

THE SOUTHERN BAPTIST CONVENTION.

MANY have written us, some from Virginia, and Richmond itself, urging us to come by all means, and those kind friends we thank, others that they will bring renewals, etc., to Richmond for the paper, etc., but we regret to say that the supervision of our spaces now rapidly passing through the press will forbid our leaving until the last page is stereotyped. This is perhaps the greatest work of our life, and will live long after we have passed away, and it should have our attention. The gaps in the reporter's notes are to be filled, all the authorities to be copied out, and all the proof to be at least twice read. We feel that it is a work for the Master, for his cause, and we have foregone rest and sleep and the urgent invitations of our brethren to visit them, and overtaxed brain and eyes and bodily strength for full eight months past, first to prepare for it, and then to see it published. Our brethren must excuse our non-attendance, and the editors of the Herald we know will, for they will have no painful concern lest we might be appointed to preach, or being appointed in some prominent or accessible meeting place. We are aware they have governed this matter the past many years, and they claim to have run the Convention also, whether for its good or not time will reveal. We design giving what our expenses to Richmond will cost us to the Home Mission Board, and if all would do likewise it would be much better and accomplish more good than the meeting at Charleston did. Brethren therefore will forward all funds to us here.

OUR 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 or objects presented in these columns.—ED. BAP.

There is a scene where spirits blend, Where friend holds fellowship with friend; Though undared far, by faith we meet Around one common mercy-seat. Please enroll my name as a participant in your Sabbath evening prayer-meeting, and ask the saints who meet with Jesus at that hour, to remember me especially. My husband is sick, and my way is very dark before me. Please pray for his restoration to his wonted health and strength, and that we may have grace to bear whatever God sendeth upon us. We are encompassed by innumerable evils; our feet entangled in a net of difficulties; the troubles of our hearts are enlarged. Pray that we may be led out of these distresses, and that we faint not on account of earthly cares; that we may be of good cheer, notwithstanding the darkness around us, and always rejoice in Jesus. Mrs. NAR. MORRISON.

The Queryist.

- 1. Can a member of the Baptist church be allowed to dance, and if not where are the passages of Scripture that condemn it?
2. Has a Baptist church the right to arraign, try and excommunicate a member holding a letter of dismission from the same church, for dancing?
Answer—We think a Baptist church that will allow without reproof or discipline her members to dance, undervaluing the name of a church of Christ or of existence. We think any community far better off without than with a church of dancing, frolicking members.
Where is the Word of God that makes it a sin?
1. Dancing by name is given as a distinguishing mark of the sinner, "their children dance." Job xxi. 11. As church members and deacons have been seen leading their children to the dancing school, and thence to the dancing party.
2. The Word forbids conformity to the world, and this means especially in its pastimes and pleasures. "Be ye not conformed to this world, but be ye transformed by the renewing of your mind." Dancing is pre-eminently a pastime and pleasure of sinners, "their children dance," and spend their days in mirth.
3. Revellings are forbidden to Christians, and that dancing is one species of revelling no one can doubt. See 1 Peter iv. 3, and Galatians v. 21.
4. But there is a moral law violated which will warrant any church in disciplining for dancing, theatregoing, etc.
Our Christian influence belongs to Christ and His church, and we have no more right to commit moral, than we have physical sinners. In no way does a

Christian more effectually destroy all their influence that they once gave to Christ and to his service, than by joining with sinners and their revellings and sinful pleasures. The world says these are like us. Old things and old pleasures have not with them passed away. They do not hate the things, the worldly pleasures they once loved. A dying sinner would never call upon a dancing, frolicking church member to pray for him. He believes he is as good as they and so do we. We want no better evidence that a church member is in the "gall of bitterness," a poor deceived unregenerate sinner, than to know they love the pleasures of this world, their revellings and dances, better than they love the cause of Christ, and the best interests of His church. Surely they cannot sing the song "Beyond my highest joy, I prize her heavenly ways."

He or she prefers her ball room to her sweet communion, solemn vows, her hymns of love and praise. You can act upon this charge. Practices not consistent with the Christian profession. There is no specific law against horse-racing and betting on the race. What would you do should your pastor enter his own horse in a race and ride him? Suppose he should conduct a lottery office of his own, or under a salary? Could you not find a charge against him? Suppose he should be head manager of a ball and lead every dance until twelve o'clock Saturday night? What pastor may not do a member may not—injure the influence of the church in destroying his own.

One thing more. We will lose one of our most influential families and financial supporters that we so much need. No you don't need such a family, and let its money perish with it if it will pursue such a course, all that great influence is against the church, and so much the greater the reason why you should rid yourself of it, if it will not give it to Christ. A church of a dozen members living godly is morally stronger than one of one hundred or five hundred dancing ones. Then compassionate the souls of these members. If they love the dance and the revel, the pleasures of this world more than Christ they are not Christians. If any man hath not the spirit of Christ he is none of his. For their sakes out them off. They may some day see that they are sinners and repent, but keep them in the church and they are lost.

THE PAPACY.

ONCE give Catholics the ascendancy in this government and religious freedom is at an end. Let those who doubt read the following utterances from high papal authority and be convinced: "Heresy and infidelity have not, and never had, and never can have any right, being, as they undeniably are, contrary to the law of God."—Brownson's Quarterly, January, 1857. "The Shepherd of the Valley, a Catholic paper published in St. Louis, says: 'In the future, when we shall have gained the ascendancy in this country, as we surely shall, then it will be true, even as our enemies now say, that there will be no more religious liberty, as there ought not to be.' Protestantism of every form has not, and never can have any right where Catholicity is triumphant; and, therefore, we lose the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of any religion as best pleases him."—Catholic Review, Jan., 1862. "Religious liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."—Bishop O'Connor, of Pittsburgh. "If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country will be at an end."—Archbishop of St. Louis. "Heresy and unbelief are crimes: and in Christian countries, as in Italy and Spain, for instance, where the Catholic religion is the essential law of the land, they are punished as other crimes."—Archbishop Kendrick. "The Catholic church numbers one-third of the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it."—Father Hecker's Lecture in New York. THE TORTURE CHAMBER IN THE BATH HOUSE AT BATHON. Passing through several narrow passages, closed by stout doors, we came to the torture-chamber, where the implements of persuasion of the inquisition, or of private tyranny, are still preserved. Outside the entrance of the narrow chamber is the bench, upon which the victim was seated, in order that he might reflect whether he would confess before torture or after. One side of the room was a lattice screen, behind which the secretary sat at a table to take down any exclamation wrung from the sufferers. Within are seats for the judge and sargeon, who attended from motives of

inhumanity, in order that the victim should not have soon released from his sufferings by death. The room looks like the lumber-room attached to a farmhouse, wood-shed, or rather like a cheaply-fitted up gymnasium. At one end is a pillory, with an iron band for the neck, that once stood in the public square. Lying on it were two pieces of board, two feet long, each pierced with three round holes—one for the neck, and one for each wrist. They were put, said my guide, upon base women. Two of them yoked with this insignia of their disgrace, were coupled together and let go in the street, a warning to all frail and imperfect beings of their sex. I saw no such badges for men. One of the instruments used to teach men the beauty holiness was a ladder, the rounds of which were sharply triangular storks of wood, which revolve. The rascal was drawn up and down this ladder by a pulley, his back abraded by the revolving prisms of wood. Another machine is a stretcher, upon which the condemned was laid, his feet fastened to one end, and his arms tied to a rope which passed over a windlass. Under his back was a roller armed with blunt spikes, over which his vertebrae were drawn backward and forward. The playful inquisitors called this machine the "larded hare." There is also a frame with a windlass and crane for hoisting a man up by his arms. Two big stones, which would weigh over one hundred pounds each, were tied to his feet; and when he was drawn up to the ceiling he was suddenly let drop and the jerk would dislocate every socket. Sometimes his feet were secured to rings in the floor, and he was drawn up till all his joints cracked. The stone weights were also used in a different way. There is a chair called the "Maiden's Leap," the seat of which is studded with a hundred wooden pins. The victim sat on this with the stone weights in his lap. "The Spanish Ass" is a simple board, fifteen inches wide, set upright in the standard. The upper end is sharpened. Upon this the patient sat astride, with the big stones attached to his feet. On one side of the room is a recess in the thick wall. Before it a screen of masonry, with a fire-place in it. The condemned stood in the recess, which has no opening above, and was slowly or quickly suffocated or roasted by the smoke and heat. Any New England boy, who has been properly brought up on "Fox's Book of Martyrs," understands all about the rack, and the thumb-screw, and the regular appliances of torture. But I confess until I saw these machines that I had no idea of the devilish ingenuity of the old masters. What especially impresses you about their instruments is that they are intended to hurt. They are rude unpolished; the chamber is mean. It is not even mysterious. The whole thing is vulgar and disgusting. —Charles D. Warner, in the Harbinger Courant.

What a thought that some of us may be rearing children who may be put to death by some one of these horrible instruments of torture.

REST.

Rest, weary soul! The penalty is borne, the ransom paid, For all thy sins full satisfaction made; Strive not to do thyself what Christ has done, Claim the free gift, and make the joy thy own! No more pangs by guilt and fear distress, Rest, sweetly rest! Rest, weary heart! From all thy silent griefs and secret pain, Thy profitless regrets and longing vain; Wisdom and love have ordered all the past, All shall be blessedness and light at last. Cast off the cares that have so long oppress, Rest, sweetly rest! Rest, weary head! Lie down to slumber in the peaceful tomb, Light from above has broken through its gloom. Here in the place where once the Saviour lay, When he shall wake thee on a future day, Like a tired child upon its mother's breast, Rest, sweetly rest! Rest, spirit free! In the green pastures of the heavenly shore, Where sin and sorrow can approach no more, With all the flock by the Good Shepherd fed, Beside the stream of life eternal led, Forever with thy God and Saviour blest, Rest, sweetly rest!

MARRIED.

By Rev. E. P. Lucado, on the 25th of April, 1876, at the residence of the bride's father, Mr. E. M. Black to Miss Jane Goldsby, all of Shelby county, Tenn. May they long live to enjoy the sweets of conjugal bliss. E. P. LUCADO.

RELIGIOUS ITEMS.

The Bible is now printed in no fewer than two hundred and ten languages. In 1854 it was printed only in 47. The American Baptist Publication Society announced in press The Baptist and the National Centennial, by Rev. Samuel Moss, D. D. The work will be an octavo volume. It was awaited with interest. Rev. L. B. Fish is released the duties of a missionary of the American Baptist Publication Society, through lack of means upon the part of the Society to support some of its missionaries. A private letter informs us that the Union meeting of all denominations at Charleston in behalf of our '76 Mission secured only \$50. Could not, the Baptists themselves have done better.—Alabama Baptist. A Methodist church in a certain town in New Jersey, carrying on revival meetings advertised on this style: "Free seats, free Gospel, free salvation. New Christian's made, and old Christians mended every night," etc., to Profanity. The Russian Government is about to print a facsimile in photolithography of the famous Babylonian codex, now in the Imperial Library at St. Petersburg, which contains all later prophets in the original Hebrew. The adoption of the term baptism, and the resultant discussion has caused a widespread enquiry among the best class of Japanese Christians as to the true meaning of the word, perversion, etc., and that the Protestant missionaries have been compelled to refer to baptism by immersion in order to allay the distrust that has arisen.

SECULAR ITEMS.

