. Parents, by studying their children, will be very apt to decide correctly the bent of their minds: the boy is the prophecy of the man.

TERMS OF CHURCH-MEMBERSHIP.

You have, with sufficient clearness and proof, shown that according to the Methodist Discipline, not only the infants of all, saints and sinners, but all adults, civilized or heathen, may be taken just so into their societies, and receive the sacraments as the appointed means of grace,—of pardon and regeneration; also that the Episcopal church, like the Catholic, will do the same; and Campbellites profess to save no man out of the church. Now, will you inform us if an adult can unite with the Presbyterians without a profession of regeneration? If so, then are Baptists the only people who require regeneration before baptism in all cases.

PHILOLATHES.

ANSWER.—We have it in our power to answer this question satisfactorily by an article and proof copied from the New York Examiner and Chronicle, which we give to a lover of truth with the greatest pleasure. It is an undeniable fact that Baptists are the only people that require satisfactory evidences of regeneration in every case before baptism; and this is our grand distinguishing feature: and this is the grand test by which a Scriptural church is to be known. Any organization that receives confessedly or professedly unregenerated persons, young or old, into its membership forfeits all claims to be called or considered a Christian, or evangelical, church. Here is the article alluded to:—

PRESBYTERIAN TERMS OF COMMUNION.

"The Presbyterian, not long since, quoted the assertion of a Baptist paper that the standards of the Presbyterian church do not require evidence of conversion before admission to the Lord's supper, and proceeded to quote as a sufficient answer, the direction that persons shall be admitted only after examination as to their knowledge and piety." We had some doubts whether the words cited fairly represented the spirit of the book, but the authority was not at the time within reach, and the matter passed from recollection; but now Dr. L. H. Atwater, in the same paper, gives an exposition of the subject, which clears up the doubt. He says that according to the doctrine and practice of the reformed churches baptized children are entitled to come to the Lord's supper on reaching those years of discretion in which they can "discern the Lord's body," i. e., the proper import of the transaction, unless positive evidence of unfitness or a want of Christian principle, feeling and purpose should appear to the cognizance of the church. Ignorance and scandal duly evinced should bar all of whatever age, baptized and unbaptized, from the Lord's table. Otherwise, however, if nothing in the life is shown inconsistent with piety, they are presumed, so far as title to outward church privilege is concerned, to have a right to a seat at the Lord's table.

"Baptized children, having come to years of discretion, are admitted as communicants on the presumption that they are regenerate unless there are positive reasons for excluding them. Nothing is said of examination for evidence of their piety: the burden is on those who would refuse them to show that they deserve exclusion. But another class of persons is provided for, to whom the presumption of piety does not apply:—

"The difference between those baptized in infancy and others as respects the preliminary conditions of admission to the Lord's supper consists in the necessity of baptism in the case of the latter, and a preliminary public profession of the Christian faith as a condition precedent thereto, after having 'given satisfaction with respect to their knowledge and piety' upon due examination. All this is presupposed in the case of those already baptized, unless they repudiate it expressly, either by scandalous life or by refusing to adopt as their own the vows and professions made through their parents in their infant baptism."

"It would seem, then, that in the judgment of Dr. Atwater every person of sufficient maturity and intelligence, and not scandalous in life, if he has been baptized in infancy, and is willing to take on himself the vows of a religious profession, is entitled to be admitted as a communicant in the Presbyterian church without any examination as to his piety. Unless there is positive evidence against his religious character, he cannot lawfully be refused. Such is the law: the practice, we are happy to believe, is different."

RESPONSES FROM SENIORS OF THE "OLD GUARD."

We want to hear from every one who was a subscriber to the paper when we issued the little paper we sent last Nov. We shall publish the list by itself. Here are a few:—

DEAR SIR:—I have been taking your paper for thirty years, and during that time have read many of its cheering words. I shall hold on to the Old Banner till my end comes. A. S. WILKINS. Chicamauga, Station, Tenn., Dec. 14th, 1876.

BRO. GRAVES:—I expect I am as old a subscriber as you have. I took the paper when R. B. C. Howell began, and have been a constant subscriber through all the changes, and with you to the end. God bless you. JOHN JARNAGIN. Clinton, La., Dec. 15 1876.

BRO. GRAVES:—I was a subscriber before you were editor; I am glad you sent the old number: it has improved very much; I hope to have it to read as long as I live; it is the best paper issued; may its pages still continue to contend for the faith once delivered to the saints. M. BROCK. Edwards, Miss., Dec. 18, 1876.

DR. J. R. GRAVES:—I see a request in the last BAPTIST that you wish all who were taking THE BAPTIST when your name was first associated with it in 1846 to write you. I am one of that number, and have been a reader of the paper ever since, when it was published. J. BRITTLER. Athens, Ala., Dec. 12.

BRO. GRAVES:—I received our centennial or duplicate issue of the BAPTIST of thirty years ago, with your name floating at the mast-head for the first time as editor. I was a regular subscriber to the paper then. I remember that I exclaimed in my mind, who is J. R. Graves! But I have learned much about you since, greatly to my satisfaction and profit. A great improvement in the paper since then. R. DAY. Harrisburg Station, Tenn., Dec. 11th, 1876.

DEAR BRO. GRAVES:—Your last paper but one, reminded me of old times. I entered Memphis as a minister of the gospel in 1842, labored there three months, and then went to Grenada, Miss., that year; through Eld. J. G. Hall, I became a subscriber to THE BAPTIST published by Dr. Howell of Nashville, and have taken it ever since. I have obtained subscribers for it in all my travels for fifteen years as agent in Miss., for seven months in Texas, and four in La. I have always spoken of it as the paper for Baptists, and for the world. As a Baptist paper, I think it has few equals and no superiors. Were there a dozen Baptist papers in Miss., I should want THE BAPTIST. Eternity alone will reveal the good it has done, and may the Lord spare you long, to accomplish still more. E. C. EAGOR. Brookhaven, Miss., Dec. 12, 1876.

FIRE.

Let our brethren read this sad news, and then like Christian men and good citizens send Bro. Bryant a contribution, not less than \$1.00, hundreds of brethren could spare \$5.00. Read what the blessed Spirit says: "Whoso seeth his brother in need, and shutteth up his bowels of compassion against him how dwelleth the love of God in him." We send \$1.00, would that we could \$5.00.

BRO. GRAVES:—Eld. D. R. Bryant of this place, lost his residence by fire on the 9th inst. It is a severe loss for an old minister of the gospel to endure, but Bro. Bryant submits to his fate with becoming meekness. He is worthy of assistance, and would be truly grateful for any assistance rendered him. J. M. MORRIS. Grand Junction, Tenn., Dec. 16th, 1876.

Never sleep for luxury; and always rest when you need it.

A LITTLE SPEECH TO THE SUNDAY-SCHOOL.

HOLD ON.

Hold on to your tongue when you are just ready to swear or speak harshly, or use an improper word.

Hold on to your feet when you are on the point of kicking, or running away from study, or pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to your good name at all times, for it is much more valuable to you than gold, high places, or fashionable attire.

Hold on to truth, for it will serve you well, and do you good throughout eternity.

BLEDSE'S THUNDERBOLT.

