

TO MINISTERS.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a greater benefit to you.

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

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the hips. Now all know that the livings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know so well, as it is of hernia and piles. Now, after a personal experience of nearly twenty years, and the added exper-

ience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

Labor in protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay. This invaluable article I am prepared to place within the reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me.

One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shantler* and *Lung* Brace; that it supports the back, abdomen, stomach, lungs; prevents lassitude, 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 costiveness; 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 relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister and old man should use one.

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you fail to get. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

Let all Take Notice.

This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, L. D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. E. C. DANFORTH, Office of Man'g Co., Conn., May 1, 1876.

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

RECENT TESTIMONIALS.

We call attention to the voluntary testimonials given in favor of the Brace, showing that it really does all that is claimed for it. These are real living witnesses, who can be addressed if any one doubts.

Let Suffering Females Read This. DE GRASSES.—About the 10th of last August I purchased from you a Banning Lung and Body Brace for my afflicted wife. My wife had been afflicted for more than a year with prolapsus uteri, female weakness, which had troubled her since the birth of our first and only babe. I tried skillful physicians; they differed as to what her disease was, but all agreed that it was some derangement of the reproductive organs. They tried various

remedies, but all to no purpose. She hadn't sat up a day for more than a year when I obtained the Brace. I would now express—as well as words may—my gratitude for the Brace, and especially for your generous offer of it to weakly females; for it had restored to health her whom I had almost given up as an invalid for life. *See organ to improve immediately* after putting it on; and she felt restored and strengthened. The lassitude, weariness, and dragging down sensation were removed, and in a very short time was able to sit up all day, and could walk about with a great deal more ease than usual. In a short time she began attending her household affairs, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir. C. H. KELLEY, Alvarado, Texas, Nov. 26, 1876.

Dr. J. R. GRAVES.—I received the Brace for my wife. She has worn it fifty days, and has found it to be of great benefit to her. She has suffered for the last six years with prolapsus uteri and hemorrhoids. The Brace alone is restoring her. R. P. PHILLIPS, JR., Skippersville, Ala.

Dr. J. R. GRAVES.—Having suffered for a time with a *dragged back*, I procured one of Banning's Body Braces, after wearing it for two months can safely say that I am *greatly benefited*. Would recommend it to all persons suffering from like afflictions. Yours with respect, Mrs. J. A. E. V.

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

Executive Office, Nashville, Tenn., December 24, 1876.

Rev. J. R. Graves.—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

DEAR BRO. GRAVES: You made me a present, some three years ago, of one of Banning's Lung and Body Braces, I accepted and kept it for three years without wearing it, rather clothing such things under the head of my baggage. Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first time, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can hardly say that I am now in the enjoyment of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LAFITON, Pastor Third Baptist Church, St. Louis.

BANNING BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefits would surprise those who know nothing of it. S. H. FORD, Editor Christian Repository.

The Testimony of a Physician. Rev. J. R. Graves, Memphis, Tenn. Dear Sir: All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak lungs, and lumbago they are invaluable. W. C. LA WRENCE, M.D., Crawfordville, Miss., Jan. 2, 1877.

The Brace for Horseback Riding. Dear Bro. Graves: I have now had the Brace near three months, having received it about the first of November. As I have been able to preach but once since I received it, on account of previously broken down health, I can say nothing for it yet as a help to a preacher (I hope to test it soon), but I have traveled across the State of Mississippi on horseback since winter set in, and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe

I would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. T. H. MELVIN, Camden, Miss., January 3, 1877.

Testimony of a Laboring Man. I received my Brace about the tenth of February, and I find great help from it. I find can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago I hurt my back lifting. Things what I can say after a of only sixty days. If I continue to mend, it will not be long before I am sound. T. H. DAKES.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one. J. A. KEYSER, Fulton, Miss., 1874.

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

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

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

How to Measure for the Brace Truss. Take snugly the number of inches around the hips, over the linen, about two inches below the tips of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for Hernia. Open the truss and fetch it around the body, showing the hip-bows close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, and with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

Notice.—All sizes over 40 inches, having to be expressly made, are \$2.50 extra. Front Pad and Spring duplicated for \$3.00. Hernia pads (separately) for single or double Rupture \$1.50. Sent by mail, post-paid.

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

J. R. GRAVES.

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah. Old Series—Vol. XXXIV. MEMPHIS, TENN., AUGUST 11, 1877. New Series—Vol. X, No 36.

Our Pulpit.

NIGHT LIFE.

THE night is the time for rest; it is the time when the soul should be at home, and the body should be at ease. It is the time when the mind should be free from the cares of the day, and the heart should be free from the sorrows of the world. It is the time when the spirit should be at home, and the soul should be at ease. It is the time when the mind should be free from the cares of the day, and the heart should be free from the sorrows of the world. It is the time when the spirit should be at home, and the soul should be at ease.

Take care of themselves. We spoke recently of "grabbing" something for nothing, and upon the hazard of a game. We speak tonight of Profrugancy, and the necessity of true frugality and economy. As dollars are made up of cents, so time is made up of moments, life of minutes, and reputation, wealth and character of the minutes of care, toil and tears. Be careful of all the little things of life, and the big things of life will provide for themselves. Take care of youth especially, and are will always provide for itself. In no way, however, will this be better accomplished than in that provision which youth makes for the employment of its hours of recreation and repose. We all agree as to the hours of business, that they should be well employed, that *idleness is not right*. It is the use that we make of leisure that destroys us. Most people work a few work too much. Hence, upon this point we may say with safety: "Take care of the hours of recreation and of repose, and our seasons of employment and activity will take care of us. He that carefully spends his Sabbaths, his holidays, above all, his nights, will seldom fail, if he is an active and prudent young man, to husband his resources and economize his talents, whether of body, mind, soul, or fortune.

There are multitudes who toil hard enough through the day, and whose energy and assiduity in the vocation of life, are worthy of a better destiny, but they waste their resources and accumulations upon their leisure moments, especially upon the dissipations of the night. To a vast number of people—especially the young—the night is nothing but a drain upon their constitution, capital, mind and heart. Dr. Peck says: "One night often settles a whole life. The leakage of the night keeps the day for ever empty. Night is sin's harvesting time. More sin and crime are committed in one night than in all the days of the week."