The Controller of New York advises reductions of over \$2,000,000 in city salaries and expenses. The National Democratic Convention is to be held June 17th, at St. Louis. Philadelphia will have accommodations for more than 270,000 persons, in boarding-houses and hotels, next summer. Five thousand men are regularly employed in the Centennial grounds, including those at work for individuals, State agencies, etc. The original draft of the Declaration of Independence will be placed in the Government Building, at Vermont Park, during the Centennial. Thirty-six nations have notified the Centennial Commissioners of their acceptance of the invitations to participate. The Marquis of Lorne and the Princess Louisa will be the guests of Sir Edward Thornton during their visit to the Centennial Exhibition. The Western Union Telegraph Company, following in the lead of the Atlantic and Pacific Company, has reduced its rates from twenty to thirty per cent. The President of the United States is to make a speech at the opening of the Centennial Exhibition in Philadelphia, on the 10th of May. Gen. Braxton Bragg, with some prominent parties from Mobile, and Austin, Texas, is endeavoring to establish an extensive colony in Western Texas. According to Dr. S. Wills Williams, for long years resident in China, only a few thousand of the many millions of women in that country can read or write. The Martha Washington tea-party for St. John's Hall, in the Academy of Music and two other large halls, in New York, it is reported, gave a profit of \$1,000. Fifteen persons have been convicted of treason at Bangalore, India, on account of the conspiracy. The conspirator was sentenced to twenty-one year's, and two others to ten year's transportation. Irv. G. F. Adams, D. D., of Hampton, Va., has returned because of the partial failure of his voice, but he desires to hold on to him, hoping for his recovery. A brace would fully recover him. SILVER COIN.—The present outlook is that we will have more silver coin instead of the present fractional currency. One half million dollars in silver coin of the denomination of ten and twenty-five cents have been ordered by the United States Treasury from San Francisco. There is a necessity for such more coin, and it will be forwarded to San Francisco for additional supplies at once.

St. Louis disbursed \$62,803.39 in maintaining its public schools during February, and has a good balance in the treasury. That city, it is said prefers good schools in modest buildings to expensive structures and large debts, and perhaps no schools.

ARE YOU GOING?

THE Southern Baptist Convention meets in Richmond, Va., in the First Baptist church, on Thursday, May 11th. The Committee on Hospitalities urgently request— 1. That all delegates intending to attend will so notify immediately in writing Messrs. Starke and Ryland, 913 Main Street. 2. That boards or other appointing bodies will designate delegates at once. 3. That delegates on arrival will please report for assignment to homes at the First Baptist church, corner Twelfth and Broad streets. J. B. WATKINS, Chairman Hospitality Committee.

Farm and Home.

Under this heading we propose to write our own thoughts, and gather the best thoughts of others, that we think may benefit the farmer.

TWELVE RULES FOR SUCCESSFUL FARMING.

- 1. Drain your wet, boggy land.
2. Plow deep and loosen the subsoil.
3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw.
4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it.
5. Manure every crop which benefits by it, and manure high.
6. Cultivate only safe, paying crops, and select the best seed for these.
7. Change your seed at least every five years, especially your cotton and corn.
8. By all means make a plenty of hay, and let your fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.
10. Breed stock, and let not mere accident control the increase.
11. Support breeding and feeding by proper care.
12. Be wise in time, and common as at once and plant a few thousand of the Praeanth hedge plant yearly, and soon your farm will be under a permanent fence, and you will be relieved of the heaviest tax you now have to pay, and a tax that is growing heavier every year. Circulars containing full description sent free from this office. ROCKWELL.

SKED—Don't listen to those who cry "humbog" at everything new. You know that you should change your seeds, cotton, and corn and potatoes. We advise and urge you, for your interest, to get one bushel of the Java Prolific, for three reasons: 1. It is fully three weeks earlier. 2. It yields at least 50 per cent more lint than the common seed, and 3. A crop will bring more in the market. Twenty of the most reliable planters in Mississippi testify over their own names to these facts. Five dollars expended for this seed will be worth one hundred dollars to any farmer in the land. We have tried it, and know what we say. We will secure the genuine seed for any one. We are the authorized agent of Mr. McCauley in this city, and will send the genuine, unmixd seed for \$5.00 per bushel. You can plant this seed the last week in May and make a full crop. Send yet for a bushel.

BIO FRUIT.—We have again heard of marvelous fruit in Arkansas, pears, one of which weighed three pounds and seven ounces, and apples measuring twenty-two inches in circumference. Who will write us about it and give us the address of its owner? We will bring him before the public. The pear is even said to be good for eating fresh, while unsurpassed for cooking. We hope he will be sure to send us a dozen this fall for exhibition in this city.

The Eucalyptus tree absorbs malaria and so gives exemption from fever. The Spaniards call it the "fever tree." Its virtues became fully known in 1860. It has been proved in Spain, in some parts of Italy, in Algeria, and recently in California, where it thrives well. There is talk of introducing it in squah districts of the Middle States.

SARDLES WATAMKELOR.—The Sutter (Cal.) Banner says: We are informed by Mr. Wm. Mawson, one of the champion watermelon growers of Sutter county, of a novel way of producing seedless watermelons. When the vine begins to bear he lets the first watermelon on each branch grow undisturbed, but covers up the branch with dirt, from the first melon to the second one, or within six inches or more from the vine to be a seedless watermelon, the melon nearest the body of the vine having kept all the seed.

LAST WORDS.

Make corn, sorage and meat enough to feed your place, and plant cotton for your surplus crop, and don't go one dollar in debt this year. Whether you owe or not, if you will do this you will be better off one year from this day than you will be if you plant cotton and go in debt for supplies. Don't go in debt. Drink your tea and coffee without sugar; they are in fact better, more healthy without it than with it. Wear, all hands, your old clothes, only keep them clean; brush them up nicely. Better wear yours, if paid for, than the merchant's. Cultivate what you plant well; work diligently, and don't spend your Saturdays in town with your boys, which is a pernicious habit. The man that feels that he must throw up work Saturday to go to town is a hopeless case. But we have given our advice. Don't buy a dollar's worth to feed your family and stock; raise it this year, and then make all the cotton you can, and you are safe.

TWELVE RULES FOR FARMERS.—1. Have a written contract with all laborers by the month or year.

- 2. Pay workmen their wages promptly when due.
3. Use only the best implements on the farm and keep them always in order and well protected from the weather.
4. Feed stock regular, and recollect a fat horse eats less than a poor one, and does much better work.
5. Early planting is best nine years in ten, therefore plant early.
6. Early cultivation secures a good crop—always push your work—never let your work push you.
7. An ounce of brain is worth a pound of muscle. Therefore always think well, and plan beforehand what is best to be done, and in the order which it should be done. Order is Heaven's first law.
8. Never suffer that which is made to be lost or wasted, preserve it, and economize. It is the saving more than the making that gathereth riches.
9. Never buy what you can produce at home equally as cheap. In this way you save time, expense, and the profits of two merchants.
10. Never plant more than you can cultivate well, for all crops abhor neglect, and refuse to grow for a lazy man.
11. Never borrow from a neighbor except in case of necessity, and then return whatever you borrow as soon as possible, lest a misunderstanding arise, and good neighborhood be destroyed.
12. Prepare well for market whatever you can spare from the farm and sell it when it is in the best state of preparation. This loss by shrinkage and reattending is more than speculation in price to most farmers and had best be avoided.

The Commissioners of the Centennial "assume" 700 head of cattle will cover all desirable entries, and apportion the stalls upon that basis: 270 to Short-horns, 140 to Channel Island, 70 to Devons, 70 to Holsteins, 70 to Ayrshires, and 70 to other pure breeds.

JAVA PROLIFIC COTTON SEED.

CANTON, MISS., Nov. 16, 1875. N. C. Orrick, Esq.: Dear Sir—In answer to your inquiries, I take pleasure in stating that I planted this year several acres with the Java Prolific Cotton seed: I am highly pleased with the result; it is early, branches well, yields largely of lint, and is altogether more profitable to plant than any other cotton I have ever planted. My stand of it was poor, yet it yielded more per acre than Dickson's Gleaner, planted at the same time, although Dickson's was on much better ground. The yield of Java, was about two (2) bales per acre. JOHN HARDY.

Canton, Miss., Nov., 17 1875. Mr. W. B. McCauley.—Dear Sir I planted 7 1/2 acres with your Java Seed; the soil was very poor hill land and the stand had. I have gathered from the piece of ground over six bales. There can be no question about the superiority of the seed, but the main reason could not have produced more than half the amount had it been planted with ordinary seed. Very Respectfully, N. C. ORRICK.

Canton, Miss., Nov., 8th 1875. This is to certify that I planted four acres, common hill land without manure, with the Java Prolific Seed, and made four bales of cotton, 450 pounds each, thereon, and consider it the most prolific cotton I ever planted, and have been a Madison County planter for twenty years. JNO. M. FURMAN. You can plant Java in June and make a crop.

Mississippi Department.

ELDER M. P. LOWREY, Editor.

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

NOTES.

Southern Baptist Theological Seminary.—This institution has enjoyed a prosperous session as could have been reasonably expected. We learn that the examination was most thorough, and that the institution has maintained its reputation for strictness and exaction.

The Sunday school Convention of the Tippah Association met with Academy church, Tippah county, on Thursday before the fifth Lord's day in April, and continued three days.

Mrs. Nancy Roofs, an aged and worthy sister, who had lived for many years at Ripley, died on the 29th of April. She had been an exemplary Christian from her youth, and in her quiet and unpretending way gave to the world an example of grace and Christian purity but seldom if ever excelled.

The Southern Baptist Convention is to meet in Richmond, Va., next week. We are sorry that our engagements are such that we cannot attend.

The Mississippi Baptist State Convention is to meet at Jackson Thursday before the first Lord's day in July. May we not expect a large meeting then? Let the brethren all over the State remember that as this is Centennial year, the meeting will be likely to be one of unusual interest.

Brethren, do please send the little mites of interest you owe Mississippi.

College. The College needs it very much. It is but little to you, but all put together would be a great help to our beloved institution of learning.

CENTENNIAL SERIES—WHO HAVE BEEN THE FRIENDS OF RELIGIOUS LIBERTY, AND WHO HAVE NOT?

BY J. W. SANFORD. Chapter 9. "For every tree is known by his own fruit." Luke vi. 48.

The same year (1509) that Henry VIII. ascended the throne of England, in the neighboring territory of France was born a child who was destined to make for himself a brilliant name, and leave his impress on the world. His name was JOHN CALVIN.

Francois I., king of France, was imprisoning and committing to the flames the friends of the reformation. Calvin's zeal exposed him to the wrath of the king, from which he had to flee. He was a man of zeal, energy and learning, and did much to spiritualize and reform the reformation.

But we do wonder at the audacity and arrogance of self-conceived prodigies and ignorant pedagogues, who, in the face of facts, learning and testimony, rise up in their pigmy grandeur and prove (7) from Bible, history and the classics that immersion is not in the Bible, and that infant baptism is there. Wonders never cease.

These pure doctrines of Calvin worked wonders on the reformation. The people had been wincing under old formalism so long that those pure truths were a fountain of living water to them. They embraced them, and the result was the forming and founding of the Presbyterian church by Calvin.

Calvin was driven to Geneva, where he established the acknowledged University of literature, art, science, and theology of the then civilized world. He drew around him men of learning, rank, fortune, and piety. Mosheim says, "This infant seminary of learning spread its fame through the distant nations with such amazing rapidity, that all who were ambitious of a distinguished progress, either in sacred or profane erudition, repaired to Geneva, and that England, Scotland, France, Italy, and Germany seemed to vie with each other in the number of their studious youths, who were incessantly repairing to the new university."

How refreshing this was in that age of confusion. How pure the doctrine—look at it. Surely there was now one place on earth where Baptists might rest in safety from fire, sword and persecution. Methinks that as the glad news of Calvin and his holy teaching reached the ears of the Baptists in the Alps, which lay very near Geneva, that mothers wept for joy; fathers heaved a sigh of relief from cares that for years had been entombed in their great brave breasts; that young men and young women busied themselves teasing down their tents, and when another sun bathed Mt. Blanc it found them upon the summit of

* Calvin's Instit., in Orchard's Hist of Bas., p. 188. † Mosheim, p. 474.

the mountain, looking down upon Geneva. But alas! alas! These poor way-worn pilgrims were again disappointed. There was no friend for Baptists yet. Had Calvin's doctrine stopped here? And had he practiced what he believed there might have been rest for Baptists, but he held that the magistrate had the right to direct in matters of religion, and that it was proper to receive infants into the church. This in, and has ever been the rock on which Baptists and other denominations have split, and of course was a gulf between Calvin and the Baptists. Their hopes of success were again withered, for they could neither adopt nor approve Calvin's doctrine.