We reproduce Dr. Bledsoe's concession, which appeared in his quarterly for April, 1874:

It is an article of our faith that "the baptism of young children (infants) is in any wise to be retained in the Church as most agreeable to the institution of Christ," but yet, with all our searhing, we have been unable to find in the New Testament a single express word in favor of infant baptism. We justify the rite, therefore, solely on the ground of logical inference, and not on any express word of Christ or his apostles. This may perhaps be deemed by some of our readers a strange position for a Pedobaptist. It is by no means a singular opinion, however. Hundreds of learned Pedobaptists have come to the same conclusion, especially since the New Testament has been subjected to a closer, more conscientious, and more candid exegesis than was formerly practiced by controversialists.

PRAYER-MEETING.

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

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

BRO. GRAVES:—I have a very particular request to make of you, and that is when you and all who join you in the Sabbath evening prayer-meeting are praying for others, you will remember and pray earnestly for a back-sliding young man, who has recently been a Baptist. He is an unusually promising youth if his talents and energies are directed in the right way, but if not, I shudder to think of the evil he may do; and I love as a son, though he is only my nephew. My husband has been dead for many years and I am childless, but have had the care of him. Please pray for both of us.

BREVITIES.

The Methodist says that three-fourths of the influential laymen of the church favor the abolition of the presiding-eldership.

Dr. Hendrickson of Tennessee says in the Central Baptist that Tennessee has comparatively few churches outside of Memphis, Nashville, and Knoxville. What does he mean? We don't know: he is of age, ask him.

WELL SAID.—L. M. Mays of Texas well says: "The advantages to be derived from a religious paper are almost incalculable, bringing the best essays and most reliable information into our very houses."

Eld. J. H. Curry, now at Greenville attending the Seminary, has been recalled to the pastorate of the Broad Street church, Mobile, to take January 1st; he has accepted. Bro. Curry is a young minister of the first promise; and the Broad Street church is one of the soundest Baptist churches in the South, strictly landmark, to its praise be it said.

Dr. Graves, speaking of the dissolution of the "three general bodies in the State, says: "Middle and West Tennessee, relying upon that pledge, have done so: can East Tennessee afford to refuse?" We think we can stand it, as we have nothing to lose by the refusal."—Baptist Reflector, East Tennessee.—Baptists of East Tennessee have

their sacred word of honor pledged to the other sections through their accredited representatives, —Goforth, Russell, Kimbrough, and Mays, upon which Middle and West Tennessee relied and acted; and if they can stand the loss of that, they have nothing left to stand on.

PROGRESS.—There is almost a revival of discussion over infant baptism. The absence of any authority for its practice as a means of grace, is being maintained anew by many Bible students. A prominent Congregational paper lately begged the whole question when, in answer to the query, "Do you believe in the baptism of infants as a relic of authority from the old Jewish church," it wholly evaded the main question, and replied that while it looked upon such baptism as a merely beautiful ceremony, it nevertheless favored the rebaptism of children after the years of discretion had come, "if they so desire." Again, the Reformed Episcopalians, it is said, are quite generally questioning the validity of infant baptism, their newspaper organ lately admitting that their whole authority for the practice rested on a mere inference; that is, from the fact that whole households were baptized, it was inferred that children were included.

A Baptist (by profession) said to us, not long since, "writes a correspondent, 'that it was the custom of all denominations to lay too much stress on their peculiarities, and that he thought it a matter of very little moment whether a man belonged to a Baptist church or to some other. We should like him to see in how grate value he and his like are held by at least one Presbyterian. Dr. Stuart Robinson writes: 'The man who cares little for his own church over any other, is likely to be of no use to any church; yes, and instead of being more catholic than others, is rather more ready to play the bigot, by setting up crochets of his own by which to judge and unchurch his fellow-Christians. That, we think, is a very fair statement of the case. We want Baptists who are Baptists for a reason; and for a reason as valid as the Word, and as momentous as the will of God. As an old American deacon once expressed it—'Let turkeys be turkeys, and buzzards be buzzards; but none of your turkey-buzzards for me!'"

Correspondence.

A SPECIAL NOTICE.

All persons holding funds for the Foreign Mission Board will greatly oblige by forwarding the same at once. Will not the children and their parents, and all who love Jesus and his cause, remember, during the approaching holidays, our poor missionaries in heathen lands?

H. A. TUPPER, Corresponding Secretary. Richmond, Va.

ANNUAL MEETING OF THE STOCK-HOLDERS OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY, MEMPHIS, TENN.

The annual meeting of the stockholders of this Society will convene on Wednesday, the 17th of January, 1877, in rooms of the building, No. 361, Main street, at 9 o'clock, a. m. As business of great importance is to be transacted, it is earnestly requested that as many of the stockholders as can be conveniently present, will come. The small attendance sometimes, especially of the brethren in the immediate vicinity of Memphis, is a discouraging feature in our deliberations. In times like these, and under the present circumstances, we need the combined wisdom and counsel of the ablest and best men. Those unable to attend will please vote by proxy for the officers whom they wish to serve the institution during the ensuing year. This, at least, will manifest the interest of those who thus indicate their suffrages in our common welfare.

GEO. A. LOFTON, President.

OK-IA-HO-MA-GRAPH.

The following is a copy of a letter received yesterday from old Bro. Lewis Cass, one of our oldest and most faithful native Choctaw preachers.

DEAR BRO. MURROW:—I dislike to bother you or the Board about pecuniary affairs, but without

some help I do not see how I can get through the winter. I am nearly barefooted and not able to buy a pair of shoes. Provisions are scarce and can only be had for money. I am living harder than I ever lived before, but I still keep laboring in Christ's service, and want to die thus laboring. But how I am to continue my labors much longer without aid I cannot see.

It has been some time since I quit colportaging and I have not received any help since. If I were able to help myself I would not ask any, but worldly affairs seem to have gone wrong with me. It is only about a year that my house burned, since that my horse has died, these and other misfortunes have left me in great need. Please try and get some help for me, and enable me to prosecute my labors with renewed vigor.

Tully Bok, Dec. 9th, 1876. LEWIS CASS.

Will any Christian friends in the States relieve the necessities of this faithful and destitute old Indian, who has been preaching to his people for twenty-five years. His people would relieve him if they were in any better condition than he is.

Atoka, Choctaw Nation. J. S. MURROW.

BRO. GRAVES:—Suffer me to inform you of what I witnessed not long since. I was to Mount Carmel to hear Mr. Anderson, (Methodist) preach, after preaching he said if there were any that wished to be baptized he would baptize them. He got his Discipline and said he had to be governed by his Discipline. When Mrs. Woods presented herself with four little children, he poured a little water on the children's heads and pronounced them members of the church. He then poured a little water on their mother's head, and said, sister, I baptize you according to your faith, and I loved the blessing of heaven upon them.

I do think if ever there is a time when a minister of Christ cannot without sin fail to explain the dogma of baptism to the people, and above all to the candidate, it is at the font or waterside. It is a question worthy of consideration if a person is baptized according to the intention of Christ, unless that person understand the design of his baptism. If valid baptism involves a profession of faith, must not the subject understand what he professes; if he is to prefigure or represent certain facts in his baptism ought he not to know what these facts are. Can he be baptized intelligibly without a proper understanding of these things? What is the difference in this respect at [pause] between an unconscious adult and an unconscious infant. [Pause! Pause!]