This, by the way, is as ultimately true of the man who works at night, as of him who dissipates, or idles. The general demoralization which universally results from the violation of the laws of the Sabbath and of the night by railroads, steamboats, the telegraph, some mining and manufacturing interests, by some of our leading mercantile houses, almost invariably by the press and other institutions demonstrates that even honest labor, out of season, is the handmaid of vice, and almost as deadly as the dissipation it inevitably engenders. Drunkenness, lewdness, infidelity, and irreligion among the masses, or, at least entire indifference, is the fatal result of most night work and Sabbath labor. Rob a man of his stated seasons of sleep and worship—of the constant influences of home and society—drive him early and late, and no matter how legitimate his business, you will in the majority of cases, wreck not only his constitution, but his morals, his religious education, and all the finer and nobler sensibilities of private, domestic and social life. Some night or Sabbath work, in the complicated machinery of things, is unavoidable, but it is a misfortune nevertheless. Night or Sabbath

labor cannot be compensated. Even the sleep of the day, or a substitutional Sabbath, to a few or a class of individuals, will never restore that which was lost in the non-observance, or violation, of the natural and regular system which God has provided for man's recreation and social and religious enjoyment. There is a time for all things, and that time is arbitrary, and will submit to no mutation or infringement. The laws of nature are *right*, and will neither be revoked or violated by man with impunity. Man must have his Sabbaths and his nights, as he has his meat and his drink. The greatest enemies to this fair country are the public men and institutions which compel the vast multitude of men employed by them, in order to live, to labor at night, or to toil away God's holy day. These men and institutions have the ability and the opportunity to bless the land, above all the material developments of the race, but they cast a moral blight upon it. They plunder the country's commonwealth of energy, long life, health, and morality. It is true, the age is fast, its progress is rapid, its demands are increased, but we may be too rapid and burn out by friction. The rich get richer, and the poor get poorer; and we are no wiser, better or happier, in many respects, than our fathers. We might be, but we are not. With all the grand flood of light which to-day bursts upon us, we find ourselves surrounded with universal corruption, and no more advanced in that wisdom which makes for the peace of the soul, or the general happiness of mankind. Morality is the chief power of all free institutions; and public men must be the exponent of that power.

In conclusion upon this point, God is not dependent upon our material development. Our facilities of light and civilization and development must not be prostituted by the violation of known and natural laws. If public men and institutions corrupt the country by robbing the clerk, the laborer, and the tradesman of his rest, great will be our declension and fall one day. This old world moved on before there was any sound of a locomotive, or use of electricity. A traveler from Memphis to New York used to go just as patiently and happily and virtuously—more so, perhaps, than even now—though speeding upon the wings of lightning. Men used to live as purely and wisely as now. Integrity seems to have not been at such a discount in Rome or Sparta, as in America to-day. It is true, the masses are waking up from the slumbers of ages; but they had better sleep on than fall under the corruptions of their leaders, as fast as they wake. We gain nothing, at least, solidly and substantially, by haste and hurry. The machinery of life must have time to cool every day—and once, at least, in the hebdomadal arrangement of nature's God, every week. We must have recuperation and refreshment. The prerogative of rest and devotion, at stated and natural periods, is as immutable as God himself. Repose and worship will only give the greater impetus to the machinery when it does move. Wear and tear is as bad as clog and rust. Work, however, while it is day, but rest when night comes on. The grandest strike on earth would be against night and Sabbath labor. I would toll for no man or institution or corporation which required me to waste my health, shorten my days, destroy my morals, by prostituting the sacredness and violating the *rationality* of my nights and my holy Sabbaths.

But "what of the night" among the idlers and revelers who do not from necessity, but from wan-

ton desire, desecrate God's sacred gift—the night "when," as Joanna Baillie says, "good men rest and infants sleep;" or as old Shakspeare says, when "the cricket sings, and man's over-labored sense repairs itself by rest?" "What of the night!" that night for which God will hold us all to a dreadful account if squandered on lust, or lost in reckless dissipation! How strange that night, the contemplation of which should lead to the most exalted ideas, should be the scene of so much moral destruction. The reason lies alone in the in the fact that man looks downward and not upward. "Who," says Kleiter, "can fix his mind on transitory and earthly things, in the presence of those glittering myriads of worlds; and who can dread death or solitude in the midst of this brilliant, animated universe, composed of countless suns and worlds, all full of light and life and animation?" Willis beautifully says: "The night is made for tenderness,—so still that the low whisper, scarcely audible, is heard like music,—and so deeply pure, that the fond thought is chastened as it springs and on the lips made holy." He who prostitutes night must not only look downward, therefore, but he must petrify his very heart. Like even Byron himself, the wickedest man, if he will turn his soul upward, and open the well-springs of his heart, he will say too of the night: "In the stary shade of dim and solitary loveliness, I learn the language of another world." Like David he will exclaim: "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?" And why should the Psalmist, upon such upward and lofty contemplations, feel man's utter insignificance? Again he says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." If not forbidden by illness and dissipation, as Bailey truly says, and as in the case of David, "Mind and night will meet, though in silence, like forbidden lovers." It is then that truth and virtue look loveliest, and falsehood and guilt look blackest to human contemplation. "Few are the faults," says Young, "we flatter when alone; vice sinks in her allurements, is unlight, and looks, like other other objects, blackest in the night." Montgomery beautifully describes the uses of night:—

Night is the time for rest; How sweet, when labors close, To gather round an melting breast, The curtain of repose, Stretch the tired limbs, and lay the head Down on our own delightful bed.

Night is the time to weep; To wet with unison tears, Those graves of memory where sleep The joys of other years; Hopes that were angels at their birth, But died when young, like things of earth.

Night is the time to pray; Our Savior oft withdrew To desert mountains far away; So will his followers do, Steal from the throng to haunts untrod, And there commune alone with God.

Night is the time for death; When all around is peace, Gently to yield the weary breathing, From sin and suffering cease, Think of heaven's bliss, and give the sign To parting friends,—such death be mine.

But, like all God's mercies, abused, the night is the dark theatre of most of man's wickedness. Better work every night in the week than spend

one in dissipation. Night is one of Satan's most favorable seasons for corrupting and beastializing a willing world. He has a few "tramps" and "dead beats,"—a few idlers who keep the constant round of the day, but they are often so poor and contemptible that they constitute the Devil's "baser sort." No doubt Satan often thinks some men are not worth damning.