The Baptists were willing to leave Calvin and his reformation unmolested, and hoped at least to have the same charity exercised towards them. But not so. Calvin was unrelenting and uncompromising. His idea was, "My faith or no faith at all." He was more obstinate and exacting than any reformer that had gone before him, and strange as it may seem at the same time advocated more gospel truth, and did more for the elevation and advancement of humanity than any of them.

He became a strenuous opposer of Baptists, and wrote: "Godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God, and to maintain the unity of the faith."

Calvin and his doctrines were of course opposed. Mosheim says, "These adversaries felt by a disagreeable experience the warmth and violence of his haughty temper, and of that impatience of contradiction which arose from an over zealous concern for his honor, or rather for his unrivaled supremacy. He would not suffer them to remain in Geneva, and in the heat of controversy, being carried away by the impetuosity of his passion, he accused them of crimes from which they have been fully absolved by the impartial judgment of unprejudiced posterity."

Sebastian Castilleo, a learned man of Geneva, was one of these adversaries, and fell victim of what Mosheim calls "Calvin's unlimited power and excessive zeal," which resulted in his deposition from office and banishment from the city.

Jerome Baleso for a like offense was thrown into prison, and afterwards banished.

"He established the surest rules of discipline to correct the licentious manners of the times. * * * He executed, moreover, these rules of discipline with the utmost rigor, had them strengthened and supported by the authority of the State, excluded obstinate offenders from the communion of the church by the judicial sentence of the consistory, and even went so far as to procure their banishment from the city."

Gruet attacked Calvin with the greatest animosity and fury, calling him bishop of Asculum the new pope, and rejected with disdain the doctrines that are deemed most sacred among Christians, for which impieties he was punished with death. Gruet was a bad man, no doubt, but "vengeance is mine, I will repay, saith the Lord."

"At Geneva a young girl was whipped for singing a ballad to a psalm tune, and three children were punished for remaining outside of church to eat cakes in sermon time, a little girl was religiously beheaded in 1558, and the register at Geneva, yet extant, is dotted with such deeds."

The darkest spot on Calvin's life is the burning of Michael Servetus. Servetus had been raised in the mountains with the Anabaptists. Early in life he was sent to school, where he met John Calvin, and they became bosom friends. The completion of their course at school separated them, John Calvin to France, and Servetus to his mountain home. They both became remarkable for their learning, Servetus perhaps the superior. Calvin made himself both the loved and the hated by the part he took in the reformation. Servetus was born in persecution and raised under the light of torture fires. He wrote to Calvin, telling him that his reformation had stopped short of completion. He saw the imperfections, and ventured to point them out freely, because of that peculiar friendship that existed, between them as schoolmates and classmates.

Calvin's friendship for Servetus passed away like a

† Bittling's Rellig. Lib., p. 21. ‡ Mosheim, p. 458-9. § Ibid., p. 459. ¶ Ibid., p. 459. ** Ibid., p. 480. †† Ibid., p. 488. ††† Bittling's Rellig. Lib., p. 23.

know cry: as he saith a summer sun. Would any one dare say John Calvin was wrong? Would one rise from among the despised Anabaptists to tell him that his reformation was incomplete? This was too much for his "strenuous and impetuous temper" and love of unbounded power. He denounced Servetus, and unrelentingly sought to send him his (Servetus's) though asked kindly to send him his (Servetus's) he persistently refused, and said, "If he comes to Geneva, and my authority avails anything, I will never suffer him to go away alive!" "Nami vaserit, modo valesit mea auctoritas vivum extraham patiar."

Servetus did not go to Geneva, but he was living quietly as a physician, under an assumed name, having offended the papal power, in a town where, for the sake of his life, Calvin dare not go. But he employed a man to write to the Romanists, who said to them, "You thirst for Calvin's life, and let that doctor, who is Michael Servetus, go free."

Servetus was arrested, tried for his life, and condemned by the pope to die, but under the cover of night he escaped from his prison. Methinks I can see Servetus as he stands alone in dark night, with his sleeping cap and study wrapper on, the disguise under which he escaped, with his arms folded over his fast beating heart, and asking himself, "Where shall I go? There is no place on earth where an Anabaptist may rest his foot in safety. There is Geneva. John Calvin is there. He refused to send my manuscript to me, 'tis true, but surely he will let me go unharmed." This to Servetus seems the last resort. He goes to Geneva. Calvin apprehends him, has him arrested, tried, tied to the stake and burned. He now gives Servetus his manuscript, but gives it to him buckled in his belt to be burned with it, the two went up together, with the curling smoke and lashing flames of a martyr's fire. That funeral pile has never ceased to be a dark blot upon the life of Calvin.

Let us turn away from this sad, sickening scene. Would it had never been so! I would sooner baptize this paper with my tears than write these dark lines that seem to quiver 'neath the pen, and bear the stench of blood. "It was a hard and bad world that needed Calvin for a reformer."—Dr. Tullock.

The reformation found its way from nation to nation with great rapidity. John Knox went to Scotland in 1559 as a formidable enemy to Romanism, and a staunch friend to the reformation. He soon carried almost the entire nation with him. He was a disciple of Calvin, a strict Presbyterian, a zealous opposer of Baptists, and no friend to religious liberty. In 1550 he wrote a treatise in the defense of the persecution of Baptists.

"There has never been a reformer of any note who has not given coercive power to the magistrate in matters of religion." Luther, Henry VIII., Calvin, Melancthon, Zwingle, Beza, Knox, Bucar, Bullinger, Cranmer, Latimer, Ridley, Barnes, Pullet, Bacon, Turner, Veron, and many more, were no friends of Baptists or religious liberty. (To be Continued.)

Note.—For full description of Servetus, his practice principles, and martyrdom, see a little book by S. H. Ford, entitled Miquel Serveto, (Michael Servetus), published by Southern Baptist Publication Society. See also Mosheim, Taylor, Bittling, etc.

SABBATH THOUGHTS—AN ALLEGORY.

BY MRS. WAR. MORRISON.

"I was delivered out of the mouth of the lion."

IN former years, while traveling upon the rugged road that leads to the eternal city, I fell in company with one who professed to be a brother, but ere long he wronged, persecuted, defrauded and buffeted me sorely, inasmuch that I forgot the Scriptural injunction, "The servant of the Lord must not strive," but seeing in the way a huge lion, with glaring, blood-shot eyes, and wide-distended jaws, ready to help me in the destruction of my adversary, like the silly cock which stood by and crowed for joy while the fox devoured its rival, I dreamed not that I myself was in danger of becoming a prey of this cruel lion, Revenge, while about to accept his offered assistance. Happily, an angel visitant met me. Mery, with pleading voice and dewy eyes, stood by my side, and, listening to her voice attuned to melody, "avongo not," "let the Lord reward him according to his works," I was melted to pity; and seeing my enemy in my power, suffering, athirst, hungry, I was enabled to minister unto him, give him drink, feed him, and thus I felt that "I was delivered out of the mouth of the lion." Revenge.

Underhill's Rellig. Lib., sec. 9. Curtis's Prog. Bap. Prin. p. 55

Seeing my "bowels of compassion" towards him, this willow adversary became my warmest friend, and oft refreshed me on the way. His superior knowledge and strength afforded me much comfort, and we went on rejoicing until a beautiful temptress suddenly placed herself before us. We recognized not beneath that sleek, dazling, beautiful garb which she had assumed the foul illness, Bapstion, and soon that open, antilegal mouth would have blasted the tender Christian ties which bound us had we not, at this juncture, looked upward and beheld Faith, Hope, Charity, the fair Christian graces, from whose soul-obscuring presence the temptress, fled, affrighted, and we beheld in her stead a gentle dove, bearing the olive branch of peace. Again, "I was delivered out of the mouth of the lion."

Then we traveled on for years in unity, untroubled by any lion. The roughness of the way had disappeared, our road wound along "beside the still waters," and then onward through the beautiful "green pastures," and, consequently, our journeying became sweeter and sweeter, brighter and brighter, until, alas! Death came, and relentlessly took from my side this friend of my inmost soul, and I was left alone. Then arose the wrathful lion, Rebellion; a fearful battle ensued, and surely I would have been overcome had I not thought of "a very present help in time of trouble." Know, oh! Christians, who are travelling upon this self-same dangerous road, whose foes unseen are lurking wherever the way seems smoothest, that there are telegraphic wires extending from all points unto the eternal city, whither you are going, and in any time of need you can, as quick as thought, transmit a message to the King of that city, through Prayer. I remembered this, and sent my message. Blessed be God, I waited not long ere Submission was sent to my aid, and "I was delivered out of the mouth of the lion."

Now I see stretching onward, far, far into the future, a bleak, arid, joyless desert, which these feet must traverse. Far across this sunburnt waste the golden city is gleaming; but the desert must be crossed ere I am accounted worthy to enter in at the gates thereof. But a monster lion, with extended paw, stands ready to crush me as I contemplate the dreary outlook. His name is Discontent. He reminds me of the bleeding feet, the privation, the hunger, the dangers before me in "that great and terrible wilderness," where so many strong ones have perished, and as I listen to his angry murmurings, indicative of the storm soon to overwhelm me if I succumb, I become feeble-kneed, faint-hearted and unbelieving. But what being of celestial brightness, with "pale, sweet face, and eyes cast meekly down," passes before me, moving steadily onward?

"A sweet and patient grace, A look of firm endurance, true and tried, Of suffering meekly borne, rests on her face, So pure, so glorified."

Her name is Patience; and as she envelopes me with her rare and magic-working mantle, I see the lion, Discontent, with chained mouth, crouching, abashed, disabled at my feet. The desert no longer looks frightful, for the reflection from that "exceeding and eternal weight of glory" beyond, illumines it. New strength infuses my being; I lay aside "the care which doth so easily beset me," and serenely wait for the fruition of the hope set before me, the safe entrance into that distant city, when I shall have finished the journey. And I trust, whenever I approach any lion, whose ominous roaring or shaggy form has terrified my heart, in the distance, in the strength of the Lord, I may pass by it unharmed, and still be enabled to exclaim, "I was delivered out of the mouth of the lion."

"Belle Haven," Miss. Sunday, April 2nd, 1876.

CONVENTION MINUTES. BRO LOWREY:—I want to write something about the minutes of the State Convention, those of the last and those of the coming Convention. For a long time I waited to see if any money would be sent up to defray the expenses of printing them. I think I received one dollar and half for this purpose. I made arrangements to get the different Boards of the Convention to pay for them. It was late before they were printed but they have now been distributed. Now about the minutes of the coming Convention; there is a diversity of opinions about how they shall be paid for. When the question was asked at the last Convention if the Boards should pay the expenses, two brethren answered in the same breath, one no, and the other yes. Bro. Webb said no, and Bro. Lowrey said yes. Now which shall it be? I do not think that the Boards ought to pay it; but that the churches ought to do it. We never will get the minutes properly distributed unless we get the churches to send money and have the minutes sent directly to them. I propose this plan viz: Let each church

send money to the Convention for minutes, making application for one copy for every twenty cents. This will give a few over to send to destitute places. Pastors get your churches interested in the matter and you will do them good.

R. N. HALL.

EDUCATE THE COLORED MINISTERS.

BRO. LOWREY:—With the above heading an article appeared in THE BAPTIST of the 25th ult., bearing the signature of "E," which I most heartily endorse. "Criminal neglect" is not a designation too severe to apply to the Baptists of the South with respect to this matter. The time has come when we must give the subject attention. Aside from the moral guilt of such neglect, our common secular interest demands its indulgence no longer, and consistency calls aloud for immediate, zealous, efficient action.