Thus Jesus Christ saves us believing in him who died for us, rose for us, ascended to heaven for us, and, at the right hand of God, intercedes for us; the conscience is purified from guilt; it becomes a good conscience; and the individual is now prepared to make the answer of a good conscience in baptism. The good conscience professed in baptism must be possessed before baptism. But a good conscience, that is a conscience relieved from guilt implies that sin is already pardoned. Pardon therefore goes before baptism. Consequently the doctrine that baptism must precede and is essential to pardon is false. (Mark x. 16.) Compare this with the teachings of John the Baptist. He that believeth on the Son bath everlasting life. John iii. 36, of our Saviour himself, on other occasions John iii. 18, and vi. 40, of the apostle Peter, Acts x. 43, of the apostle Paul, Acts x. 31. They all teach that he who believes in Jesus shall be saved. The words in the commission teach the same great truth. But an additional clause is introduced. He that believeth and is baptized shall be saved, thus most forcibly illustrating the duty of every believer to be baptized. But the Saviour himself teaches in the immediate words following that it is not the absence of baptism which will result in destruction, but the absence of faith. He that believeth not shall be damned.

Now if the minister has to ask the question of the candidate for baptism, and then the minister to answer the question for the candidate, where is the answer of a good conscience?

J. J. RANDOLPH.

Locust Cottage, Ark.

Never receive a confidential communication from one of bad or unknown character, and always keep your own counsels.

an assistant engineer, are removing the loose fragments of rock from the road where it is not arched, and the work is not completed until the road is straightened to the original line. Four men, one to each quarter, walk over the track just before each of the six passenger trains which go through daily, to see that the way is perfectly clear, and this patrol will be probably continued, even after the rock has been looked over. The trains are obliged to use thirteen minutes in the passage, which is about two and a half minutes to the mile, but this rate will doubtless be increased after the road is straightened. The present track is straight and of an even grade both ways to the central shaft, but it is too low and is eight inches all the way and filled with ballast before when the other way is put down. The managers will probably ask the state for money this winter with the Boston and Albany and Troy and Boston roads in building a station in North Adams.—Boston Globe.

A LONG BURIED PALACE.

Excavations that have only been described in the East—Ancient Warriors.

Dr. Schliemann writes from Mycenae: To the south of the circular parallel double row of sepulchral excavations have brought to light a vast cyclopean house, which, so far as it has been uncovered, contains five chambers intersected by four corridors of four feet breadth. The walls still contain here and there their clay coating, which, however, shows nowhere a trace of painting. The walls are from two to four and one-half feet thick, and one and the same wall is in some places six to eight inches thicker than in others. The largest room is eighteen and one-half feet long by thirteen and one-half feet broad, and its east side is cut out in the rock to a depth of sixteen inches. As well below this as below the adjoining room, a deep cistern is cut out in the rock; the water is conducted into it by a cyclopean water conduit, which leads down from the hill. Although there are no windows in the house, and although the scanty day-light through the doors must have been still diminished by the cyclopean circuit wall, which is only separated from the west side of the house by a four-foot broad corridor yet this seems to have been the royal palace, because no building in a better style of architecture has been found yet in the acropolis. Certainly his royal majesty was not comfortably lodged in such a house, but, comfort being unknown, it was unmissed. On the other hand, the objects discovered in this house proved that the family which occupied it had pretensions to luxury.

In one of the chambers, at a depth of twenty-three feet below the surface, was found a finger ring cut out of a splendid white onyx, with a seal, on which are incised two animals without horns. In making the incision and thinking that it belongs to an antiquity by centuries preceding Homer, we are ready to believe that all the works of art mentioned by Homer—the wonderful shields of Achilles, the dog and the bear in Ulysses' mantle-clasp, Nestor's goblet, etc., all existed at this time, and that he merely describes what he saw with his own eyes. There are further found in the cyclopean house perforated convex pieces of agate or serpentine, derived from necklaces—some with an incised spiral ornamentation of horses or deer. There was also found a form-stone of Jasper, showing on all six sides most fantastic types for casting gold or silver ornaments; it had also a type for casting those frequently found curious conical objects of black glassy substance, with spiral lines and a perforation on each side for suspension with a string. Further on some beautiful axes of green stone, many splendid terra-cottas, of which the large vases with two or three handles, the ends of which have been modeled into the shape of crocodiles, deserve particular attention.

The vases are covered with representations of warriors of a dark red color on a light yellow dead ground, wearing coats of mail, girdle belts, sandals and either shaggy helmets, with stings or prickles like the sting of a porcupine, or helmets with long crests. From the front side of a helmet always protrudes an object in form of a horn. The warriors are invariably armed with large round shields, the lower part of which is always cut out in form of a crescent; also with lances of all of which we see the object described in one of my previous letters. One of the men, who is unarmed, lifts up his hand and seems to command; another is in the act of throwing a lance. The men have always the same perfectly archaic

type, very long Asiatic faces, particularly long noses, and long Assyrian beards. The inside of these vases are painted red. —London Times.

NORTH SEA CANAL.

The Latest Engineering Triumphs.

The greatest feat in engineering since the construction of the Suez canal was brought to a successful termination a few days since in the completion of the North Sea canal. As early as 1819, when the fury of wind and river was filling with sand-banks the channel connecting the Zuyder Zee with the North Sea, the merchants of Amsterdam foresaw that, to save their city from the desolation that has befallen the now dead cities of the Zuyder, they must open an outlet to the sea. A cut of but fifteen miles due eastward would have connected them with tide-water. It is true, there would have been difficulty in establishing a secure harbor at the sea entrance there, but, as compared with the magnitude of the whole undertaking, that difficulty was inconsiderable. But, with that astonishing audacity that can be born only of provincial selfishness, the canal, which William I., when the plans were submitted to him, declared should be cut on the route of that just opened, was run from Amsterdam to the Helder—the main entrance to the Zuyder Zee—fifty miles. For a time this North canal served its purpose—it took Amsterdam to the sea. But it takes two days for vessels by that route to reach the city from the Helder; the harbor there is much of the time exceedingly difficult to make, and the canal itself is too shallow for navigation by the ships of this era.

It was these considerations that led to the projection of the present canal in 1865, to again avert the peril there was of Amsterdam's being cut off from the sea. Since then the work has been steadily pushed through, considering the outlay, at what in this country would be considered a very slow gait, since the entire cost of the canal has been but £2,000,000, or about \$10,000,000 in our money. The first difficulty encountered in the work was that the level of the country, except for a short distance, was from twelve to twenty-seven feet below sea-level, and, instead of digging a channel to admit the water from the sea, banks had to be piled up to prevent the overflow of the country through which it passed. This region—that is, what of it was not covered by water—had been reclaimed by dikes, and one of the objects to be attained through the North Sea canal was to drain entirely this inland lake, thus reclaiming more land. This has been done, and by pumping out of the ancient lakes into the canal already 12,450 acres of land have been reclaimed, some of which has been sold as high as £120—or \$600—per acre.

Three miles from the west coast the route of the canal lay through the sand-dunes, desert-barrens covered with shifting sands, like those along the Suez canal. The difficulty to be overcome here, as in the Suez enterprise, was to prevent the filling of the canal with sand-drift, and also to guard against the washing-in of the banks by the waves caused by the passage of vessels. To accomplish this, as was done on the Suez canal, the margin of the canal was sown with various plants, the matted roots of which holds the soil together, and besides the banks were walked or lined with artificial stone, gravel, broken brick, and clay.

As completed, the canal is fourteen and three-quarters miles long, has a breadth of eighty-eight feet at the bottom and 217 at the surface, and will pass

vessels of twenty-three feet draught. While considerably shorter and a trifle shallower than the Suez, the North Sea canal has been far more difficult of construction, and relatively bids fair to be of greater importance; for it will maintain the commercial supremacy of Amsterdam even after the Zuyder Zee shall have been dyked in and wholly drained, as it is now proposed to do.