Like all other beings, however, who engage in bad speculations, Satan gets his hands full of sorry articles, and has to make the best of his trade, however swindled. Satan has a few mighty watchmen on the grand towers of the day, who do his bidding, and who keep up and follow up his fierce skirmishing upon the busy ranks of those who have less time to yield to his onslaught of temptation. But it is the night time when he marshals his hosts under the studded skies, and rides amid the moral carnage of his crowd armies in the front of his ranks. The Devil in the dark, or the Devil by gas-light, is the Devil indeed. How many thousands of the slain there are upon whom each morning sun rises! Oh! it is when the sun, God's flaming minister of the day, has gone down that Satan throws the charm of twilight, the dazzle of candle-light, and the secrecy of midnight around his infernal machinations and orgies! rendering sin as beautiful and fascinating to the fallen as paradise itself. He makes man forget both his sins and his sorrows, his duties and his virtues, his fears and his dangers; and, amid the sombre gloom and stillness of the night, he applies the torch of the incendiary, not simply in theft or revenge to innocent habitations, but, deeper still, to the heart,—to the temple of the Holy Spirit; influencing every bad passion, and setting on fire of hell every evil desire of the soul. He puts a spur upon the heel of every appetite and lust to drive his victim still to burn and to be burned, until exhausted nature, satisfied and still insatiable, falls that and breathless to sleep, for, as Dryden says, "envy and lust sleep," until recuperated energy shall rise and take the torch again. Incendiary—the incendiary of the body and the soul—is the hot and fierce work of this prince of darkness, whose mighty and ghostly and ghastly hosts are marshaled upon every tented plain. To this end the devices of Satan are inexhaustible, especially in the busy, thriving city. The moment the wheels of business cease to revolve,—the moment the whistle blows off the hands from daily toil,—that moment the steam-gong of hell sounds, and the machinery starts into busy, active operation. The Devil is abroad every day; he never sleeps, unless it's around those drinking halls, even during the day; he is in business, at church, or otherwise going up and down through the earth seeking whom he may devour at all times; but it is wonderful to see his night machinery in operation. Dissoluteness, dissipation, debauchery, reign supreme then, and run rife, until, tired with the night's exhaustion, the break of day or the morning sun drives these victims of darkness either to the heartless labors they must pursue, or to the troubled and unnatural and unhealthy repose of the day. Oh! Memphis is a different city after dark! Ah, there is a population abroad here to night whose faces scarcely ever see the light of day! They do not live long to be sure. Pale and hollow-eyed with disease, or bloated and dropsical with debauchery, like the ephemeral glow-worm, they soon die. These indeed, men and women, are the fiends incarnate whose trade is vice,—whose vocation is to drag down angels: these are they who set the dread snares of the enemy of souls to catch the feet of the young and unwary. With the blaze of fascination, they light up their gay-colored and many-hued transparencies along the streets, in their brilliantly illuminated saloons, in their deep hidden gambling dens, and their attractive haunts of pleasure, through the palatial splendors of flashy magdalen houses. The streets are filled with landsharks and cyprans, seducing with their tawdry charms and flashy ornaments. From covert windows debauched beauty swings and beckons the passer-by with the enchantment of the siren, whose song is ruin;—from every quarter the lands are playing, filling the gay halls of revelry, the theaters, the varieties, the ball-room, and the

giddy dance; and the witcheries of song, and viol, and flute, and cymbal, and horn, and drum, are drawing the busy crowd of revelers and pleasure-seekers with resistless magic to every point on the compass of crime. Melody and mirth are so mingled with madness and sin that even innocence, tempted at every graded step of ruin, would swear, for the time, that nothing was wrong. Through all, too, there runs, with redoubled hue and varied degree of intoxication, a stream of wine, swelling as it deepens and broadens; and, ere long, sweeping the whole mass of victims into the fiery vortex of each night's wretched debauchery and hell. And this is the life of thousands in every city by gas-light, until their nature and weeping misery and crying vengeance break down, and multitudes of victims, year after year, are swept away into the hell of eternity to reap the miseries of a conscience which was blunted and hardened and seared and drowned amid the intoxications of passion and revelry here below.

THE WORK OF CHRIST CONSUMMATED IN 7 DISPENSATIONS.

BY THE EDITOR. PART II. THE WORK OF CHRIST IN SEVEN DISPENSATIONS. CHAPTER X.

THE COVENANT ESTABLISHED WITH ISAAC AND HIS SEED.

THE COVENANT ESTABLISHED WITH ISAAC. Abraham, Isaac and Jacob are considered as but one Covenant, and circumcision the visible token of it: "Which Covenant he made with Abraham, and by his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting Covenant, saying: 'Unto thee will I give the land of Canaan, the lot of your inheritance.'" etc.

THE COVENANT ESTABLISHED WITH ISAAC. Ishmael, Abraham's son by a bond woman, not being the child of promise, was made a representative of the fleshly seed of Abraham; and, though Abraham prayed that Ishmael might be accepted as the seed, the Lord said: "Sarai, thy wife, shall bear thee a son indeed, and thou shalt call his name Isaac; and I will establish my Covenant with him for an everlasting Covenant, and with his Seed after him." Paul, commenting on this, says:—

"For they are not all Israel which are of Israel; neither because they are the [natural] seed of Abraham are they all children: but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise [as Isaac was] are counted for the seed."—Rom. ix. 7-9. When Isaac was about to go down into Egypt, because of the famine in the land, the Lord appeared unto him, and established the Covenant with him in these words:—"Go not down into Egypt: dwell in the land which I will tell thee of. Sojourn in this land;

and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy Seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

This was the solemn Covenant which God made with Abraham, of which circumcision was the outward, visible token, and which God had confirmed with an oath.

Of Isaac's two sons by Rebecca, Esau was the eldest, and entitled to the pre-eminence by reason of birth. His father would have conferred the blessing upon him, but he was a "profane person," and God rejected him. Jacob was chosen as the head of the tribes, and the seed was reckoned in him, and the Covenant was confirmed with him at Bethel in these words:—

"And, behold, the Lord stood above it, and said, 'I am the Lord God of Abraham thy father, and I the God of Isaac; the land wherein thou hast, to come will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy Seed, shall all the families of the earth be blessed.' And, behold, I am with thee, and will keep thee in all places whither thou shalt go, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of."

And again, at the Oak of Weeping, when he came out of Padanaram, when he changed his name from the Supplanter to Prince, or God (Gen. xxxv. 9-12).

JACOB'S PROPHECIES AND FULFILLMENT.

But it came to pass, as God had foretold, Abraham, that Jacob and all his family, sixty-six in number, prepared to go down into Egypt, because of the famine that prevailed in Canaan. But, before he departed, the Lord appeared unto him, and re-affirmed his Covenant; promising him a resurrection from the dead, and a literal possession of the land he was about to leave, until he should heir it with his father, Abraham and the promised Seed:—

"And God spake unto Israel in the visions of the night, and said: 'Jacob, Jacob.' And he said: 'Here am I.' And he said: 'I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.' And Jacob rose up from Beersheba; and the sons of Israel carried Jacob their father, and their little-ones, and their wives, in the wagons which Pharaoh had sent to carry him."

The act of closing the eyes by another represents death. Jacob was to die in Egypt, and the hand of the loved Joseph was to close his eyes; but, the promise that he should be brought up again, was a promise of a resurrection to life, and the literal possession of the land he was about to leave. Many deny that the doctrine of the resurrection was ever promulgated before Christ, and consequently, no saint ever died with the hope of it; but the very hopes of the fathers were based upon this doctrine, as we have shown in developing the Covenants: for they could not be fulfilled without a literal resurrection of Abraham and his spiritual seed from the dead to an immortal life. Jacob swore Joseph, that he would bury him with his fathers in the cave that was in the field of Machpelah; and he did so.

But before Jacob departed, he summoned all his sons around him, that he might tell them what should befall them "in the last days." We must ask the reader to pause, and read the entire forty-ninth chapter of Genesis. All the prophecies concerning the tribes are remarkable, and their fulfillment most striking; but space permits me to notice only three, and these briefly. Simeon and Levi are spoken of unitedly; read the prophecy concerning them:—

"Simeon and Levi are brethren: instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel."—Gen. xlix. 5-7.