We repeat the question: Will not some brother go into this work? It is true that no one with the proper qualifications will fail to find an easier and pleasanter field among the whites, but let us hope that some good brother will for Christ's sake make the sacrifice. Brethren, let us pray the Lord to give us a man for the work.

THE PRAYER-MEETING.

BRO. LOWREY:—We have seen a great deal in THE BAPTIST about the centennial, which seems to be kindling in many places a fire (I trust) of holy zeal, and hope it will result in great good. But those words "Our Prayer-Meeting;" oh! what a charm there is in those words, in which we are all invited to come around one common mercy-seat, there is a deep response that comes up from my heart, amen, to its growth and long continuance, and if my departure was at hand my last request to my children would be to become members of the same.

I am a believer in united special prayer, for the Word says, "If two shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." I have felt and seen such evidence of God's faithfulness in fulfilling his promises, that to doubt would be unpardonable.

I greatly desire that my only son that has been spared to me, out of five, be made a subject of special prayer. He has and does profess to love the Savior, but is living far from the path of duty. I ask that every Christian who reads this join me in the petition that the Lord will bring him into that straight and narrow way that leads to life, and make him a laborer in the vineyard of our Master, and that he may exemplify his love to the Savior by a pious walk and godly conversation.

There is another subject of such vital interest that I feel constrained to present it also, that the Lord will protect and preserve an open Bible to our posterity. I have felt deeply impressed for several years past on that subject, and now is the time when every Christian should be aroused and at their post of duty, remembering that the weapons of our warfare are not carnal, but mighty in the pulling down of strong holds, and if the Lord be for us who can be against us?

OBITUARY.

Jacob Graves for whom these lines are penned was born in Abbeville District, S. C., on the 1st day of January 1784. Bro. Graves was born at a time of this century's history when the opportunities for obtaining an education was very limited, hence he not was learned in books. Yet he learned two very important lessons, one to be honest and faithful, the other to be industrious and frugal, hence his motto was that every man should do something and that something should be good and useful.

He was a very kind father to all his children. He was married three times during his long and useful life, and had born unto him thirteen children, some of whom still survive him. They did everything in their power that love could prompt or affection bestow during his illness to repay his devotion to them. He was a good neighbor, he never passed by on the other side, but came to where he was needed, bound up the wounds, pouring in the wine of consolation and the oil of joy. He was a good citizen. He was one of the few that thought that men ought to do what they promised, and promise nothing but what was right (I wish we could raise a good crop of that sort of men now, the old crop is nearly gone). He was a member of the Baptist church for thirty three years previous to his death. He was always able, always willing and always did his duty. He was a soldier in the war of 1812, was honorably discharged and drew a pension until his death. Thus after a long and useful career Bro. Graves's sun-set in a clear sky after a life of ninety two years two months and eleven days.

As Jesus slept the Virgin's son So doth our brother take his rest. Life's battle fought, life's warfare done, His faults forgot, his duties confessed. J. E. ROUSSEAU.

R. N. HALL TO "B."

BRO. LOWMYER:—I see that "B." in the Louisiana Department has replied to my article, and I leave to answer in the Mississippi Department. If a fool makes a large defense his cause is not prejudiced; but when an able man makes a poor justification or defense, we are forced to say his cause is weak. So I will be compelled to say his cause is weak, for his defense of his first position is very weak, and it is known that "B." is a talented man.

He says I misquote him when I say he said, "Call a minister, and the first question he asks is, What will you give?" I am sorry if I did, I have not the paper here to see. If I did in words I am pretty confident I got his meaning, and to that I objected; for I could not see but that the article reflected on the whole ministry. If I am wrong in that impression I misunderstand the language used. When I said, "If ministers are such men as "B." depicts them," etc. (starting from this as a hypothesis), he places me in the position of reflecting upon the ministry myself. I need only to mention this to show its injustice. There are several other points of minor importance which the reader will have only to look at in my article to see that "B." does not give me any idea at all, nor a legitimate inference therefrom.

Now that all may get my idea in the first article, which I now seek to impress more forcibly, I will state that I do not object to an individual who has offended being punished, but I do object to odium being thrown upon a class because one of its members has become guilty.

Truthfully assail one particular woman's character and all women will join you in condemning her; but if you cast a slur upon women, you will find the whole sex will rise up against you. There is much of the same feeling among ministers, and it is right, too. The sinful woman ought to be punished, and the offending minister should also be punished. As it is unjust to say because one woman falls all women are destitute of virtue; so, because one or more ministers have been guilty of what "B." states, to say all have I do not believe that "B." believes this at all; nor do I feel that his article bore upon me at all; but I do say that his language did reflect on every minister near him—indeed wherever his article was read. If "B." could only know how we have to suffer: all the time from unkind cuts and thrusts from the world, and from covetous members of the church, upon this very point, his noble heart would sympathize with us, and his pen, so able in a good cause, would be used in our defense. In one sense, the glory of the church is her ministers. If, then, you tarnish the good name of the ministry, you dim the glory of the church. Lay preaching, the fall of eminent ministers, and the spirit of recklessness of this age are all destroying the influence of God's ordained ministry. May God take care of us all, and overrule all to his own glory.

R. N. HALL.

ABOUT SATURDAY MEETINGS.

BRO. LOWMYER:—In THE BAPTIST of March 25th the question is asked, "Has the church any authority to discipline its members for not attending its monthly Saturday business meetings," etc. Bro. Graves answers this query in the negative, and takes the position that the church cannot compel its members to assemble on Saturday, because there is no law for assembling on that day, and that the command to assemble on the Lord's day is positive and therefore the church cannot require its members to assemble on any other day. It seems to me in the first place that according to the rule by which we distinguish positive laws from moral laws the one in question is not positive. And I would ask if there is any positive law any where in the Word that requires a church to assemble upon any particular day. Hebrews x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is," etc. This passage was used by Bro. Graves, and I suppose from it he draws the inference that the church should assemble upon the Lord's day.

I believe that the people of God naturally love to assemble themselves together, and they would do this whether they were commanded to do this or not, because if they have passed from death into life they certainly love the brethren, and in the passage above quoted the manner of assembling is taught, and not the particular day upon which they shall meet. We should continue the practice of assembling ourselves together, but do we now do it in the same manner as

those in the days of Paul; do we carry out the instruction of the beloved Apostle in the same verse alluded to—"exhorting one another." I believe the command to assemble ourselves together is a moral law, because the people of God can usually see the advantage of it and the necessity of it; as well as the good that may emanate from it whether they had been commanded to do so or not. It may be best, however, for the church to require its members to assemble on the Lord's day, because that is when they cannot attend to their secular occupations, go fishing, (?) etc, and therefore they can meet and attend to the things of God's house without losing anything, for in these days of "progress" there are a great many brethren who cannot afford to make sacrifices on account of things pertaining to the Master's Kingdom. I dare say that those members who do not attend "business" meetings on Saturday, are not apt to attend them on any other day, unless it suits their convenience best, and then they are very certain to take a back seat and manifest but little or no concern in the business of the conference. "Remember the Sabbath day to keep it holy." Is this a positive law?

Now which is the Sabbath day, the first day of the week or the seventh? God created seven days. He worked six days and rested on the seventh, and commanded that we observe the Sabbath day as a day of rest, and called it His day. Our Savior came not to destroy, but to fulfill the law, and recognized the seventh day as a day of rest. And nowhere in the New Testament did He command His disciples to observe the first day of the week as a day of rest.

Now I would ask further, which is the seventh day of the week, Saturday or Sunday? If Saturday is the seventh day of the week, then according to Brother Graves's theory, Saturday is the day to hold church meetings.

But let all of this pass. I believe the church has the right to select the day which, in her judgment and wisdom, is best suited to further the interests of Christ's kingdom and it is her duty to cut off all members who show a want of interest in church matters by their non attendance. If they are truly converted to God their hearts are there, and there they will go also, and if they do not attend and assist in the work of God's husbandman it is prima facie evidence that they are not converted and should be cut off.

Arkansas Department.

The Christian should make everything bend to his religion, and allow religion to bend to nothing.—J. L. JAMES
"There is no middle ground between Catholics and Baptists. All the sects practicing saint sprinkling are branches or offshoots of the Catholic olive tree, and they are with it partners of its root and fate." (S. S., Judaism).—Rev. Rev. J. T. TRAVERS, No. 10 Broadway.

NOTICE.

DEAR BRO. GRAVES:—On Saturday before the second Lord's day in January, 1876, the church at Liberty Springs, (No. 2), in conference, withdrew her fellowship from Eld. C. C. Hogan for gross unchristian conduct, and requests you to publish the same in THE BAPTIST.
E. A. ROBERTS, Com.
Logan county, Ark., March 28th, 1876.
The Western Baptist will please copy.

DOT NO. 32.

WOULD B's if they could, and if they could not how could they? About four years ago Crosby and Lenox, Baptist preachers in White county, Ark., yoke fellows—I do not say they were more pious and influential in the Savior's cause than other ministers in their Association, but, in all probability, these two brethren were not made as prominent by their brethren as they supposed their talents merited, hence a disquietude and a fault finding of the faith they once preached was manifest to all. About this time a Mr. Hanes, (if I mistake not in the name) of the Advent church, came in, and pretty soon made converts to the faith he preached of both Crosby and Lenox, who have labored faithfully four years to make converts, and to what success this sequel shows. In a certain locality the Advent and Campbellite occupied the same house of worship. Mr. Crosby, at one of his meetings, invited those who wished to join the Advent church to come forward. "Come as you are. For we are not like the Baptists, require you to tell an experience, for we know that you have none to tell. Just come up and join the church and be baptised."

Mr. Mason, the Campbellite, was called on to do the baptizing, consequently the immersed on that occasion were not a little troubled to know their Shepherd, or to which church they belonged. The Advent preacher, no doubt, saw trouble ahead, and attempted to cover his mistake by causing on all who were willing to meet him on God's word as the only rule of faith, etc., to give him their hand. Mr. Mason and his flock were among those who gave the hand. This of course was encouraging to Mr. C., so at a convenient time he solicited his Campbellite friend, Mr. Mason, to join the Advent church. Mr. Mason replied, Show me Advent church in the New Testament and I will join. I gave you my hand to meet on God's word. Crosby to his Bro. Mason: Let us build up a new church, then, and call it the Advent Christian church. No, said his Bro. Mason, there is no church known in God's word by that name. On this Mr. Crosby replied, Well, there is no Christian church mentioned in God's word, and I now propose that we both give up our church names as unscriptural, which was agreed to, and they united on the name "Christ's Disciples."

Our conclusion: If the Advent church and the so-called Christian church, united, be a church of Christ, what were they when distinct and separate from each other?
Arkansas, Jan., 1876.

Louisiana Department.

EDITOR W. E. PAXTON, Editor.

Communications intended for this Department should be sent to Rev. W. E. Paxton, Shreveport, La., but subscriptions and money should be sent to Rev. J. R. Graves, 301 Main St. Memphis, Tenn.

TOO MUCH GREEK AND CENTENAL.

DEAR BRO. PAXTON:—A maxim of Dr. Franklin that "Large boats may venture more, but small boats should keep near shore," would perhaps be applicable to me. But I sometimes think that we do depend too much upon big boats and big men, at least there are times when small boats serve a very important purpose, as in low water for instance.

In canvassing for THE BAPTIST and hearing the opinion of those who have subscribed, I have concluded that it is low water with the paper, or freight is so high on these big boats that the little folks can't reach it. I say little folks, meaning little minded men. For instance, great complaint is made by these men of the "centennial" or "centennial" as some call it, and these historical articles are of little interest to the common reader, (s) as in the case with that part of the debate that is now appearing in THE BAPTIST.