TRICKS OF THE MEDIUMS EXPOSED.

Miss Kellogg advertised to expose the principal tricks of so-called spiritualism in Everett hall, Hyde park, last night, but only a baker's dozen attended, and their money was refunded. A wealthy man was present who had for some time been intimated with Mrs. Hardy and her pretenses, and a few tricks were exposed. First, Mr. E. Perkins bet \$5 that Miss Kellogg, while at the piano, with both hands on the keys, could not raise the instrument from the floor, but it was raised a foot, and the money paid to Miss Kellogg. Second, Mr. Perkins bet that she could not put a coat on while covered with the wire netting, exactly the same as that used by T. Warren. This Miss Kellogg successfully performed and pocketed another \$5. Mr. Perkins and others being obliged to acknowledge it a perfect exposure. Mr. Perkins made another bet that she could not put on a coat after being handcuffed. He objected to the use of her own hand-cuffs, and a police officer furnished a pair. She performed the trick by quickly selecting a key from a bunch in her pocket and unlocking them, she, as well as the so-called spiritualists, having keys that will fit any handcuff. This ended Mr. Perkins's betting. Spirit forms were shown, which consist simply of a piece of white and black cloth, cut in the outline of a human form and stitched together; the black side is first turned to the audience in a darkened room, then it is slowly turned, showing the white side, and presenting a weird appearance, and is often recognized by spectators as the form of their friends. The form disappears simply by turning the black side to the audience in the same slow manner. The tying by spirit power was fully explained. —Boston Herald.

THE NILE.

Character and Extent of the Present Flood.

The rising of the Nile this year has been a very strong and full flood. It began to rise on the 1st of July, an average time. On August 10th it was a few inches over seventeen feet, stayed there for six days, then fell and rose again and again, without exceeding that height until September 7th, when it began to complete its rise, mounted steadily till the 28th, and reached a fine, full Nile of twenty-five feet, one and seven-eighths inches. This was much to the astonishment of the Egyptians, who have a tradition that if the Nile rises during the night of September 25th it will continue to rise seventeen days more. They believe this so firmly that they give the late rise the name of "el saled," but it is as unscientific and incorrect as our American equinoctial—in fact, it is an exact parallel to that. All the Nile floods see-saw between the middle of August and the fore part of September, a period of about twenty days; just why is not known. A rise of twenty-five feet is "a good Nile;" less than that leaves a good deal of land; in the valley of Egypt unfertilized. There are thousands of acres which no pains is taken to irrigate in those years when the Nile flood does not attain its full height; the sheikhs know that they are covered by

the Nile every three years at least, and then they get one rich crop at least at a very small outlay, and, perhaps, a fair crop the next, if the water has remained at a high level long enough to give time for the mud to settle. Sandy, dry, apparently worthless places become fruitful after such Niles, especially if they fill gradually, and give the Nile mud time to precipitate.

THE GOLD YIELD OF CALIFORNIA.

The gold yield of California this year will probably be about \$20,000,000, or as much as it was in 1876. Of this two thirds may come from placer claims and the remainder from quartz. The greater part of the gold is obtained by hydraulic claims in the channels of dead rivers, with deposits of auriferous gravel several hundred feet deep and a quarter or a half-mile wide. Although many acres of deep gravel beds have been washed away to the bed rock, large areas remain and promise to yield a good profit for many years to come, though the product will doubtless decrease gradually. The placer mining camps which have no hydraulic washing are steadily declining, if they have not already disappeared, or if they have not some other resources. The placer workings of Yuba, Shasta, Tuolumne and Mariposa counties amount now to little; in Plumas they are nearly as productive as ever. The gold quartz mining industry of California is stationary in its general character. A large number of auriferous lodes, and even the mines partly opened, are neglected because the gross average yield per ton will not exceed ten dollars, and that figure does not, in most cases, leave any profit; though in Australia, where labor costs only half as much and supplies are cheaper, many quartz mines are kept going for a gross yield of five dollars per ton.

CHANGES IN THE SENATE.

The principal changes in the membership of the senate committees are those caused by the resignation of senator Morrill and the death of senator Caperton. Mr. Windom becomes chairman of the committee on appropriations vice secretary Morrill, and Mr. Blain is made a member of this committee and also of the committee on naval affairs, of which secretary Morrill was a member. Mr. Dawes is assigned to the place vacated by secretary Morrill on the Indian committee. Mr. Boutwell retires from the committee on commerce and from the special committee to examine the several branches of the civil service, Mr. Dawes taking his place on the former and Mr. Harvey succeeding him as chairman of the latter. Senator Mitchell, of Oregon, is made chairman of the committee on transportation routes to the seaboard, vice Windom who resigns but retains his place on the committee. Senator Price is assigned to senator Caperton's position on the committee on claims, railroads and revision of laws. Senator Chaffie is placed on the committee on territories, patents, mines and mining, and senator Teller on the committee of claims and pensions.

CARDINAL ANTONELLI'S colossal fortune will, it is said, be equally divided among his brother, Count Angelo Antonelli, and three members of his family, and he has left his valuable and unique collection of precious stones and rare marbles to the vatican museum. He inherited much wealth from two uncles. His salary as cardinal secretary of state was, it is reported, only \$2,500 a year. It is mentioned as one of his admirable traits that even when most overburdened with business and the cares of state, he never omitted for a single day to visit his mother, for whom he entertained the most filial affection.

FARM AND HOME.

FARM AND HOUSEHOLD.

Is Farm Machinery Profitable?

Is farm machinery profitable to the majority of farmers? I wish farmers would answer this question. In every direction, all over the land, outrageous expenses are represented by machinery cast aside as of no use. In riding ten miles, a few days ago, I saw thirteen harvesting machines lying in the field, neglected or cornered in some lot, where they could be crippled by the cattle and horses, and in turn cripple the stock also. They did not grow from the earth, like weeds, but were put there at much cost to the farmer, and, in the thirteen cases alluded to, surrounding circumstances indicated that they were no longer considered of any profit to the farmer. It was, what an immense loss they have been to the purchasers; or if intended for use again, what a glorious waste they would have next year, with a dozen hired men in the field loitering about, thinking only of dinner and the idle hours guaranteed by a disordered and crippled reaping machine. The repairs made now would, if in proper hands, run one hundred and fifty days and show but little wear; but most of them are worked by men, who know so little of machinery that they are badly used up in cutting one small field of grain, and that is the way the money goes.—K. in Rural World.

Cows and Milk.

The art of feeding outcows so as to produce the greatest quantity and the best quality of milk is neither understood nor practiced generally. An experienced writer, who says that one good cow gives all the milk that is needed in a family of eight persons, and from which cow was made two hundred and sixty pounds of butter last year, gives the following as his treatment. He says: "If you desire to get a large yield of rich milk give your cow every day water slightly warm, slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will find, if you have not tried this daily practice, that your cow will give twenty-five per cent. more milk immediately, under the effects of it, and she will become so attached to the diet as to refuse to drink clear water unless very thirsty; but this mess she will drink almost any time, and ask for more. The amount of the drink necessary is an ordinary water-pail full each time, morning, noon and night.

Which is the Best Breed of Hog.

Discussing this topic, the Rural South Carolinian says: A friend asks us to advise him what kind of hog to grow. He says he proposes to engage largely in cattle and hog raising, and would like to have our judgment upon the breed best suited to his locality. He has rich pasture lands, and abundant forest range, where the mast is very heavy.