This doubtless has a prospective as well as a retrospective significance. They had unitedly compassed the death of Haman and Shechem, and all the males of his city, by stratagem, deceit and a lie. The dying Jacob recognized the characteristics of these tribes,—"Instruments of cruelty;" and, says a writer, "Foreseeing the part they would play in relation to the Seed, he exclaimed, 'O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.'" But why not, Jacob? "For in their anger they slew a man [Christ, prospectively], and in their self-will they digged down a wall [overthrew a city]. Cursed be their anger, for it was fierce; and their wrath, for it was cruel."

The verification of these things will easily be recognized in the history of the tribe of Levi at the era of the crucifixion. It was the priests who sought and at last accomplished the death of Jesus unto whom Jacob refers; and, to mark his sense of their conduct, he said, "I will divide them in Jacob, and scatter them in Israel." This was fulfilled in giving Levi no cantonal inheritance in the land, and in including Simeon's portion within the limits of the canton of Judah. From this arrangement, Levi, Simeon and Judah became the tribes principally concerned in the transactions of the last days; and, by referring to the prophecy of Zech. vi. 12-13, it will be seen that these were the three tribes that mourned so sorely for their fathers' treatment of Christ. The house of David, and of Nathan representing the tribe of Judah, shined that of Simeon.

Prophecy of Judah, Jacob says:—

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk."—Gen. xlix. 8-12.

It will be seen from this, that Jacob establishes the pre-eminence with the tribe of Judah forever, and that he would not only in the last days gain universal dominion over his enemies, but that his own brethren would bow down and pay him princely homage; which found its typical fulfillment in David and Solomon, and will find its antitypical fulfillment in Christ, the Lion of the tribe of Judah; who, according to the Covenant, is to possess the gates of his enemies, but, by his millennial reign, bless all the nations of the earth. We find this noted prophecy in Gen. xlix. 10:—

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." The scepter is the emblem of rule or dominion; and it is true that the governing power did continue with the tribe of Judah, and in Jerusalem, until Christ came, and very soon after passed away; and this, to the Jews, should be convincing proof that Messiah has come.

Does it not also indicate, with previous prophecies, two distinct appearances of Shiloh? First, at the departure of the scepter from Judah; and again, when he comes to lift the standard for the gathering of the tribes, as well as the peoples that are to serve him. It is certain that the scepter, the least shadow of dominion, has departed from Judah; nor will it re-assume its ancient pre-eminence over the tribes until Shiloh ascends the literal throne of his father David. Then will Jerusalem be the "city of the Great King;"—then will the law indeed "go forth from Zion, and the word of the Lord from Jerusalem," which not only all Israel, but all nations must obey.

THE BLESSING OF JOSEPH.

In the blessing of Joseph, we find another very striking allusion to Christ, upon whom, as the Shepherd and Stone of Israel, the saving faith of the ancient patriarchs rested. Jacob styles him "the Shepherd and Rock of Israel;" and certain it is, that this is the Rock, the divine Son of God, on which the visible church and kingdom of Messiah was to be built. This Shepherd was the fel-

low and equal of the everlasting Father, even God's own and only Son, upon whom the sword of divine justice was to fall, when he made his soul—person, not a fleshly body—an offering for the sins of his flock. He, too, was the Rock, or Stone, "laid in Zion for a foundation, a tried stone, a precious corner-stone, a sure foundation." (Isa. xxviii. 16.) "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.) This settles the question beyond contradiction, that Shiloh,—Christ Jesus,—and not Peter, is the Rock of Israel,—the foundation of the Christian church, as well as of each believer's hope.

While the descent of Shiloh was to be from the tribe of Judah, yet he is declared to be from the tribe of Jacob, and to be separated from his brethren as Joseph was; viz., the Seed should be both the son of Judah and the Son of God, that his relation to the tribes of Israel should be after the representation of Joseph's to his brethren:—

"The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." SUMMARY OF THE FAITH OF THE PATRIARCHS. From a consideration of all the promises and Covenants down to the descent of the sons of Jacob into Egypt, we find the following to have been the revealed articles of their faith:

1. That the Seed promised to Eve, who was to "bruise the serpent's head" and ultimately destroy the works of Satan, was to descend from Abraham through the line of Isaac, Jacob and Judah.

2. That Abraham's seed, in the line of Jacob, would become a great nation, and that then his name would become great in the whole earth.

3. That Abraham, with Christ, should possess the entire land of Canaan from the Euphrates to the Nile, and possess it forever; and therefore he would be raised from the dead, and be immortal; and that the special territory of the kingdom of Shiloh is on this earth, and not "beyond the skies."

4. That Abraham, Isaac and Jacob, and all their natural seed, having their faith, were to possess Canaan with Christ forever; and therefore—

5. They believed, that, at the coming of Christ to possess the promises, the righteous dead would be raised from the dead to die no more; and this was the faith of every pious Jew:—

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

And Martha said: "I know he that he shall rise again in the resurrection at the last day."

6. That the promised Seed would be the Son of God, and be offered as a sin-offering, as Isaac was in a figure; and would be the archetype of all the sin-offerings, and was to be received by faith.

7. That every one who would inherit the promises must receive the circumcision of the heart; i. e., regeneration by the Holy Spirit, of which the fleshly mark was the sign.

This was the faith of the patriarchs, and of the children of Israel one hundred and fifty-four years before the exodus out of Egypt; and it was Moses' faith in these glorious promises and this future enduring inheritance that influenced him, when he was come to years of maturity, to "refuse to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward." The faith of all the ancient saints, then, took hold on the coming Christ, and the resurrection of the just, and future glory conferred through him; and this is the grand point I have wished to make manifest to my readers.

The sun of the world's Wednesday set in deepest gloom, and a long, dark night of one hundred and fifty-four years rested upon the whole world. The descendants of Jacob and Joseph, with but here and there an exception, sunk into the gross idolatry of the Egyptians. But God did not see

fit to leave himself without a few witnesses. Kohath and Amram of the sons of Levi, and their families, seem to have been the conservators of the true faith; and to Amram Moses was born, and by him, in his earliest years, carefully instructed in a knowledge of the true God and the faith of the fathers: and he was chosen of God to conduct his people to the morning light of a new and far brighter day. Thus closed the Patriarchal Dispensation.

WEDNESDAY NIGHT, A. M. 2300.

THE NEW TESTAMENT REVEALS A PERMANENT AND OBLIGATORY CHURCH ORGANIZATION.

BY REV. W. A. JARRELL, OLNEY, ILL. NUMBER II.