I write from the purest of motives, for if there is any paper I love it is THE BAPTIST, and if it is to be sustained it is largely dependent upon the common country people to do it. And we must have articles of greater interest to them than two or three columns on the definition of some Greek or Hebrew word, or the paper will lose ground. (b)

So, brethren, to sum up what I have been aiming at in this article, when you write for THE BAPTIST bear in mind that fully one-half of its readers have a very limited English education. H. M. BRUNSON
Pleasant Hill, La., April 17th, 1876.

REMARKS.

(a) We are afraid that those who feel no interest in what the Baptists have done in the past feel but little interest in what Baptists are doing in the present, and what they propose to do in the future. Do these brethren know that when they disparage Baptist history they are depreciating one of the books of the New Testament? Indeed, the four Gospels would fall also, for they are all only chapters in Baptist history. If the Holy Spirit deemed the first acts of our humble brethren, the fishermen of Galilee, of sufficient importance to be recorded, our subsequent acts and sufferings must be full of instruction. I know of nothing so well calculated to inspire gratitude to God than a comparison of our present with the past.

(b) Ah! will brethren remember that small arms are very effective in the open field, but when the enemy are entrenched behind ramparts it is necessary to bring out the heavy artillery. An editor must rightly divide the word, giving each his portion in due season. One sinks obituaries the most delightful reading, and hence he would like to see a large part of the paper filled with obituaries. Another class thinks nothing worth reading but revival intelligence, another wants the subject of ministerial support thoroughly ventilated, one wants the subject of foreign

missions kept before the people, while another thinks home missions are too much neglected, and so on ad infinitum. But the editor, like a good father, tries to give all something to their taste. Let not, therefore, the man of obituaries seek to exclude the man who likes a little learning mixed along with his reading.

WEEKLY MEETINGS.

It is well settled that the primitive Christians were accustomed to assemble every Lord's day for worship and it is very much to be regretted that this good old apostolic custom has been so generally abandoned in Louisiana as well as many other States. Too many churches are content with once a month preaching and some are even opposed to any change in this thing, lest too great a familiarity with the gospel will breed a contempt for it, and they triumphantly point to the success of the Baptists in the South under this system during the last hundred years, as a sufficient vindication of the practice. But in this reasoning there are two fallacies. In the first place it is unwarrantably assumed that Christians tire of the gospel by hearing it presented too often. The redeemed are supposed to weary of hearing the name and praises of him who redeemed them by his blood and of being told of what is pleasing and acceptable to him. This is impossible in the nature of things. In fact the word of truth is the food upon which they live and the more they know of it the more their soul expands with heavenly joys and the richer do their lives become in good works.

In the second place it does not follow that because success has followed this abuse that a close adherence to apostolic practice would be less successful. On the contrary if a sermon once a month has produced such results, what might have not been the increase if there had been four instead of one.

But in point of fact our practice in another respect contradicts this false reasoning; and is a tacit confession of the weakness of the current practice. To remedy the evil we have been compelled to resort to protracted meetings, during which principal accessions to the church are made. Why do these meetings make such impressions if it be not from the frequency with which the gospel is presented?

But if it should be conceded that nothing is gained in point of numbers (which is by no means true) still it must be insisted that weekly sermons have many advantages.

1. The congregation is better instructed. A man is apt to do his duty just in proportion as he becomes familiar with it. We need line upon line, and precept upon precept, here a little and there a little. A man whose conscience is stirred up weekly will be less likely to be at ease in Zion than if less often aroused. Hence the churches with weekly service show the best record of work in the Master's service.

2. It enables the church to keep up a regular Sunday-school and prayer meeting. Once a month preaching is found to be incompatible with the success of these fields of Christian labor and improvement.

3. It tends to develop an abler ministry. The man who has to preach to the same congregation every Sunday must study more because he must prepare just four times as many sermons, but in the end it will prove an advantage to him for it will enable him to preach on related subjects which he could not do if meeting his congregation only once in four weeks, for the length of time would cause them to lose interest in the subject.

4. It would give ministers more time to devote to pupil preparation. The time spent in reaching distant appointments would be saved. To preach to four different churches the minister must lose three days out of every week in reaching at least three of his appointments. This valuable time devoted to preparation will more than make up for the labor of preparing three additional sermons.

5. But the great advantage will be in the concentration of influence. The influence diffused over four congregations will scarcely be felt, but concentrated upon one will move them to action. The rays of the sun dispersed are unnoticed, but brought into a focus by the sun-glass kindle a flame.

It may be objected that if this practice become general, many churches would be without preaching. I reply to this it may be said that God never gathered a true church without placing within her reach one to go in and out as an undershepherd. But in many a great many churches are organized that should never be. It would be again to the cause if

one half of our churches were consolidated. Weekly preaching will tend to absorb into one all the organizations near that are too feeble to maintain an independent existence.

As to the support of the pastor, the churches which have weekly preaching are the churches which do most on this account. In most of our country churches the preachers are compelled to provide the greater part of their own support any way, and on this account they ought to consider how best to bestow their labors.

This is an important subject and I would I could get both pastors and churches to consider the propriety of their return to the apostolic practice, not neglecting the assembling of themselves together as the manner of some is.

MINISTERIAL SUPPORT.

THIS question is assuming such proportions as to threaten the very existence of the denomination in many localities.

The news comes from every direction that the preachers are not supported as they should be, nor even as the churches in many instances are able; and as a consequence they are forced to resign the care of churches in important places, and seek other fields of labor, and may be, are driven from the ministry altogether. In this the churches are to blame.

But on the other hand, ministers having been so shamefully treated by the churches in this regard, have thought they were justified in demanding a fixed and certain salary, and some have gone so far as to require not only that the amount be fixed and certain, but that every dollar should be placed in the treasury, or that two or three perfectly responsible brethren bind themselves personally and severally for its payment. All of this, with all due deference to the opinions of others, I consider as totally unauthorized and in violation of the Scriptures, and is just as bad on the part of the minister as the failure of the churches to give the proper support is on their part. Two wrongs never made a right.

Now I hope no good brother will become offended and accuse me of being too severe, and casting unjust reflections on the ministry, and thereby doing an injury to the cause of Christ: for if I know my own heart it is the good of the cause that I seek, and that prompts this article.

I have said in a former communication that the gospel should not be made the subject of bargain and sale, and I still say it. It has been urged in reply that for a minister to enquire into the willingness and ability of a church to give him a support was not a bargain and sale. This I readily concede and do not object. But in answer to this, would here state, that I consider the argument as a clear case of dodging the question as put by me. But I do say, and shall attempt to prove, that when a preacher fixes a certain amount of salary, and demands that of a church for his services as pastor, and the church agrees to pay it, that preacher has sold, and that church has bought what they are pleased to call the gospel.

What does it take to constitute a sale? Answer—A thing, a price and a consent.

If it is objected that it is not a sale, but a hiring. The objection is technical and cannot effect the question, for the principle is the same in both, and it takes exactly the same essential ingredients to constitute a contract of hiring that it does for a sale.

The amount demanded by the preacher is the price. The sermons to be delivered, and other things done, by the preacher is the thing, and the agreement of the church to give the price for the thing completes the sale. And if the church has a charter of incorporation either party can compel the other to fulfill the contract by law.

Then look at it in another light. Christ says, "Go ye into all the world and preach the gospel to every creature." Here is a country where men and women have grown up to man and womanhood, and have never had the opportunity of hearing a gospel sermon; among them are a few poor Christians, they get together and agree to send and request the services of a preacher. The people are anxious to hear the gospel and promise these Christians that they will help to support the preacher. They send for him and beg him to come and preach to these benighted men and women, who are dying in sin, never having heard the good news.

The preacher replies, I have a wife and children to support, and it will take a thousand dollars to support

us in the style of the country. If you will raise that amount and secure its payment to me by the personal and several obligations of two or more perfectly responsible men, I will come and preach to you, I. e. tell you of the good news, otherwise I cannot. Will some one please tell us what is the consideration that controls the action of that preacher? Is it a desire to obey Christ, or is it not rather a seeking after the good things of this life? Evidently it is money and not the salvation of souls that influences his actions.

Then as I am not authority on so grave a subject, I will let Dr. Adam Clarke speak, on Matt. x. 8, "Freely ye have received, freely give." "He who preaches for a living or to make a fortune is guilty of the most infamous sacrilege." And our own A. Sherwood in his notes on same passage quotes Clarke, thus adopting his views as his own. We must determine the motives of the man by his acts. "By their fruits ye shall know them."

The perishing souls cry aloud for the preacher to come and teach them the way of life, but they cannot raise the required amount of money, and the preacher don't go. Why is it? Is it because there are no souls to be saved, or because there are no leaves and fishes?

As I have said before, if the preacher is already employed he is excusable; but if unemployed there is no excuse.

Preachers as a general thing are, and they ought to be self-sacrificing men. But can there be any such virtue claimed by the man who refuses to preach unless he can be assured of a living, and that better than the very large majority of his brethren even hope for?

Our blessed Lord, the greatest of all preachers, had not where to lay his head, and he sent out his disciples telling them not to take money with them. But at the same time he said the workman was worthy of his meat, and this I do recognize and contend for, and I take the position that the earnest, faithful preacher will be fed and amply supported, and that, too, without a fixed salary well secured. The Lord has promised it, and his promises are sure. If they are not fulfilled toward us we may know certainly that the fault is in us. Unbelief prevented Israel from taking possession of Canaan once, and kept Moses out of the promised land, and it has sent thousands to everlasting death, and it will keep many a preacher from being comfortably supported. Let the preacher do his duty and trust in God, and surely he will be taken care of. If it is not so why preach at all? for if the Lord fails us in one thing he will fail in another, and there is no certainty.

If permitted, I propose in my next to suggest a plan in all respects feasible, which, if faithfully taught and carried out, will entirely do away with the necessity for fixed salaries. JAMES BUSBY.

THE CAUSE IN ST. HELENA AGAIN.

BROTHER EDITOR:—Since I wrote you last, we (the Baptists) have been granted "perpetual use" of the Temperance hall in this place as a house of worship. A few years ago the temperance cause in Greensburg flourished, though at present the council is disorganized; yet be it said to the credit of the voters of Greensburg that the traffic of ardent spirits is not allowed in town.

During the time in which the Temperance council was in active operation the members of the order erected a very neat and comfortable building upon a piece of land donated to the cause by Mrs. C. E. Pipes. Said property was placed in the hands of seven trustees, said trustees, seeing that life property was not being used any longer for the purpose intended, agreed to let the Baptists have "perpetual use" of it for the worship of God, with the reservation that if the Temperance council ever be reorganized, said council have the right of meeting in the building, as previous to transfer, arranging their meetings as not to conflict with the meetings of the church.

On the first Sabbath in February the dedicational sermon was preached by the Rev. W. E. Tyne.

We desire to express our thanks to the seven trustees for the favor and blessing conferred. May the Lord bless them and their children for this benevolent act. More anon. L. B. FIKER
Greensburg, La., March 3, 1876.

The highest Baptist in the world is supposed to be the convert "Chung" who was recently baptized in China. He is seven feet eight inches high.



9-24

This is the Vol. and No. of this paper, and is changed weekly. Look on the margin of your paper and see the figures after your name, and when they correspond with the above, your time is out. By this means you can tell when your time expires, and renew before your name is dropped.

K. P. Donnell, Mississippi. All is right this time. We thank you. M. S. E. McDonald and Jacob Creek send money to this office and give no postage in their letters. Where are you. M. S. G. Mallins, Texas.—Yes, the paper is now going to W. B. Collier, Ennis, Texas. M.

Gooden Myratt, Alabama.—Your time was out as per card. We have entered name again, marked "C."

J. F. D. Sheffy, Cane Creek, Arkansas, Yes. The Memphis Picture and Frame Manufactory—Hannochburg & Bro.—will fill your order. M.

C. A. Mitchell, Arkansas.—You gave no postage in your letter of April 20th. Please send it. Will try and get Mr. Mayfield to fix up the Publication matter.