Experience enables us to answer him concisely on the hog idea. The most symmetrical and majestic hog known in the pure Berkshire. He is thoroughly proportioned, small bones, plump hams, small shoulders, and long sides. He is nimble and active, but takes on flesh rapidly. Hence, for large ranges he is the best hog. But like every game animal, the Berkshire hog is naturally jealous, cautious, shy and almost timid, and hence if given a large pasturage, he will develop his disposition to roam, and become wild and useless, unless followed after very carefully and regularly. This is a serious objection to the Berkshire hog now-a-days.

On the other hand, the Essex hog is smaller, more gentle, less inclined to roam, but equally industrious, always fat, well knit together, heavier to his inches than the Berkshire, and all things considered, the best hog for the southern farmer that can possibly be grown in our judgment.

A cross between these two makes an admirable plantation stock hog. And it was started with one of each pure, we would always prefer to have the bear pure Essex, and the sow pure Berkshire. The Poland China are too lubberly and lazy. The Chester Whites are too white and tender for this climate. A black animal is generally preferable on climatic account, if for no other reason.

And either the Essex or Berkshire will thrive on less, and give better and more meat for the same care than will your "pinney woods roosters." Try the Essex.

Furnish for Stock.

A thrifty farmer out west, instead of throwing away the pomace from his cider presses places it in his barn in layers six inches thick, covering each layer with hay or straw, twelve to fifteen inches high. In this way it will not ferment, but keep in good condition all the winter, providing it is kept from freezing. The pomace thus preserved furnishes good feed for horses, sheep, cattle and hogs. The straw or hay that forms the alternate layer of the pomace is also eaten readily by the stock. Horses get to be very fond of the pomace, which has the effect of making their coats silky, besides making them lively when driven.

Breeding Swine.

The secret of success in breeding swine and all other domestic animals, consisting in procuring the breeding animals, taking proper care of them at all times, having the young come at the most suitable season, and keeping them always improving by the closest attention to cleanliness and regularity in feeding. Refuse apples may be profitably fed to pigs and store hogs, also perishable vegetables which are likely to go to loss by being kept later in the season. Arrangements should be made to have hogs in proper condition for fattening early in the fall, so that they can be sold or slaughtered before the rigors of winter commence. Breeding sows require special attention at all times.

Make Feed Racks.

A stormy day improved by making a few racks to hold hay and fodder for cattle, sheep and horses; will return large profits before summer comes, in saving the feed from being trampled under foot and in the mud, and thus wasted and destroyed. Plenty of feeding racks about the barnyard is an evidence of a careful, painstaking farmer—and only such can make any thing now-a-days. It is not those who make the most that thrive best, but it is those who save the most of what they do make. The secret of success is in saving all that can economically and wisely be saved.

Various Hints for Farmers and Others.

Be sure and have a particular place for every implement about your premises, and when not in use be sure to keep it right there. By so doing a great deal of time, trouble and vexation and hard feeling will be avoided. Put every thing when not in use, where you can go directly to it and lay your hand on it the darkest night. Don't let your farm tools remain out of doors, exposed to sun, rain, snow and all the vicissitudes of the season, when not in use, as some do; for in this wise your implements will soon rust and rot, and you will be forced to buy new ones. Keep every thing under shelter and in its proper place; show to the world that you are a man of sound sense and good judgment and fine economy.

When you clean out your fence-corners and corners don't dash your briars and other trash into the public road on the fence, or leave such to rot in the corners of the fence, as many do, but show every passer-by that you know how to economize by burning the trash in the field, placing it on poor spots to rot, or by placing it in washes and gullies, where it will benefit your land and do some good. Never recklessly destroy trash of any kind (which you can turn into manure), by annoying the public with it in our public roads or by piling it on your fence where it will rot the rails and go to destruction. Every farmer should have a good wood-house, and during the nice, pleasant fall weather it should be well filled with wood. If it is not done the nice, sunny days of winter should be taken advantage of, when the house should be crammed full of wood—dry wood. Always have a supply of dry wood on hand in bad weather. It is great economy to have nice, dry wood to bring in during the wet and blustery winter. Now does one like to get up of a cold morning or green wood with a fire with "soggy" or green wood? How does the poor cook like to use wet wood in her stove when she is in a great hurry? The poor housewife has troubles and hardships enough to encounter through life without being forced to

burn wet, soggy wood in her cook-stove. Shelter your stock. When you get your house filled with stock, you must work and see that all your stock and poultry have suitable quarters prepared for them. Never allow a single animal or a fowl to remain out of doors over night during the long, dreary, cold winter nights. It is great economy to keep every domestic fowl and animal housed during cold, bad weather. They feel much better and require less food by being housed, and you save cords of manure that would otherwise go to waste by so doing.

Never buy any thing you do not really need—just because you can get it cheap or on time—and waste no money for whisky or tobacco. Pay-day roll around after awhile, and you are no better ready to pay than when you bought on time. And when you buy tobacco and whisky your money is gone for that which is a thousand times worse than nothing. Then let them alone, for tobacco poisons the whole nervous system, and breeds disease, and is miserably filthy besides, while whisky is one of the most terrible enemies with which we have to contend, and costs us more than any other article. It has the power to run men mad, and destroy lives by the score—yes, by the thousand. Never borrow trouble. Don't go half way to meet it, for it will come soon enough. Do every thing in the right time, and in the right manner, and look every man square in the face when you talk to him. Ever steer clear of breakers, and fulfill your promises, if possible, and you are pretty sure to reach the goal of fame's renown in the end.—James H. Brunner, Lancaster, Ind., in Indian Farmer.

KING COTTON.

New Orleans Report Concerning the Southern Portion of His Majesty's Domain.

The cotton exchange crop report for November, concluding the report upon the crop of 1876-7:

LOUISIANA.

From twenty-one parishes we have forty-three replies bearing date of November 30th. Except in two parishes, the weather has been more favorable than last year; in fact it has been the most favorable season ever known for gathering the crop. Planters have picked out more than ninety-five per cent. of the crop, and will finish between the tenth and fifteenth of December. The yield in the large river parishes—Carroll, Madison, Texas and Concordia—is short forty or fifty per cent., because the bulk of the crop was planted after the overflow, and being late was caught by the early frost. The remainder of the state will be about twenty-five per cent. short. Many of our correspondents note the fact that the weight of the bale is fully five per cent. less than usual, owing to the dryness and lightness of the lint. Fully two-thirds of the crop had been in market at the date of our replies.

MISSISSIPPI.

Our report is compiled from sixty-four answers received from twenty-eight counties, dates ranging from November 26 to December 3; weather is reported as decidedly more favorable than during the same time last year; picking has been very rapid, fully eighty-five per cent. of the crop having been already gathered and it is estimated that the remainder will be picked by the tenth or fifteenth inst.; yields show a falling off of twenty-eight per cent., and our correspondents report fifty-eight per cent. of the crop has already been sent to market; many state that owing to fine weather the quality of the cotton this year is very good and lower grades are likely to be scarce.

ARKANSAS.

From this state we have received thirty-five replies from nineteen counties, nearly all of date of November 30; weather is generally reported as having been very favorable and as much more favorable than last year's yield is estimated at thirty-three per cent. less than last year, while the proportion already picked is said to be fully eighty-six per cent., and all will be gathered by the fifteenth to twentieth inst., with fully half of the crop already marketed; most of our correspondents call attention to the better quality of the crop owing to very favorable weather for gathering.

CHRISTMAS TREE DECORATIONS.