11. The New Testament clearly reveals a permanent and obligatory church organization.

That the New Testament contains a systematic delineation of church government or a scientific compendium of ecclesiastical law, is not claimed. In the language of Prof. Bannerman: "A system of church law, or a model constitution of the Christian society, would have been out of place in the word of God, and inconsistent with the great principles on which the word of God is formed. We have no scientific exhibition of doctrine drawn up in a logical system in the Scripture; and just as little have we any scientific digest or institutes of church law. The Bible was not framed upon the model of a Confession of Faith, nor yet upon the pattern of a code of ecclesiastical jurisprudence." (Church of Christ, vol. ii. p. 209.) The church organization must be learned from Scripture by the same method by which its doctrine is learned.

1. The apostolic churches were uniformly organized.

Were it not for the divided and discordant condition of Christendom this would not be called in question. That the New Testament churches were uniformly organized, the New Testament most clearly teaches. a. Only professed believers were added to the New Testament churches. "The Lord added to the church daily the saved." (Acts ii. 41.) That the Greek here is the saved or are saved instead of "should be saved," scholars agree. "And believers were the more added to the Lord." (Acts v. 14.) No unconverted man is a saved man or believer. So, all the epistles address the churches as composed of saints. (Rom. i. 7, 8; 1 Cor. i. 2-9; Eph. i. 1-7; il. 1-8. Philip i. 1-6; Col. i. 1-1; 1 Thess. i. 1-7.) b. These professed believers were baptized. "Therefore we are buried with him by baptism." (Rom. vi. 4. Col. ii. 12.) c. Elders were ordained in all the churches. "And they ordained them elders in every church." (Acts xiv. 23.) "Ordain elders in every city." (Titus i. 5.) d. Every church had deacons. "Paul and Timotheus. . . . to the saints at Philippi with the bishops and deacons." (Philipp i. 1; 1 Tim. iii. 8, 10.) e. Bishops and deacons were the only permanent officers of the apostolic churches. In the words just quoted from Philipp. i. 1, Paul speaks of only bishops and deacons being in the church at Philippi. So, in giving to Timothy the qualification of church officers he speaks of only bishops and deacon. (1 Tim. iii. 1-13.) Unless the qualification of church officers is of no importance, inasmuch as the New Testament gives only the qualifications of bishops and deacons, all other terms applied to the officers in the New Testament churches must either designate only these two offices or only those which were to cease with apostolic times. These bishops were only pastors or overseers or elders of the churches. So Paul said to the elders of Miletus: "The flock over which the Holy Ghost hath made you overseers." (Acts xx. 28.) The word here rendered "overseers" (episkopos) is the one rendered "bishops" in Philipp. i. 1. So, Dr. Lightfoot, of the church of England, says "It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the New Testament the same officer is called indifferently, bishop and elder, or presbyter. (Com. on Philipp. p. 93, quoted by Prof. Williams.) (Such scholars as Kurtz, Gurlike, Schaff, Richard Watson, Robinson, Liddell and Scott.) f. Every church



PRAYER-MEETING.

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

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

"Men ought always to pray."—LUKE XVIII. 1

If poor fallen men ever enjoyed one privilege which is above another—that privilege is prayer. A throne of grace is awaiting the approach of the soul overwhelmed with guilt. There Jesus meets and gives that holy joy of which only the Christian knows. But were this privilege denied us, were we not permitted to pray, there would be found no grave in which to bury heart-crushing grief, no sepulchre would we find for our sins, but as a gloomy pall they would hang around us through life, and drag us down to hell at death. No solace—no peace—no joy—no heaven without prayer—how precious the privilege—how sweet the duty. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father." Matt. xviii. 19. Could a promise be more complete and of more universal application? The father and mother wish the conversion of a wicked son—let them agree and covenant to pray for it. Do the wife and daughter desire the father's conversion? here is the best encouragement, a promise emphatic and from God himself—why then are not our friends converted? Simply because we don't get together and agree to pray God for that blessing. No earnest, faithful prayer ever was unheard by God. In heaven the four beasts and the four and twenty elders have golden vessels full of odors, which are the prayers of the saints.—Rev. v. 8. Then weary Christians become encouraged. Daniel prayed three times a day with his face towards Jerusalem. So should every Christian have stated times for prayer, and though he should be thrown in the lion's den, God will deliver him. Dear Christian, have stated, regular times for prayer if you would live happy and do good on earth.—S. J. ANDERSON, in *Texas Baptist*.

BREVITIES.

The Baptist church in Manchester, Va., has solemnly resolved to exclude from its fellowship every member that is able and refuses to help pay the expenses of the church.—*Christian Sun*.

SENSIBLE.—Hereafter students who wish to enjoy the benefit of scholarships in Dartmouth College must pledge themselves to spend no money for liquors, tobacco, billiards and dancing.

A WISE RESPONSE.—"I have come a hundred miles," said a minister, "to get some of Mr. Moody's spirit." "You don't want my spirit," was Mr. Moody's reply: "what you want is the Spirit of God."

The Southern Presbyterian Assembly, at its late meeting in New Orleans, declared "That dancing, whether round, oval or square, is wrong, and ought not to be engaged in by members of the church, and is a disciplineable offense."

Rev. Thomas S. Malcom of Philadelphia has received and accepted an appointment from the American and Foreign Bible Society as Southern Secretary to aid in the prosecution of this Society's work among freedmen in the Southern States.

Says a Northern Liberal: "I have had opportunity for the last three or four years to observe in two of the Southwestern States something of the workings and spirit of Landmarkism, and feel confident that it is a portentous danger threatening our denominational peace and unity."

THE WINE QUESTION.—The New York Baptists have been much exercised of late over the question of the wine to be used at the Lord's supper. The controversy was begun by Dr. Samson, in the *Examiner*, spread to the ministers' conference, and thence to the churches. Dr. Conant read a learned and exhaustive paper on the subject, taking the view that all the wines mentioned in the Bible were more or less alcoholic and intoxicating. We hope this fact will settle the question with the few in the South, unless they claim a higher Greek scholarship than Conant.

Mr. John B. Trevor of New York has just given \$25,000 to be divided equally between the Rochester University and the Rochester Theological Seminary. He had heretofore, at various times, given \$55,000 to the University, and a much larger sum to the Seminary.

STIPEND AS TEACHER. A young lady, a graduate of one of our most thorough Southern Female Colleges, who has had two years' experience in teaching, desires a situation as a teacher in some school or private family. Reference given. Address—W. E. PAXTON, Memphis, Tenn.

President Saylor of Amherst is quoted as having said recently: "Let us give up our dispute with the Baptists as to the primitive mode of this ordinance; for we must acknowledge that baptism in the early church was performed by immersion." This is the part of worldly wisdom, but why not give up the human tradition, if it is found to be indispensible? That would be wise.

PASTOR WANTED. The condition of the Southern Baptist Publication Society leaves me at liberty to accept other work. I prefer a pastorate with a moderate salary sufficient to support a not extensive family. If no such opening presents itself, having some experience as a teacher, I would accept a school connection with some feeble church. Address—W. E. PAXTON, Memphis, Tenn.