J. R. Keller, Texas.—Your cotton seed was shipped as per your order to care of J. M. Crockett, Dallas, Texas, on April 12, 1876. M.

W. N. McNair, Virginia.—You did not give J. R. Van's postage, neither J. W. Jayson's. The latter we sent to your office, (Whithead Mills), the other we did not send. Where shall we send it? M.

J. C. Grayson, North Carolina.—Your paper was started on the receipt of the \$1.60, and leaves this office regularly. We have on order your order for Braco, and also entered the \$1.20 on paper, and entered premium corn. M.

The papers addressed to the following persons are returned to this office for better directions: M. V. Harris, Black's Station, Texas; Eld A. B. Hanks, Borota, Texas; J. H. Garrett, Berlin, Texas. Any-one knowing their proper address will please send them to us. M.

Business Department.

Money Letters Received from April 25th to May 1st.

Tennessee—J. S. Pyland \$1.85, D. W. Kimbrough 2.70, H. Valentine 11.35, W. H. Poindexter 4.70, Mrs. M. J. Snowdon 2.50, J. P. Bashaw 2.60, D. Wilberington 5.40, Eld. Asa Cox 12.50—send, etc. John W. Tallahassee 2.70, A. Lawler 10.00—Brace, L. O. Dodson 2.75, Mrs. M. O. Brooks 2.00.

Mississippi—E. P. Douglas 3.40, J. M. Doyle 2.60, N. L. Robertson 2.70, A. B. Hicks 1.65, W. F. Bloumb 2.70, Eld G. O. Goodwin 75 cts., Job Harrah 17.00, O. Mitchell 2.85, T. J. Hodges 6.75, David Biding 6.40, John O. Robinson 2.70, M. C. Allen 4.10, J. A. Ott 8.10, R. S. Elin 2.70, T. Anderson 2.70, J. J. Green 5.40, George Cain 6.50, E. H. Clanton 5.40, John T. Brown 2.70, A. V. Brock 2.75, Isham Melton 8.00—balance on Braco, W. E. Tynas 4.00—balance on Braco, J. B. Killebrew 2.70, Mrs. B. H. Kirtland 2.70, L. W. Coffman 12.70—Braco, D. L. Buford 2.70, Mrs. L. Laurence 10.00—Brace, J. L. Harris 2.70, J. M. Sallis 2.70, M. P. Lowrey 5.40, R. A. Corbin 2.70, W. H. Tucker 2.70, W. Dupuy 2.70.

Louisiana—W. J. Mobley \$8.10, W. B. Gera 2.70, J. W. Melton 6.40, Mrs. B. O. Old 5.40, D. H. Bart 1.85, E. N. Kirtley 2.00, O. M. Bigbee 2.50.

Texas—W. B. Blackbar \$6.40, Mrs. E. Antry 2.70, H. Ransom 2.70, H. C. Melndre 10.80, David Elliott 2.70, J. W. Biting 10.00—Braco, J. R. Clarke 4.05, W. C. Shields 10.00—Brace, J. O. Meek 10.00—Braco.

Arkansas—Wm D Peterson \$2.70, J. G. Smith 5.00, J. F. D. Sheffy 2.20, J. J. Byers 6.40, J. M. Mann 5.10, U. H. Parker 6.40, J. F. Bussey 6.40.

Alabama—G. B. Jenkins \$3.00, D. C. Bart 10.00—Brace, J. A. Portlock 2.70, B. C. Bennett 2.70, A. G. Hains 6.70—books, etc., A. J. H. Borders 6.40, Gordon Myratt 2.70, T. A. Crighton 3.00, D. A. Flournoy 2.70, Jas. Bryant 10.00—Braco.

Virginia and North Carolina—W. N. McNeil \$5.10, Joel Goidy 6.40, J. C. Grayson 11.20, John McMillon 6.40.

South Carolina—Geo W Singleton \$5.40, J. A. Peters 1.00, L. O. Neal 1.55.

Georgia and Florida—L. T. Moses \$2.70, A. J. McCants 2.70.

Kentucky—Jos W Hunt 6.40, T. R. Hughes 18.00—Braco.

Missouri—B. J. Berkley \$1.10, Jas Osborn 2.10, G. W. Beardon 1.85, M. Powers 2.70.

Miscellaneous—A. Burton, Iowa, \$2.70; D. J. Lake, Cal., 8.95; A. Nighawongor, Ill., 5.40; V. F. Graves, New Jersey, 2.70; S. Adlam, Rhode Island, 2.70.

40 Braces for Females left at \$10.

So signal is the relief afforded by the Body Braco and Abdominal Supporter to females suffering from prolapsus, and so few, through mistaken modesty, have given their certificates, that this offer is made with the decided understanding that it will in 60 days the one accepting it will state its effects, whether good or otherwise. Let the medals be given, if not the full name and postoffice. There are thousands of noble women in the South dying daily of female weakness, that bane of health and enjoyment, and of life, who, with the Braco, would be restored to health and happiness. No husband, worthy of the name, will withhold one from his suffering wife. This offer will be good until the fifty Braces have been taken. Address, J. R. Graves.

DEAR BRO. GRAVES:—I received the Braco you sent me in due time. I have worn it but little. There is a sister in my church afflicted seriously, and I lent her the Braco. She has worn it about one month, and reports herself very materially benefited; says it has done her more good than all the physicians. So you will have to give me more time to test it before I can report personally of its success with me. I claim a place among the young guard. J. W. HALL.

Braces. SO MANY failed to get through with their orders and to just got the money on time, and have begged for an extension, therefore, be it known, that the offer of \$10 to all ministers and \$12.50 to all others, or ten new subscribers, will pay for the Braco, and that this offer is good until the first of April. Each one accepting this offer must return a certificate within sixty days or pay an additional \$5. J. R. GRAVES.

HYMN BOOKS.

THE demand for the New Southern Psalmist (with music) for the churches, and Little Sabbath for Sunday-schools, is brisk, and the orders received to-day reach from Florida to Kansas. They say they are the books that churches and schools need—they please all. Churches should this spring renew their books. Some have bought few and some none. You want good singing—it's half the worship. You can't have it without good music suited to the songs you sing. It is admitted by all that the music of these books has not been excelled. Send your orders to W. D. Mayfield, and order, not the old Southern Psalmist which was prepared twenty years ago, but our revision of it with music added. See advertisement in this paper.

Doctrinal Sermons.

We are written to from various States to deliver a course of four or five doctrinal sermons, and our terms requested. We are willing to serve the cause in this way as we expect to speed all the receipts of the paper this year upon it, and we must look elsewhere for the support of our family until the circulation reaches at least ten thousand, which we hope it will

before the first of May next. We will, therefore, visit any place in the Southwest and deliver five doctrinal sermons, subjects selected by the church, for \$50 and our traveling expenses. This will give us but a meagre support should we have engagements for every Sabbath in the year. We think the most useful series of sermons at the present time "The Church and its Ordinances." In this series we could show how Eld. Ditzler was compelled to surrender the whole argument for infant baptism founded upon the covenants and Old Testament church identity.

That churches wishing to engage the course may know when to fix the time so as not to interfere with previous arrangements, we will keep our engagements before them.

APPOINTMENTS ACCEPTED.

At Moss Point, on the coast, May 25th to 28th.

J. Jackson, May 24.

Two more appointments wanted in June. July engaged.

Second annual sermon before the Reuben Ross Society of Bethel College, Kentucky, June 4th.

Third bachelorette address before the graduating class Mary Sharp College, June 16th.

Arlington, Ballard county, Ky. August open to appointments.

Sunday School Association, Friday before the first Sabbath in September. Bro. Brooks must instruct us how to reach it. J. R. GRAVES.

Editorial Notices.

Agent.—We are willing to act as agent for anything we know to be excellent. We therefore accept the agency of the following articles, which we know will be a benefit to our farming friends:

1. The Java Prolific Cotton Seed, raised from one imported seed, by McCarty, of Mississippi. All who tried it last year say that it will yield fully one-half more than common seed, and is three weeks earlier, which of itself is a great feature. Buy one bushel. We will see it promptly sent, and genuine.

2. Ray's Early Prolific Yellow Corn. We not only have the reliable testimony of Dr. M. W. Phillips to its superior value, but that of Bro. Lowrey, who would deceive no one. We want to advance the interests of our farming patrons, and secure them against being humbugged. There are parties now selling quantities of corn, which they call the Ray Corn, and they take along our paper and the Farmer to deceive the people. Beware of them. We will fill all orders from \$1 upward—and send a nice package to every new subscriber until the first of June, and every single subscriber who will get a new one, and to his subscriber also. J. R. GRAVES.

3. IN NO CASE WILL ADVERTISEMENTS OR SPECIAL NOTICES BE TAKEN TO FOLLOW READING MATTER.

4. Transient advertisements must be paid for in advance; standing advertisements quarterly on presentation of bill.

5. THE HARRIS has by far the largest circulation of any religious paper in the South-west, and is the recognized organ of the four Great States of Tennessee, Mississippi, Louisiana and Arkansas, and North Alabama.

We wish no correspondence with parties unwilling to pay our rates, which are very low for our large and increasing circulation.

SCIENCE AND THE BIBLE.

Tyndall, Spencer, Huxley, Darwin, et Omnes Contra, Triumphantly Refuted.

By W. P. HARRISON, D.D., in "The Sunny South."

We begin next week the publication of a series of masterly discourses from the pen of the able and learned Dr. Harrison, in opposition to the doctrines and theories of all the celebrated materialists, and invite universal attention to them. The attention of all ministers is especially called to them.

Special Notices.

ANY CHURCH wishing to build a house of worship can secure an approved Design of a neat and commodious house, of moderate cost, by sending \$1.00 to the clerk of the Baptist Church, Tullahoma, Tenn. This design includes a perspective full set of detail drawings, plan, bills and specifications. The proceeds of this sale is a present to our church, to be applied to completing our house. Brethren, ALL, ANONYMOUS, send up the dollar and get the picture. J. A. ETSLER, Clerk.

Try TRINAM'S Consumptive Cure and Lung Restorer, in Southern States, Leafy, Orange, Grape, etc. For sale by all Druggists, and sent by N. W. WILKINSON & Co., 340 Main Street, Memphis, Tenn. 9-21-10-21

"WAT STAND YE HERE ALL THIS DAY IOLA."—To the countless numbers of the unemployed who seek work every year, we would say, Go to the Arkansas Valley, in South-western Kansas, and become independent producers. No better country was ever opened to settlement. No richer "free land" ever invited your labor, or yielded a more abundant harvest to the faithful husbandman. A. S. JOHNSON, Land Commissioner, Atchison, Nebraska and Santa Fe Railroad, will send you descriptive circular free.

HEARING RESTORED. A great invention by one who was deaf for 20 years. Send stamp for particulars to J. W. GARMORE, Lucknow, Ind.

REMEMBER THIS. Now is the time of year for consumption, Lung Fever, Coughs, Colds, and fatal results of throat and chest diseases. Beware of Quack Remedies used in this neighborhood for the past two or three years without a single failure to cure. If you have not used this medicine, you are among his customers. Two doses will relieve the case. If you have no faith in any medicine, just buy a sample bottle of Hodge's German Balm. Don't neglect a cough that may be cured by this medicine. It will cure you in ten days. Sold at wholesale by J. N. WILKINSON 330 Main Street, Memphis, Tenn. 9-19-10-21

SOMETHING NEW.

An Imported Remedy—Cannabis Indica. This wonderful preparation, known by the above title, which has attained such celebrity during the last few years in all parts of the United States as a positive cure for Consumption, Bronchitis, Asthma, and all the pulmonary affections, has been discovered in Calcutta, India, for obtaining "Pain Killers," and having it extracted from its own soil (the climate in America being too changeable to render it easy to grow here) the best preparation is now prepared from the best hemp, gathered at the right season, and extracted during mid-summer in Calcutta. There is not a single symptom of Consumption that it does not dislodge, and it will break a fresh cold in twenty-four hours. One bottle will satisfy the most skeptical. \$2.50 per bottle, or 3 bottles for \$6.50.