In breaking eggs for cake and pies leave the shells as nearly whole as possible or in two halves. Ornament these with bright bits of color and gilt. Paste small cords to them, fill with candies and hang on the tree. With care these fancy shells may be made to do several years. Pop corn nicely, string it, and hang in festoons on the tree. Use bitter-sweet berries in the same way. Apply of bright color and oranges hung on a tree look very pretty. They should be hung near the body of the tree. Take common bonnet, cut it in stocking shape, sew together with bright worsted, fill with transparent candies of various tints. (Get rock candy, break into small bits, and suspended by fine spool cotton from the boughs. "Twirl" glitter like frost work. To fasten on the candles, if you have not the little candlesticks made on purpose, use fine wire from some old hat or bonnet frame. Hang all the heavy articles near the body of the tree, the lightest ones near the ends of the boughs. For a Sunday school a very pretty change from the conventional tree is a ladder. Let it be decorated with evergreens and flowers, the rounds illuminated with a candle at each end, and the present be suspended from the rounds. The ladder should reach from floor to ceiling. Unless one has seen a ladder thus decorated he can form no idea how beautiful it looks; and then the lesson it teaches is one that can be brought home to the hearts of all the children, little and large. —New York Tribune.

"TEETH SET ON EDGE."

All acid foods, drinks, medicines, tooth-washes and powders are injurious to the teeth. If a tooth is put in elder, vinegar, lemon-juice or tartaric acid, in a few hours the enamel will be completely destroyed, so that it can be removed by the finger-nail, as if it were chalk. Most have experienced what is commonly called teeth set on edge. The explanation of it is that acid of the fruit that has been eaten has so softened the enamel of the tooth that the least pressure is felt by the exceedingly small nerves which pervade the thin membrane which connects the enamel and the bony part of the tooth. Such an effect cannot be produced without injuring the enamel. True, it will become hard again when the acid has been removed by the fluids of the mouth, just as an egg-shell that has been softened in this way becomes hard again by being put in water. When the effect of sour fruit on the teeth subsides they feel as well as ever, but they are not as well, and the oftener it is repeated the sooner the disastrous consequences are manifested.

MATRIMONIAL SQUABBLING.

"I do believe," he says taking the spoon out of his glass, and tossing it on the table, "that of all the obstinate, positive wrong-headed creatures that ever were born, you are the most so, Charlotte." "Certainly, certainly, have it your own way, pray. You see how much I contradict you," rejoins the lady. "Of course you didn't contradict me at the dinner table—oh no, not you?" says the gentleman. "Yes, I did!" cries the lady. "Oh, you did!" says the gentleman. "You admit that?" "If you call that contradiction, I do," the lady answered; "and I say again, Edward, when I know you are wrong, I will contradict you. I am not your slave."

"Not my slave!" repeats the gentleman bitterly; "and you still mean to say that in the Blackburn new house, there are not more than fourteen doors, including the door of the wire cellar?" "I mean to say," rejoins the lady, "that in the house there are fourteen doors and no more." "Well, then," cries the gentleman, rising in despair and pacing the room with rapid steps, "this is enough to destroy a man's intellect, and drive him mad."

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Located 1/2 mile southwest of Ripley, Tenn., on a fine tract of land, and is a place of beauty and healthfulness, and for the spring of 1877, we have secured a large and well-assorted stock of plants, which can be sent safely by mail or express to any part of the United States. New plants of all kinds (all) are issued about the 1st of January, and will be sent to customers without further notice. To whom it will be sent upon application being made, including three-cent postage.

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WANTED! SALESMEN in a number of States. No salary. We will give you \$200 a month. Address, Dr. E. A. WARREN, 1111 Broadway, New York.

\$60 A WEEK Male or female. No salary. We will give you \$200 a month. Address, Dr. E. A. WARREN, 1111 Broadway, New York.

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HORSES

(Trotting Stock.)

JERSEY

AND OTHER MILK CATTLE.

Jack-Stock,

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Fancy Poultry,

Etc., Etc., Etc.

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Insurance Company

OF MEMPHIS, TENN.,

OFFICE 16 MADISON ST.

Cash Capital, \$300,000 00

ORGANIZED IN 1867.

OFFICERS:

WM. M. FARRINGTON, President,

C. E. Church, Vice-President,

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Dwellings and all classes of business property insured upon most favorable terms.

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\$250 A MONTH—Agents wanted every where. Business honorable and first class. Particulars sent free. Address: J. W. WORTH & CO., St. Louis, Mo. 9-30-10-3

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Asthma Cured.

Dr. J. R. GRAYES:—Some two years ago my lungs became affected with what the doctor pronounced asthma. I was a miserable creature; often gasping for breath, and was never at ease. I tried various remedies, and at last I got hold of THE BAPTIST and read your certificate together with others, and I concluded to try one of your Braces. I have been wearing one now about eight months, and I am satisfied have been benefited more by its use than any thing I ever tried. I would advise all who suffer in any way of the lungs, back, shoulders, or in fact, any portion of the body, to get a Brace and wear it six months, and be convinced that it is no humbug.

J. H. WARR.

Webster, Texas.

Piles Cured.

I received the Brace you sent me March 18th, 1876. It has been of great benefit to me. I have naturally a weak bowels, and this weakness has been increased by affliction; but by the use of the Brace, I have been considerably benefited. I already have been entirely cured of piles; also my voice, made hoarse by singing, has been improved.

Yours fraternally,

J. H. WARR.

Gainesville, Cooke county, Texas.

Bro. GRAYES:—In compliance with your request respecting the Brace, I would say that I have worn mine since the first of May last, and find much relief from PILES and HERNIA. I think they will be permanently cured, and health improved.

Yours in Christ,

B. L. BERRY.

High Point, Mo., Aug. 19, 1876.

Rupture Cured.

A GRATEFUL BROTHER.—The friends of Bro. C. C. Corley, of Yorkville, Gibson county, Tenn., some months ago assisted him in procuring a Brace. He was terribly ruptured and wholly disabled. He now writes: "I have deferred to state what the effects of the Brace have been in my case until the trial was thorough. My rupture is almost closed up. You may say it is a terrible condition. I can get about without any difficulty. I can say to you, I would not be without it for any consideration. It is just worth my life. I can recommend it to any one suffering as I did. Thanks to my friends who assisted me in procuring it."

C. C. CORLEY.

Yorkville, Gibson county, Tenn., 1875.

Bro. GRAYES:—I received the Brace you sent me through J. B. Baudren, the 21st day of May. It was a good fit. I can say that it is the very thing for my rupture. I have been thus afflicted for about twenty years. It supercedes the use of any other thing, truss or band, and I would recommend to all such sufferers.

Yours Truly,

S. ACCUTT.

Clear Spring, Tenn., Aug. 15, 1876.

Constipation and Hemorrhoids Cured by the Brace.

Bro. GRAYES:—I received the Brace you sent me on the 25th of Dec. 1875; have worn it all the time since. I do not hesitate to say I have been greatly benefited by its use. It has cured me of chronic constipation. Before I commenced wearing the Brace it fatigued me more to preach than any thing I ever did in my life, but with the Brace I can preach without getting tired or hoarse. It has been a great help to me in riding home-back, and in fact in all kinds of farm labor. I do not see how I could do without it now.

Respectfully,

M. A. CORNELIUS.

Cross Plains, Ala., July 16, 1876.

What a Chime Missionary Says of It.