FIVE HUNDRED OLD COPIES OF THE BAPTIST WANTED IN EXCHANGE FOR NEW ONES. We shall need five hundred more numbers of this paper, containing chapters one, two, three and four of the Dispensations, than we now have to supply new subscribers, and any brother who will send us these, we will visit him with a month's subscription and postage, provided they are in good preservation.

AN IMPROBANT ADMISSION. Abbe Bertrand, Catholic, in his great *Instruction des Religions*: "Baptism by immersion consists in the total submersion of the recipient into the water; this mode is of apostolic institution, as appears from the express words of Jesus Christ, and from the very word *baptizo*, which means *plunge*; it is still in use in all the East, but has been almost entirely abandoned in the West for several centuries."

West of the Mississippi, we have an area of more than two million square miles, without including Alaska. Should this vast area ever be settled as densely as Connecticut now is, it will number two hundred and twenty-six million of people, and in the whole country, at this ratio, there would be three hundred and thirty-nine million; and should the whole land become as densely settled as are Great Britain and Ireland to-day, the number will be no less than five hundred million. This is our Great West.

CURE FOR SWEENEY.—We put this here where it will be more certainly seen: "Three tablespoonsful of coppers, three of hog's lard, one of turpentine, three of alcohol; mix well together. Apply with a small rag, and bathe in with a warm iron; put on once a day two days in succession, missing every third day, until a cure is obtained. Try this receipt, and you will never have need of giving your horse pain from sharp knives and running sores. Hand it down to your neighbors, and from the present to all generations to come. Given by a lady.—M. L. M. in *Courier-Journal*.

The First Baptist church, Providence, claims to be the oldest Baptist church in America; its organization dates back to the days of Roger Williams, who, in 1637-38, baptized eleven persons in Providence, and they, with him, constituted the church.—*Alabama Baptist*. We have read that date on the present bell that hangs in the steeple of the present Providence church; but we assure Bro. West that there is no connection whatever between the present Providence church and the thing that Roger Williams gathered in 1637, and dissolved four months after. The Providence church that now is had no church records for the first one hundred years of its existence; and when it did get up a record, it started with the Roger Williams organization *presumptively*, and put the date on its bell and into history.

WAY-MARKS.

MAGNOLIA.

WE spent a day in Magnolia: it was merely on business, and we saw no one of themembers, but Bro. Scobell, the pastor, a few minutes at his toil as a brick mason to supplement the little his churches give him. It is the cry all over the land, the churches are starving out their pastors and the ministry of the word; and the result is, ministers are driven to "teat making," to the fields and the school-house, and the churches are lapsing into coldness and worldliness, and spiritual life was, perhaps, never at a lower ebb. The Associations, so far, report very few baptisms. God is not well pleased. Bro. Scobell is well beloved in Magnolia, and has good congregations. We also saw Bro. Farish, the devoted Baptist missionary and church planter, who largely supports himself teaching school. He was largely instrumental in planting and securing, in their tediousness, the churches at Hazelhurst, Tallman and Brookhaven. He is regarded by those who have seen him as a first-class teacher, laborer and thorough, and he certainly deserves a liberal patronage from the brethren and community. He will open his session in Manolia on September 25th proximo, and the effort now is to erect a public school building, and run a Peabody high school. It will be a great thing for Manolia. We can sympathize with Bro. Farish, who has recently lost his aged mother, Mrs. Clementine Farish, who was born in Virginia A. D. 1794. She had been a devoted Baptist for sixty-five years, and was the mother of sixteen children, fifteen of whom she reared to men and women. She was the sister of our highly esteemed brother, Dr. Dilard of Kentucky, who was the chairman of the presbytery that examined us for ordination, and preached the sermon on the occasion. He has ever reckoned us as one of his "boys," of whom he has not been ashamed, and God grant he may never be.

Magnolia has started upon the upward grade of improvement. Recently there has been erected an elegant court-house, a large jail, and a large hotel; but it, which is full of borders from the city, a large store, and two more in course of erection, and a large dwelling-house; and ground has been selected for a Peabody high school, which will do far more for the town than the stores and hotel. A successful public school can be carried on in Manolia of one hundred and fifty to two hundred pupils; and the citizens and property owners should see to it that the expense fund to put up the building is at once secured. It is a pleasant, quiet little town, and there is no more healthy place in the State of Mississippi. It would be a fashionable summer resort for New Orleans, were there only sufficient accommodations.

Last Wednesday night, we closed our lectures on the Papacy in Brookhaven. The priest no more came to the front, and only skirmished from the bush. We had large congregations, and the most profound and respectful attention. We believe that the impression upon Brookhaven was deep and in all respects good, and Catholicism effectually exposed, and its popularity paralyzed; and the great principles of a pure Christianity established, and the little church and its band of young converts confirmed in the faith of the gospel. The crowds increased nightly to the end. Bro. Pursor, the pastor, who resides at Crystal Springs, was not with us at all, as he had expected, owing to severe bereavements. He lost, last week, two children and a son-in-law, and two others were down with diphtheria. He is very popular as a preacher, and greatly beloved as a pastor. The heat was most fearful, which rendered the labors of the pulpit almost insupportable. We greatly doubt if it is the duty of ministers to labor in protracted meetings through the insufferable heat of July and August, when all nature and reason call for rest, and the plowman and his mule are driven to the shade. We have decided, in view of what we have suffered, that this is the last July and August in which we will engage in extra ministerial labors in protracted meetings.

All ministers can have the paper for one year from this date for \$2.00 cash or four new subscribers.

QUERIES.

When a person is excommunicated from a church does it cut off his chances for heaven? Please answer the above and oblige yours, etc., ESQUIRE.

Not unless he has committed the sin against the Holy Spirit.

1. Is it in accordance with Baptist usage, and scripturally right, for a church to prefer a charge against a member for unchristian conduct without specifying the same?

Answer.—Undoubtedly no.

2. Is it in accordance with Baptist usage, and scripturally right, to prefer a charge and take action on the same without giving the accused any notice of the same, or any opportunity for self-defense?

Answer.—By no means. Such actions are null, utterly void, unless the charge was notoriously gross and undeniably true.

Would a Baptist church be doing right to receive a man to baptism and fellowship who had been his first wife, not for adultery, and married another woman and been living with her sixteen years, when he makes a profession of religion?

PASTOR.

The church cannot be held responsible for the unscriptural acts of men before they profess conversion. That man may have been a drunkard, a swearer or fornicator before his conversion, and will so report him thereby when she has satisfactory evidence that he has reformed, and done all in his power to repair the wrong?

Has a church the Scriptural right to deal with an elder upon the testimony of one witness only, and that a woman of notorious bad reputation?

Most certainly not, nor upon the testimony of a dozen such characters. No precedent would be more dangerous. For less than fifty dollars any minister's or member's character could be ruined by a subtle enemy. Paul lays down the law clearly: "Against an elder receive not an accusation but before two or three witnesses." (1 Tim. v. 12). These must be *legal* witnesses—*competent* and *credible*—which cannot be said of any abandoned woman.