As this is an imported article, we do not commission our remedies, but will be pleased to make Cash agents everywhere.

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The new Atlas Hotel, Philadelphia, Pa., will furnish meals a la carte from 25 cents and upwards, and lodging at \$1.00 per day.

Coughs and Colds.—Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try "Brown's Bronchial Trochee."

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Obituaries, over seven lines, (eight words make a line), per line 15 cents. Count your words and send money with the notice, if you wish it attended to.

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We wish no correspondence with parties unwilling to pay our rates, which are very low for our large and increasing circulation.

For Sugar & Sugar-Cane.

The only reliable standards in Cane Machines are the

Cook Evaporator AND THE VICTOR CANE-MILL.

There are of these Machines OVER 40,000 in use. They have taken the First Premiums at 230 State Fairs. All attempts, thus far, to equal such unrivaled Machines by other contrivances have signally failed on trial. Planters regard them as the only safe and reliable means of making cane juice, and only half enough at that. The Home Hand Book and Price List and Free BLYWATER MANUFACTURING CO., 501 9th West Eighth St., CINCINNATI, O. Manufacturers of Cane Machinery, Steam-Engines, Corn Crushers, Farm, School and Church Mills. A. 9-24-80-80W

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Everywhere, to handle the Patent Crown Self-Closing Instant. Sole at eight cents per ink is used. Price immense. Sample 75 cents. Address A. B. SINGER, 435 Walnut Street, Philadelphia, Pa. 9-21-10-21

Atlanta Paper Mills,

Book, News & Wrapping Paper. ALL SIZES AND WEIGHTS. Office, 43 Broad St. Atlanta.

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THIS old, successful and famous school is in a beautiful location about thirty miles west of Nashville, in the beautiful town of Winchester, Tenn., an elevated position; being the center of an amphitheater formed by a curve in the Cumberland Mountains and the hills bordering Elk River. In salubrity of climate, variety and beauty of scenery, and exemption from malarial and epidemic diseases, no portion of our country is more highly blessed than the elevated plateau (900 feet above the Cumberland River at Bas ville) of which Winchester forms the center. The Mary Sharp, for cheerfulness of education, its thousands of students and hundreds of graduates, many of whom are teachers occupying high positions, will testify. The twenty-sixth annual session of 10 months begins first Monday of September, 1876, under first and only President, Z. O. Graves, LL. D., having all the while the co-operation of his accomplished wife as Matron of the institution.

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Faculty: Z. O. GRAVES, LL. D., President, Professor of Mental and Moral Philosophy and Logic. A. F. DIX, A. M., Professor Greek and Latin. A. T. BARRETT, A. M., Professor Mathematics. C. LOZO SMITH, Professor French and German. Mrs. A. O. GRAVES, A. M., Prof. English Literature. Mrs. M. E. MARSH, A. M., Principal from Department.

Faculty of Music:

O. L. SMITH, President, with a full corps. Tuition: (Colleges) Latin, Greek, French, Spanish, Water Colors and Oil, \$10.00 per annum. \$50.00 per annum (Colleges of male students). Primary Classes..... 25 00 per scholar for 5 cts. Music—With use of Instruments..... 60 00 German Language..... 10 00 (Latin)..... 10 00 (Ornamental Work (each branch),..... 10 00

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There is no boarding department connected with the College building; that is a large three-story brick edifice, with extensive wings, and it is used for teaching purposes only; but close by are extensive boarding-houses, kept especially for the College students, which are under the rules and discipline of the College. It is believed that this arrangement offers many advantages over that of teaching and boarding under the same roof, as competition among the boarding-houses certainly insure better accommodations, while fewer persons being brought together in the same house, there is less liability to disease. Send for catalogue (most attached). G. S. WALKER, Treasurer, Winchester, Tenn.

Southwestern Baptist University,

JACKSON, TENN.

For Circulars apply to W. FULTON, President, or Prof. G. W. JAMES.

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Of National Songs. A book for the times, with the patriotic songs of many nations, very well arranged. Should be in universal use during the festival months of the famous year. Price in Paper, 40 cts.; Boards, 55 cts.

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A Sabbath school Song Book, which has been out a few months, just long enough to prove it one of the best. Buy it and try it. Price 35 cts.

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HOT WATER OR LOW PRESSURE STEAM:

The Safest, Most Reliable, Constant, Cleanly, Healthful Means of Providing

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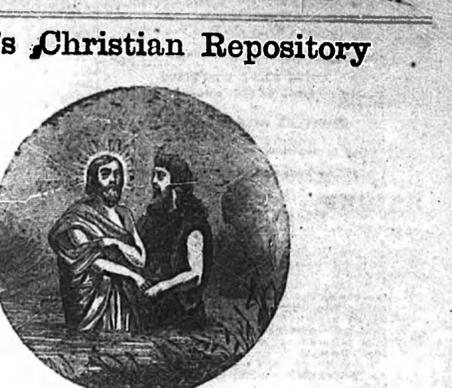
For Sunday-schools, Prayer and Social Meetings. Price 10 cts. \$2.50 per doz.; \$30.00 per 100. Specimen pages sent free. Sample copies for 25c. CENTRAL BOOK CONCERN, Talladega, Ala.

SHIELD & COMPANY, NEW YORK.

DEARNESS AND CATABERH.—A lady who had suffered years from deafness and blindness, was cured by a simple Indian Remedy. Her sympathy and gratitude prompt her to send the recipe free of charge to any one similarly afflicted. Address: Mrs. M. C. LESTER, Jersey City, N. J.

Memorial Volume of the Centennial Year

Ford's Christian Repository



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

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

The volume for 1876 will combine the features

A Review, A Historic Memorial,

A MOTHER'S JOURNAL,

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

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

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

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

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

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

"Dear Bro. Ford: The Repository is a Memorial Volume—just the thing we need. Hope you will succeed well with it. J. P. DANIEL, Rockwell, Texas."

THE BOOK FOR Baptist Churches

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This is the above book without the music.

Its superiority over the Southern Psalmist consists in the following features, viz.:

1. Its large, beautiful, clear type.

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Ray's Improved Yellow Corn

I commenced with corn of a and by careful selection and improvement, my corn has increased in production.

It is the best corn known. It produces the greatest number of bushels to the acre, and the greatest number of ears to the bushel.

It is no hauling, but has been tested by the best farmers, and on the experimental farm of the Mississippi University, as will appear from the annexed certificate of Dr. Phillips.

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THE BAPTIST.

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

THE VALUE OF THE BODY AND LUNG BRACE

Method of calling your attention to the value of the Body and Lung Brace, the agency which I have accepted of making it a far greater benefit to you. I will briefly give you my reasons for recommending this invaluable article to you.

Our labors in protracted meetings is what prostrate and uses up so many ministers in voice and strength, and lays the foundation of premature decay.

Five hundred ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder, Lung and Body Brace; that it supports the back, abdomen, stomach, lungs, prevents constipation, hoarseness, piles, hernia, consumption, increases the breathing capacity, gives strength to the body, increases the vital powers, expands and enlarges the lungs, renders breathing free and easy; relieves chronic constiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of prolapsus of the bowels in males or womb in females.

It has greatly benefited me in singing, especially in protracted meetings, and in carrying the energy and vigor of my preaching.

What caused and continued that constant irritation and hacking they could neither explain nor prevent. Providence threw the remedy in my way.

I offer it to any one as a premium for 15 new subscribers to THE BAPTIST at \$2.50 and postage, 20 cents. Let the fact be known to your members that you can secure a Brace, and by this means you can secure the remedy in this way.

It is with the greatest pleasure that I bear my testimony to the value of the Body and Lung Brace. Before I got the Brace I fatigued and prostrated me beyond measure to preach, more than anything I ever did in my life.

My old Brace that I have worn for sixteen years has become too small for me. I find that I cannot do without it. I forward you ten subscribers at \$2.50 each, so I cannot wait until I get the new one.

For the last two months I have suffered a great deal from sore-throat, from preaching and speaking. About the first of August my throat became so sore that I became nearly deaf, and in a few days I was unable to speak.

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THE CARROLLTON DEBATE.

Is Infant Baptism as Practiced by the M. E. Church South Authorized by the Word of God? ELD. DITZLER'S FOURTH SPEECH.

GENTLEMEN MODERATORS:—You can see that I have felt secure, when I have allowed the good Doctor to go on through his hour's speech, and half hour, and letting them rest till now.

Next he errs on covenant, if we understood him. If he says the covenant between God and Abraham was not the constitution and foundation of the church we traced, and which Paul names (Ileb. ii. 12; xii. 24, Eph. iii. 14, 15) under family, then let him explain what was the constitution of it, and what the foundation of their faith when seeking a city that had foundations.

1. Prove it, by showing such declarations or texts as sustain it. 2. Let him explain how the piety of such men as Abel, Enoch, Elijah, Samuel, Moses, Abraham, Daniel, the Hebrew children, and all God's saints could be so exalted, yet no covenant of redemption, no spirituality be in it.

3. If God did not give them the means of a spiritual church for four thousand years, who was to blame? If God could not, he was less than God. The incapacity of the people cannot be pleaded, for the world has never seen purer men than those who have just named, and time would fail to tell of all. (Ileb. xi. 32.) If God would not, he alone was to blame if they did fail of duty and civilization, if he withheld the means. How can you meet infidelity, with such a plea, as to God's legislation?

4. Explain how it was the church existed long before this covenant of blood was made at Sinai. They are called a church in the Bible, — Old and New Testaments, — repeatedly, long before that covenant was made, long before the Hebrews reached Sinai.

5. Let him explain how it was that this very ordinance that he says was its foundation; in the absence of a word of proof; in the face of positive facts to the contrary; against all reason also, — the foundation of the church was purely symbolic of the purity of heart. The day it was

ordained (Gen. xvii. 11-14) it is called a "token." Paul calls it, quoting from Gen. xvii. 11 in Rom. iv. 11, "the sign of circumcision; a seal of the righteousness of faith." He had just told us, chapter ii. 29, that "circumcision is that of the heart in the spirit." Hence, "the outward" was the sign of this inward circumcision.

6. Now, if the church was not spiritual, not founded on Christ, why did its ordinance, on which you all assert it was founded, so pointedly symbolize purity, separation from sin and sinners? The word church means in Hebrew, called, in Greek, called; in both, called out, called together, — that is, separation from sinners. Circumcision, the prominent ordinance, means primarily, cut off, separated. Thus it answers to the word church exactly.

7. If the church was founded on circumcision, and only males were circumcised, how did they get into it. 8. As not a soul was circumcised during the forty years of sojourn in the wilderness (Josh. v. 4-8), and yet they were called "the church" in the Hebrew and Greek Scriptures constantly, and so denominated Acts vii. 38, how did they all get in? This doubly exposes the mass of absurdities in the gentleman's effort to answer. All I have to do is to meet his objections. My work of adamant stands, — can't be shaken.

But he says I said, no one was a member of the Jewish church unless regenerated. He then urges that infants were not regenerated, hence not in the Jewish church by my position. No, no; I utter no such absurdities, and as the whole of my two speeches were written out and read, they will show that I was far from that. I said aliens, transgressors had to be converted; men who, by wickedness, had rebelled and become transgressors, sinners; they had to repent, be regenerated, to get into the church. We maintain that such have to be converted to God to become as fit for the church as are infants without conversion. "Of such is the kingdom of God." We must be converted to become as little children. (Matt. xviii. 1-5; xix. 14.) They inherit a depraved nature; so you still have a depraved nature after conversion, but through use of the means of grace you suppress it, put back the active development of sinful manifestations, and grace predominates. So, as they grow up, if they are taught and believe in Jesus, they are transformed into complete Christians actively, by the power of grace upon their hearts, and are most valuable Christians when so developed.