Dr. J. R. GRAYES:—This is to certify that I have been wearing one of Banning's Body Braces, that I obtained from you five years ago; and am satisfied that I could not have done the preaching I have done in China and California (and much of this preaching was in the open air) without the Brace. I have given it a fair trial and can recommend it to all public speakers. Your brother in Christ,

E. Z. S. SMOGA.

Canton, China, Mission Boats.

The Lung and Body Brace I bought of you last Spring, has proved a great blessing to me. I had been in extreme bad health for eight months; the most of my time confined to the house and part of the time to the bed. From the time I put it on I began to improve, and at this date, that awful weak and trembling and aching back feels almost as new as it ever did, and that awful and distressing flaring down of the bowels and lungs is nearly well again; my weak and trembling voice greatly improved, and I feel almost like a new man, and I can cheerfully recommend it to all sufferers in like condition. I am, very gratefully, your brother in Christ Jesus.

J. M. MRS.

Villa Rica, Carroll county, Ga.

The sixty days has expired, that I should, according to your proposition, report to you concerning the famous Body Brace. I can say this—If your theology and numerous appendages to the Baptist name were as healthy for the soul as your Brace is for the body, we could soon have a live, healthy church—soul and body, and there would be just cause to dub you Dr. Graves. My general health has much improved. I am improving in health and flesh. All on account of the carelessness or something else of your clerk, I have to use a string to let it out. I measured thirty-three inches round, and you sent me a Brace only thirty-two inches, which should have been, according to your proposition, thirty-six inches to allow for flexing up. I wrote you on the subject as soon as the Brace arrived, but met with no notice. Perhaps a Hardshell preacher is too small to set right. Respectfully,

A. J. COLEMAN.

Beaverdale, Ala., Sept. 7, 1876.

I have worn the Brace you sent me about forty days, and am prepared to say that it is all you and others have claimed for it. I would not be without it for any consideration. It is the very thing I have needed for years. I would recommend all weak lunged or weak backed ministers to procure the Brace at once by all means.

J. N. KEY.

Concrete, Texas.

I have used your Brace six or seven years, broke it once a little, but mended it myself. I know it will do all it professes to do. I am over sixty years old, and can, with it, do as much labor preaching as any man old or young, in the State. Yours truly,

J. S. CORAN.

Ball Camp, Knox county, E. Tenn.

This is to certify that I have worn the Banning Brace for about sixty days, and can say the same that a great many others have said. I have received great benefit from it, in fact, I do not see how I could possibly do without it. I would not take any price for it if I could not get another one.

B. V. SHIRLEY.

Fayetteville, Ala., June 17, 1875.

WILL MINISTERS READ THIS?—Bro. GRAYES: I received the Brace you sent me on the 29th of March, 1875. To fully test it I preached for ten days in succession, and part of the time twice a day, and find it has, with this work, greatly benefited me. I am not as much jaded after preaching twice a day as I was before. After preaching once I believed the Brace to be the greatest earthly boon to ministers and all those having weak backs. Its value cannot be told. I can recommend the Brace to be everything it is recommended to be.

Wm. S. MELVIN.

Harrison's Creek, N. C.

It is with the greatest pleasure that I bear my testimony to the value of Banning's Lung and Body Brace. Before I got the Brace it fatigued and prostrated me beyond measure to preach, more than anything I ever did in my life, but with the Brace I can preach without getting the least tired in my lungs, or hoarse. I would not be without it for the finest horse in Obion county. I can recom-

mend the Brace to every public speaker as the thing he needs.

J. W. PALMER.

Newbern, Tenn.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.

Fultou, Miss., 1874.

Great Reduction!

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

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well high, or altogether laid by, not able to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of their powers and returned to full labor with ease to themselves.

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so. With the Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or hernia. However sound you are you need a Brace to keep so.

I invite your attention to the testimony of the most distinguished members of the medical profession, North and South:

From Members of the Medical Profession in Pittsburgh, Pa.:—We, the undersigned, having used in our practice Dr. Banning's Body-Brace for the relief of cases of hernia, prolapse, etc., cheerfully testify to its value as the best instrument we have met with, to relieve the distresses resulting from the above named ailments. A. N. McDOWELL, M.D., J. F. DALE, M.D., J. W. F. GANNA, M.D.

From Members of the Medical Profession in Savannah, Ga.:—We, the undersigned, of the city of Savannah, have had frequent opportunity of witnessing the effects of your mechanical appliances, especially of the Body-Brace, and are convinced that they are more remarkable than those of any other instrument which has ever been invented to relieve the distresses from that named ailment, or the abdominal organs, which seems to be the inevitable result of a relaxation of the muscular system. H. H. BOWEN, M.D., Mayor of the City, C. P. RICHARDSON, M.D., J. M. BURNELL, M.D., A. CUNNINGHAM, M.D.

From Members of the Medical Profession in Louisville, Ky.:—Dr. Banning, Sir:—Having examined your Body-Brace, designed for the relief of cases of hernia, prolapse, etc., and spinal system, as a means of relief, I give it the highest recommendation. It is a valuable discovery, as an auxiliary in the treatment of the above named ailments, and in fact, it is the anatomical and physiological principles of its construction, and harmony with the natural economy of the body, which alone gives it its great value, and any other device is inferior to it. J. M. BURNELL, M.D., W. E. EWING, M.D.

Extract of a Letter from Dr. Daniel Porter of Bowling Green, Ky.:—Dear Sir:—Permit me to bear to you and the world my humble testimony in behalf of the power and efficacy of your Body-Brace, in the treatment of a long list of ailments, to which both sexes are liable, but especially the FEMALE; many of which manifest themselves long before regarded as the "conscientious" of the profession, and might have continued to be so regarded, had it not been for your invaluable discovery. But now, after a six-months' trial of your Brace, in almost every variety of case, I feel the appreciable assurance, that we have in this instrument a sovereign remedy for a large proportion of these ailments, especially in the female sex, for which all who have been to feel the work of others, should be profoundly thankful, and to him especially who is the author of so great a blessing. For a long time, or rather since the late and structure of the human system have been well understood, medical men have acknowledged the want of some mechanical agent to act precisely upon the principles of your Brace; but the difficulty has been to construct such a proper instrument. Many efforts have been made to supply this want, but without success. Still the discovery of your Body-Brace, in which the medical profession, as far as I can learn, feel satisfied that we have the highest of close chemical aid to meet the indications of a large class of painful ailments. DANIEL PORTER, M.D.

How to Measure for the Brace Truss. Take snugly the number of inches around the hips, over the iliac crest, two inches below the top of the side bones, and about two inches above the pelvic or front cross bone. Open the truss and fetch it around the body, shoving the hip-bones close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss ball, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then with one hand, draw up the bowels well, whilst the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape. To place this Brace before the public, I have in the last twenty years advertised to the amount of several thousand dollars, and have improved it and made it more durable and valuable. The Brace with my improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

Let all Take Notice.

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

Office of Man Tru Co., Conn., May 1, 1876.

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

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

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

1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you fail to get in making up your club.

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

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

DIRECTIONS FOR MEASURING. Take a tape, if you have not a pegging measuring tape-line, and measure two inches BELOW the top of the hips around the abdomen, and add the distance in inches. The Braces are all marked in even numbers, and can be enlarged two inches.

J. R. GRAYES.

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. XXXIV.

MEMPHIS, TENN., JANUARY 6, 1877.

New Series—Vol. X. No. 6.

Our Pulpit.

SERVICE TO OTHERS.—THE SPIRIT AND LAW OF CHRIST.