BRO. GRAVES.—If A, B, C and D have charges preferred against them by a church, all under one motion (as all are charged with the same offense), will it be the privilege of B, C and D to vote on the trial of A?

A member under charge cannot be admitted to the communion nor to vote in the discipline of the church. From the moment a charge is recorded against a member he is *de facto* virtually suspended, and can have no franchise until he has satisfactorily vindicated himself. A number of members might be under charge for the same offense, and if they could vote while under charge they could exculpate each other.

BRO. J. R. GRAVES.—Is it scriptural for a church to call on the "world" to give testimony, by which the church may decide matters that are doubtful without such evidence. Please answer in next paper and oblige yours with many others. Whitesburg, East Tenn. T. J. LANE.

The question turns on this: Is the testimony of those without ever admissible in determining the action of the church of Christ. We think this is decided by the instruction of Paul to Timothy.

The person before he can be ordained to the ministry "must have a good report of them who are without." If the testimony of those without is against his moral character, the church is forbidden to ordain or call him to the ministry of the word. It must be reliable testimony, and such testimony as would be received in a court of justice should determine the action of a church in the case referred to by Bro. Lane.

Our church commemorated the death and sufferings of our Lord the first Sabbath in last month, when many of the brethren refused it. Some excused themselves by saying they are not worthy; others think because none but the twelve took it, none but preachers ought to take it. Please explain that Scripture, "He that eateth and drinketh unworthily," etc. 1 Cor. xi. 29. A. J. G. Mississippi.

That such an occurrence should take place in Mississippi, and at a church of no little intelligence, is simply surprising! The command to observe the supper is positive, and binding upon each member; it is "Do it." If a member refuses, after the proper labor, he should be discipline.

If any one is worthy to be a church member he

is "worthy" to obey this positive command of Christ. It is the partaking of it hypocritically, with a wrong intent, and for a wrong purpose, that involves one in merited condemnation. But if in humble reliance on Christ for savior, we observe it to commemorate his love, we do it worthily.

Please let me know your views in regard to receiving evidence in a case where a brother is on trial for trespass. Should the evidence be confined to witnesses who are members of Baptist churches, or would it be proper to receive evidence from persons not members of Baptist churches? Please let me have your views and practices on this subject, and you will very much oblige your brother in Christian love.

If the testimony of those without is voracious and unprejudiced it certainly is admissible. We are commanded not to ordain a man for a minister unless he is of good report of them that are without. If the testimony of outsiders is admissible, and would preclude the ordination of a minister to the ministry, it certainly would be sufficient to debar any one from membership. We think this should be considered a settled question by those who take the New Testament for their Book of Discipline.

A deacon gets very drunk and uses profane language on the streets of a town, and after two or three months is advised by a brother to go to the church. He agrees to do so, but asks the church to make no record of the matter. The church agrees to do so. But when the minutes were read at another meeting a brother, who was not present when the acknowledgment was made, objected to the minutes because it was not a true record of the business done by the church that meeting. The pastor overruled the brother, because *as had no authority in the matter of not making any record by the church*, and the church sustained the ruling. The brother referred them to Acts i, and it, as being a church record. Did the church do right in not making a record of her acts? Was the brother wrong in wanting the church to make a full and true record of all that she did? Was the pastor right in his ruling? Is there no authority in the Bible for keeping a church record? Ought not the church, if she restored him at all, to have taken his deaconship from him?

AN OLD BAPTIST.

It is astonishing beyond measure what some pastors will do to carry their ends, either to screen the guilty for the sake of gain, or to injure the innocent to gratify a grudge, or take revenge upon the innocent. The pastor who rules as above is doubly unworthy of his office. It is of the first importance that the church make a full and faithful record of all its business. It is necessary to the administration of her government and therefore scriptural, if for no other reason. Acts i, and ii, are indeed a faithful record of the Jerusalem church, and this example warrants a record of proceedings. But that deacon should have been promptly excluded upon his own confession of public drunkenness and profane swearing. These are not personal, but the grossest kind of general offenses. Confession of the fact and expressed sorrow and promise of reformation does not atone for them to the church. Exclusion alone can do it. The church is not a bar house for the reformation of drunkenness, fornication or profane swearing. The law is clear. See 1 Cor. v., and the example without ambiguity. Such cases must be excluded upon satisfactory evidence of guilt. Reformation must take place without and not within the fellowship of the church. Let all churches study this law and govern themselves accordingly.

Most certainly not, nor upon the testimony of a dozen such characters. No precedent would be more dangerous. For less than fifty dollars any minister's or member's character could be ruined by a subtle enemy. Paul lays down the law clearly: "Against an elder receive not an accusation but before two or three witnesses." (1 Tim. v. 12). These must be *legal* witnesses—*competent* and *credible*—which cannot be said of any abandoned woman.

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A GOOD MAN IN WANT.

BRO. GRAVES.—I am just in receipt of a letter from our venerable brother, Eld. John Dupree, telling me of his misfortunes.

Two years ago, feeling that he could do more good by changing his field of labor he left Louisiana and went to Comanche county, Texas; bought an improvement which was misrepresented to him and he has been swindled out of all his living. He is an old man having done good service in Georgia, and Louisiana, and is still desirous to work in Texas, but needs a little help—just a little would be very acceptable to him. I write this for THE BAPTIST without his knowledge hoping that somebody will be induced

to help him. He is anxious to get a title to a little place that he is on so as to help him to live and preach. There is mission work all around him. You remember meeting him frequently in our State—particularly at Minden and Oak Ridge at our State Convention.

His address is Comanche, Texas. To help our brethren in need is to carry out the commands of our Savior. G. W. HARTSFIELD. Mansfield, La., July 26, 1877.

DISTRICT ASSOCIATIONS.

Will all the clerks in Tennessee send us the time and place of the meetings of their respective Associations, and we will publish them. AUGUST.

The Duck River Association will convene with the Union Ridge Baptist church, fifteen miles from Shelbyville, on the Unionville pike, on Saturday before the fourth Sabbath in August, 1877. Can't Bro. Graves visit the old Duck River once more: we would rejoice to see him. S. L. SANFORD, Moderator.

He will try, Bro. Sanford. Holston meets with Mount Olivet church, Union Depot, on E. T., Va. & Ga. railroad, Thursday before the second Friday.

Sweetwater meets with Hopewell church, Monroe county, Thursday before the third Sunday.

Lebanon meets with the South Fork church, Smyth county, Va., Thursday before the third Sunday.

Cumberland meets with Little Hope church, Montgomery county, Saturday before the third Sunday.

Nobuckney meets with Head-of-Richland church, Granger county, Thursday before the fourth Sunday.

SEPTEMBER.