But the Doctor calls for the differentia; — the point of difference between the church in the old and modern times. He insists that baptism is the essential differentia. Now, that is strange. We want you to remember, — keep in mind now, — that we are discussing a great issue. We

laid down the foundation of our faith on this subject. These are the best arguments (?) they can bring against our position. Now, 1 Cor. x. 1, 2, tells him that they were all baptized. We put it in proof in our proposition just closed, — Mode of Baptism, — and so did he, that all Jews were baptized. We have baptism. They baptized far oftener than we. So his differentia falls to the ground. But it was not Christian baptism; nor is it so called in the New Testament; that is man's term, not the Spirit's.

But he says, "Where was the Lord's supper in the church till in the Christian church?" We reply — 1. It was ordained Exodus xii. 8-21 and ever perpetuated in the church. 2. Church existence did not necessarily depend on it, but it was a privilege and a duty in common with the other duties in God's church. 3. If you deny it was the Lord's supper in our sense, — though all agree it is our Lord's supper now simplified for some purpose, spiritually, — yet if you deny all this, it destroys your cause here; for your church teaches that the church existed long before pentecost, long before the crucifixion in Christ's day; and yet never till after pentecost did the church celebrate the supper as we now do. So your acknowledged church had baptism and the supper exactly as the Jews had it. Where now the differentia, or great point of difference? You are crushed by your own objections.

4. But another point we wish to notice in this connection. There were as great changes between given periods of Jewish history as any the Doctor has attempted to notice between ancient Jewish Israel and the so-called later dispensation. In patriarchal ages, till Abraham, there was no circumcision. In the wilderness circumcision was suspended forty years; ten years over the period of a generation. Here was a pointed change. From the exit of the church, (those who "ate the same spiritual meat, drank the same spiritual drink," who "drank of that spiritual rock that followed them; and THAT ROCK WAS CHRIST," 1 Cor. x. 24,) — is that true? answer for yourself, Doctor, we say it is), — till they arrived at Mount Sinai, no "law of commandments contained in ordinances." (Eph. ii. 15, 16. Col. ii. 14-17.) They were "a shadow of things to come;" pointed out Christ, and "the body [of Christ] is of Christ" (verse 17); existed then. It was "added" at Sinai (Gal. iii. 17, 19) until Christ should come, and reformation take place. (Ileb. ix. 10.) No carnal, fleshly law existed here, then; yet constantly the word church occurs. They had only two ordinances, just as we now have, paschal feast, — i. e., Lord's supper and baptism. We have those two. They had no "law of commandments contained in ordinances." A prophet emphasizes the fact, that in the day Jehovah led them out of Egypt, he spoke not of those things; uttered nothing about the offerings, — circumcision, etc. Now, all this routine of ceremonies came in; they were "added till the seed [Christ] should come." When he came and died, they "fell away;" "were the bond-woman;" "sold those who trusted in them in bondage."

Lodgings for Baptists

AT THE CENTENNIAL.

The American Baptist Publication Society, having received numerous inquiries about places to lodge during the Centennial, have decided to All one or two of their large rooms with comfortable beds for the accommodation of

BAPTIST MEN.

To cover the charge will be made of \$3 each per week. The location is central — 1440 Chestnut Street, between Broad and Fifteenth streets. (Put this on and keep it for reference.) There are several good Restaurants within three minutes' walk of the Rooms. Send on your application. It will not be possible for us to furnish accommodations to ladies. Address, R. GRIFFIN, Secretary.

I have given the Brace a fair trial. I had it all that is claimed for it. I would not take \$100 for the right to use it. I have had all my ministerial labors well preserved. J. A. HENKOLD, Fulton, Miss., 1874.

I can preach without getting the least tired in my lungs, or hoarse. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister and public speaker as the very thing he needs. J. W. PALMER, Union Depot, East Tennessee.

FEMALES TESTIFY. Suffering very much from "Dyspepsia" and general debility—the result of protracted illness. I obtained relief by wearing a "Dressing" Lung and Body Brace, and am satisfied there is no superior equal to it. I feel confident that all similarly affected would be greatly benefited by its use. EUDORA COLE, Watson, Miss., 1874.

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 am not as weak, but feel better than I have been for some time. I have needed for years. I would recommend it to all weak lungs or weak backed ministers to prevent all kind of labor from doing them any harm. N. K. KELLY, Ouncetree, Texas.

Bro. Graves: 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 proposes to do. I am over sixty years of age, and can do any kind of work, and am not getting any older or weaker. J. R. COBBAN, Ball Camp, Knox County, East Tenn.

Bro. Graves: This is to certify that I have worn the Dressing Brace for about sixty days, and can say the same that a great many others can say, that it has done me a great deal of good. 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. Fayetteville, Ala., June 17, 1875.

With Christian regard—Bro. Graves: I received the Brace you sent me the 29th of March, 1874. To fully try it I preached for ten days in succession, and part of the time twice a day, and find that with this work, greatly benefited me. I am not as much as I was before. After preaching once I believed the Brace to be the greatest earthly boon. I cannot be told. I can recommend the Brace to anything it is recommended to be. W. E. ALLYIN, Harlesburg, N. C.

It is with the greatest pleasure that I bear my testimony to the value of the Body and Lung Brace. Before I got the Brace I fatigued and prostrated me beyond measure to preach, more than anything I ever did in my life. I have had a sore throat, and have been unable to preach for some time. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister and public speaker as the very thing he needs. J. W. PALMER, Newbern, Tenn.

DEAR BRO. GRAVES: I sent myself this morning to write you a line and forward you postage money order No. — for the amount of fifteen dollars to pay for the Brace. I have never did any thing in my life that I would not do to get you a Brace. I would not take five hundred dollars for it. Had I had the money I would have sent you a Brace long ago. After two months' trial, it would have added years of usefulness to my afflicted life. I wear it as regular as I do my shoes, and find that I can now walk more than I did ten years ago, and now speaking for two and a half or three hours, I feel as well as I have ever felt in my life. So soon as I can I will send you some anti-scorbutic. JAMES M. KUSSELL, Georgetown, San County, Texas.

For the good of others I wish to bear testimony to the value of the Body and Lung Brace. I had a sore throat, and have been unable to preach for some time. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister and public speaker as the very thing he needs. J. W. PALMER, Newbern, Tenn.

DEAR BRO. GRAVES: For the benefit of suffering families I desire to give you my experience in the use of the Dressing Lung and Body Brace in relieving and curing dyspepsia, and also in general weakness in the female. The symptoms are flatulency, and generally are constipatory and worthless, but I can assure all that this furnishes all the benefit that we can get from any medicine, and in an extempore practice it is a life-saver. I am a sister who, without the Brace, I believe I should have died. A word to the wise is sufficient. E. J. HEWLETT, Oxford, Miss., 1875.

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These worn the Brace for thirty days, and I find it to be all it is recommended to be, and I advise all ministers and sisters to use it. I had been singing about four weeks when I received the Brace, and my chest and lungs had become sore, and were broken down. I put on the Brace and continued to sing for three weeks longer, and, to my surprise, my breathing capacity increased, and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my notice. E. J. COOPER, Morristown, East Tennessee.

Consumption cured, if physicians are correct. In 1871 I bought a Brace for my nephew, Jas. T. Fuller, who had been prostrated by the effects of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace, and he wore it for three weeks, and he is now a robust man, able to till his land, and do any work. I write this because I think it ought to be known, as it is a testimony of the value of the Brace. K. D. FULLER, Friars Point, Miss.

I can preach forty and more for two months with my Brace on, and not get the least tired, and I would not be without it. Every minister, singer, or weak, should have one. A. BURR, Union Depot, East Tennessee.

It has greatly benefited me in singing, especially in protracted meetings, and in carrying the energy and vigor of my preaching. I have had all my ministerial labors well preserved. J. A. HENKOLD, Fulton, Miss., 1874.

I can preach without getting the least tired in my lungs, or hoarse. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister and public speaker as the very thing he needs. J. W. PALMER, Union Depot, East Tennessee.

FEMALES TESTIFY. Suffering very much from "Dyspepsia" and general debility—the result of protracted illness. I obtained relief by wearing a "Dressing" Lung and Body Brace, and am satisfied there is no superior equal to it. I feel confident that all similarly affected would be greatly benefited by its use. EUDORA COLE, Watson, Miss., 1874.

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 am not as weak, but feel better than I have been for some time. I have needed for years. I would recommend it to all weak lungs or weak backed ministers to prevent all kind of labor from doing them any harm. N. K. KELLY, Ouncetree, Texas.

Bro. Graves: 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 proposes to do. I am over sixty years of age, and can do any kind of work, and am not getting any older or weaker. J. R. COBBAN, Ball Camp, Knox County, East Tenn.

Bro. Graves: This is to certify that I have worn the Dressing Brace for about sixty days, and can say the same that a great many others can say, that it has done me a great deal of good. 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. Fayetteville, Ala., June 17, 1875.

With Christian regard—Bro. Graves: I received the Brace you sent me the 29th of March, 1874. To fully try it I preached for ten days in succession, and part of the time twice a day, and find that with this work, greatly benefited me. I am not as much as I was before. After preaching once I believed the Brace to be the greatest earthly boon. I cannot be told. I can recommend the Brace to anything it is recommended to be. W. E. ALLYIN, Harlesburg, N. C.

It is with the greatest pleasure that I bear my testimony to the value of the Body and Lung Brace. Before I got the Brace I fatigued and prostrated me beyond measure to preach, more than anything I ever did in my life. I have had a sore throat, and have been unable to preach for some time. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister and public speaker as the very thing he needs. J. W. PALMER, Newbern, Tenn.

DEAR BRO. GRAVES: I sent myself this morning to write you a line and forward you postage money order No. — for the amount of fifteen dollars to pay for the Brace. I have never did any thing in my life that I would not do to get you a Brace. I would not take five hundred dollars for it. Had I had the money I would have sent you a Brace long ago. After two months' trial, it would have added years of usefulness to my afflicted life. I wear it as regular as I do my shoes, and find that I can now walk more than I did ten years ago, and now speaking for two and a half or three hours, I feel as well as I have ever felt in my life. So soon as I can I will send you some anti-scorbutic. JAMES M. KUSSELL, Georgetown, San County, Texas.

For the good of others I wish to bear testimony to the value of the Body and Lung Brace. I had a sore throat, and have been unable to preach for some time. I would not be without it for the finest horse in Ohio county. I can recommend the Brace to every minister and public speaker as the very thing he needs. J. W. PALMER, Newbern, Tenn.

DEAR BRO. GRAVES: For the benefit of suffering families I desire to give you my experience in the use of the Dressing Lung and Body Brace in relieving and curing dyspepsia, and also in general weakness in the female. The symptoms are flatulency, and generally are constipatory and worthless, but I can assure all that this furnishes all the benefit that we can get from any medicine, and in an extempore practice it is a life-saver. I am a sister who, without the Brace, I believe I should have died. A word to the wise is sufficient. E. J. HEWLETT, Oxford, Miss., 1875.

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These worn the Brace for thirty days, and I find it to be all it is recommended to be, and I advise all ministers and sisters to use it. I had been singing about four weeks when I received the Brace, and my chest and lungs had become sore, and were broken down. I put on the Brace and continued to sing for three weeks longer, and, to my surprise, my breathing capacity increased, and the soreness left my chest and lungs, and my strength became vigorous. I will say that I feel under many obligations to you for recommending it to my notice. E. J. COOPER, Morristown, East Tennessee.

Consumption cured, if physicians are correct. In 1871 I bought a Brace for my nephew, Jas. T. Fuller, who had been prostrated by the effects of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace, and he wore it for three weeks, and he is now a robust man, able to till his land, and do any work. I write this because I think it ought to be known, as it is a testimony of the value of the Brace. K. D. FULLER, Friars Point, Miss.

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