BY G. R. HENDRICKSON, PASTOR OF THE CHURCH IN JACKSON, TENN.

He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poured water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded. . . . So after he had washed their feet, and had taken them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—John xiii. 12, 13, 14.

FIFTEEN hundred years before the birth of our Lord, the feast of the passover was instituted by Jehovah in commemoration of the marvelous deliverance from the cruel bondage of Egypt. Now God's beloved Son, having come into the world to "magnify the law and make it honorable," honors this divine institution by partaking of the feast for the last time when it can have any moral significance. On the morrow, Jesus himself, as the true paschal lamb, shall be sacrificed for us, and by his own death forever abolish the old Mosaic institution.

As one needs go out, another needs come in; so Jesus, in the closing moments of this paschal supper, institutes a new supper commemorative of a grander deliverance secured by his own blood; a supper to be eaten by the Lord's baptized disciples through all the ages till the Lord come again; and the supper, both the old and the new, being now ended, Jesus rose from his recumbent posture at the table, and, laying aside his long outer garment, girded himself with a towel, and poured water into a basin. Much to the astonishment of all the disciples, and against the earnest remonstrance of Peter, "Jesus began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded."

Some small sects have given prominence to this act of our Lord by making it a church ordinance, on a par with baptism and the supper. The more general opinion seems to be that this act of the Savior was designed to illustrate and enforce his doctrine of humility, and that beyond this the act has no significance whatever. This view, though supported by its venerable antiquity, and by the authority of great names, fails to express, we think, the grand idea which Christ intended to symbolize by the act. When we think of the exalted person who did this act; when we think of the circumstances under which it was done; and when we reflect upon the marvelous act itself, we cannot resist the conviction that this act was superior to all other acts of his life; that it is second only to his atoning death in importance; that it symbolizes a spiritual truth of universal application; that it is the sublimest lesson that has ever been given, or can be given, to mankind in the realm of morals.

The washing of the disciples' feet by our Lord was the culmination of his ministry on earth: it was the last, crowning act of his life, and has therefore peculiar significance. He suffered after this; but he performed no public deed.

In the study of this subject let us reflect upon—THE EXALTED CHARACTER OF OUR LORD.

We naturally assume that whoever occupies an exalted station possesses a nobility of character commensurate therewith, and that he wears its honors as an appropriate mantle. In all the public acts of an official person both his character and office combine to give significance to his conduct. On this principle, every word and every act of the Lord Jesus Christ are invested with peculiar significance.

Now, who was it that washed the feet of these rough Galilean fishermen? None other than Jesus; the Messiah; God's beloved Son; the Wonderful; the Counsellor; the mighty God; the Head of the Everlasting Age; the Prince of Peace. It was the Lord of glory, the King of kings, the Judge of the world who humbled himself to this amazing depth: he, the heir of all things, the adored of angels, stooped down and washed the feet of humble fishermen. No wonder they were overwhelmed with amazement, and protested so vehemently: they did not, and could not, understand the meaning of such an act. They were accustomed to his wonderful working deeds; they knew that he could cure all diseases, heal the blind and deaf, the cripple, the leprous, and the paralytic; they had seen him feed hungry thousands with a few loaves, and control tempests and boisterous waves; they knew at his bidding even the dead would come forth from their graves; but to see him take the place of a servant and wash their feet was too much for their love and faith; for this act of our Lord was a—

MENTAL SERVICE.

It was one of the very lowest of mental acts. In Jewish families were gradations of service, some higher, some lower; but the lowest of all was the station of that servant who was appointed to wash the feet of the master of the house, and the feet of his guests. It was this lowest of stations that Jesus took; this most menial of all menial services he performed. How he, "who has all power in heaven and earth," could thus humble himself is amazing beyond expression; yet, however much we may be confounded, there stands the strange, mysterious fact: and it is for us to understand its significance.

Jesus Christ, the divine ideal and representative of humanity, performed the lowest service in the lot of the lowliest servant on earth. Nay more; no servant ever washed the feet of any but his superiors: Jesus Christ washed the feet of those who were infinitely beneath him.

That such an act, performed by such a person, occupying such a station, could have been an ordinary act in that utterly unparalleled life surpasses human belief. On the contrary, we must believe that it was occasioned by some exigency in the government of God, and must possess some special significance with reference thereto. This brings us to the main question,—

What is the meaning of this act? what exigency in the government of God could require such self-humiliation on the part of Him who is the brightness of the Father's glory, and the express image of his power?

Let us think for a moment. Our Lord never acted from impulse, but always with perfect presence and deliberation, having a definite purpose to accomplish, and using the wisest methods to secure the desired result. We may rest assured that in this last public act of his life, he was prompted by no vague or indefinite impressions, but was influenced by an accurate and comprehensive view of the result he desired to secure. When Jesus washed the disciples' feet, he meant something worthy of the incarnation of God, and in the furtherance of his mission on earth.

We have said that Jesus was the ideal of the perfected human race,—the perfect man; his life corresponded with his perfect humanity; his was

the ideal human life as well as the ideal human nature.

The only perfect life is that which the individual lives in a right relation with God and fellow-men. If Jesus, upon, would reveal the true principle of human life, he must show on what principle men should act toward each other; he must reveal the true organic law of human society, and that law, we hold, he revealed in this very act. He says: "I have given you an example, that ye should do as I have done unto you." By this example he certainly does not mean that we shall raise the washing of feet to the dignity of a divine ordinance, and put it on a level with baptism and the supper in his church. Such an interpretation is vastly more improbable than that which makes the act a common lesson in humility. What Christ gave was not a rite, but an idea; not an ordinance, but a symbol. And the significance of that symbol,—Christ's own idea, we shall find in his own words explanatory of this act: "After he had washed their feet, he took his garments, and reclining again at table, said unto them, Know ye what I have done unto you?" (John xiii. 12.) And he said unto them, "The kings of the nations exercise dominion over them; and those having authority over them are called benefactors or tyrants; set your mind not be so, but let the greatest among you become as the least, and the governor as he that serves; for who is greater, he who reclines or he who serves? Is not he who reclines? But I am among you as he who serves." (Luke xiii. 26, 27.) "Ye call me Teacher and Lord; and you say well; for I am. If then I, your Lord and Teacher, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you should do. Indeed, I say unto you, the servant is not greater than his lord, nor is an apostle greater than he who sent him." (John xiii. 12-16.) "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed me, that ye may eat and drink at my table in my kingdom, and sit upon thrones, judging the twelve tribes of Israel." (Luke xiii. 28, 29.)

In these passages, our Lord corrects the mistakes of his disciples concerning his kingdom; rebukes their selfish ambition; states the true principle that lies at the foundation of all worldly society; and declares the grand fundamental principle of his kingdom and all regenerated life.

The root idea of human society universally prevalent among men in their natural state is selfishness; all seek their own. Society is based upon the selfish idea that the inferior serve the superior; that the strong shall oppress the weak; that the rich shall domineer over the poor; that the man of large powers, magnificent endowments and exalted position, social, political or ecclesiastical, shall compel all beneath him to serve him, and own his authority. As our Lord expressed it: "The kings of the nations lord it over their subjects;" they build their fortunes upon the people, and are called successful men. The common notion of mankind is that success can be achieved only by climbing up upon others, and that he who increases his wealth and power at the expense of the weak and poor is the honorable, prosperous man. History shows that all peoples, races, tribes and nations, ancient and modern, have been organized upon this idea, and all conduct, individual and collective, has been in accordance therewith, except where modified by