The Central Association meets with the church at Bradford's Station, on the Mississippi Central railroad, ten miles north of Milan on Saturday before the third Sunday in September. By an error either in the types or the clerk, the minutes say the *second Sunday*. Let pastors and churches take notice and not be misled by this error in the minutes. MATT. HILLSMAN, Moderator.

Liberty meets at New Market, Madison county, Ala., Friday before the third Sunday.

Mulberry Gap meets with Chudwell Station church, Lee county, Va., Thursday before the first Sunday.

New Lebanon meets with Lewis Creek church, Russell county, Va., Thursday before the first Sunday.

Wautaga meets with Cobb Creek church, Johnson county, Thursday before the second Sunday.

Northern meets with Cedar Grove church, Union county, Thursday before the second Sunday.

Eastman meets with the Hiwassee church, McMinn county, Friday before the second Sunday.

Clinton meets with Longfield church, Campbell county, Thursday before the fourth Sunday.

East Tennessee meets with the Pleasant Grove church, Cocke county, Thursday before the fourth Sunday.

Clinch Valley meets with the Sulphur Spring church, Scott county, Va., Thursday before the second Sunday.

OCTOBER.

The General Association of East Tennessee meets with the First church, Knoxville, Friday before the first Sunday.

Tennessee meets with Indian Ridge church, Granger county, Friday before the first Sunday.

Ocoee meets with Ooltewah church, on the E. T., Va. & Ga. railroad, Friday before the first Sunday.

New River meets with Galena church, Grayson county, Va., Thursday before the first Sunday.

APPOINTMENTS FOR AUGUST.

We will deliver the five sermons on the Church and its Ordinances at Fall Creek church, Middle Tennessee, commencing on Thursday before the second Sunday in August. We will be at Murfreesboro Wednesday before. And at the Mount Olives, Knox county, East Tenn., Thursday, August 23d. We will be in Knoxville Wednesday before.



BYE-LO-LAND.

Baby is going to bye-lo-land,
Going to see the sights so grand.
Out of the sky the war stars p
Watching to see her face appear.

BONES OF THE BRAVE.

Examining the Remains of Custer and
His Commanded Appearance of the
Utmost Field Some Light Thrown
on the Massacre.

All the graves of both men and officers
were discovered without difficulty. The
remains were found to be scattered over
an area of several hundred acres.

All that evening, in camp, the soldiers
were converting cedar boughs into stakes
or head boards, with which to mark the
graves.

Each stake was cut just three
feet long, and was intended to be driven
into the ground two-thirds of its length
in the morning of the day a fatigue party
was ordered out to exhume and re-inter
the remains of the soldiers who fell
around Custer.

There were large and small trenches,
some contained but few remains. Others
contained long rows of separate sets of
bones, indicating that as many as dozen
had been buried together.

Where a dozen had fought together,
and had fallen side by side, or in a heap
they had received burial in about the
same order in which they fell. Only the
naked bones remained in the trenches.

There was no trace of flesh and corrup-
tion, and no odor, except that which was
wafted from the shoals of wild flowers
blooming in the valley below.

In a few hours the thin layer of dirt had been
removed from the bones of over two hun-
dred soldiers and the remains re-interred
in the same trenches, but rather more
deeply than before.

Three feet of earth, tastefully heaped and packed with
spades and mattocks, was put upon each
set of remains, and the head marked by a
cedar stake.

The same day the bones of the officers
were exhumed. The remains of the
following officers were unmistakably
identified: Gen. Custer, his brother,
Col. Tom Custer, Col. Keogh, Col. Cook,
Capt. Yates, and Lieut. Smith, Cal-
houn, Crittenden and Bailey.

They had been buried just as they had fallen,
with the single exception of Col. Custer, who
had received interment alongside his
brother.

The grave of the Custers was near the
summit of a little knoll, right where
the gallant soldier had taken his last
stand. The ground for two hundred feet
around was filled with remains.

Over sixty men had been killed on that little
elevation. The surface of the knoll was
strewn with dry bones of horses, which
were bleached to the whiteness of ivory.

From the position of the bones it was
evident to the observer that the horses
had been shot for the purpose of forming
a breastwork. It looked as if the animals
had been led into a position de-
scribing a half circle and shot in their
tracks.

after winning the fight, ran away and
left a large amount of camp equipage.
The bottom where Custer encountered
them has been a favorite camping ground
for the Sioux for many years. Every
time they broke camp there they aban-
doned more or less traps. There are not
less than ten thousand lodge poles lying
around in the tall grass. A search in the
vicinity of the battlefield revealed the
bones of some twenty or thirty Indians

Japanese Watering Places.
Life at Hakone as passed by the health
seekers from Yokohama has very little re-
semblance about it. The tourist will perhaps
be lodged in a couple of rooms—that is, a
space consisting of so many mats divided
into two by screens—in a farmhouse or
in some tradesman's residence, or even in
some old temple. The sunrise artillery of
opening shutters, inevitable in a Japanese
house, wakes him from his sleep, in doing
the utmost of costumes, and starts for a
plunge in the clear, cold, and as the
natives say, unfathomable waters of the
take. If he has been for any length of
time a wanderer in Japan, he has prob-
ably learned to exist on the food of the
country, and to dispense with articles
of European food, the transport of which
is always a source of annoyance and
anxiety to the traveler, and it really
requires very little traveling to become
accustomed to Japanese food. The only
point at which the palate rebels is that
of drink—the fermented essence of rice,
drank steaming hot, and resembling
slightly in flavor diluted sherry of the
one and three pence a bottle type, rarely
finds favor with Englishmen. Moreover
it is a very rapid intoxicant, and is very
bad stuff to work physically upon. But
with the edibles very little fault can be
found. The death of animals, until the
settlement of Europeans in Japan, was
utterly unknown as an article of food.

Now, however, shops for the sale of beef
and pork are very numerous in Yeddo
and Yokohama, and are said to be
wonderfully patronized by the natives.
Fish and rice are the staple articles of
food, and these, when artfully seasoned by
edible seaweeds, vegetables, eggs and
fruits, form dishes at which no European
epicure could with reason turn up his
nose. At the large, fashionable restaurants
of the capital, if the traveler ordered a
dinner on an unlimited scale purely
ala mode japonaise, he must be prepared
for a meal lasting over several hours,
consisting of numberless courses, com-
posed entirely of two articles, fish and
rice. The very sweets with which the
banquet opens are extracted from seaweed,
and the side dishes and the sauces, made
of eggs and vegetables are really the only
plates which are neither fish nor rice.

In the country the traveler, of course,
finds many more limited as to variety.
But having learned the use of chopsticks,
and possessing a bottle or two of English
beer, and not being squeamish in the
consumption of raw fish, he may fare
uncommonly well, and, what is as impor-
tant, will find that at the end of a meal
he is perfectly free from the heaviness
and drowsiness so generally consequent
upon a hearty repast of the Euro-
pean calibe. Having breakfasted, armed
with a pipe, a sketch-book, and a
map, he may start for his day's ramble. If he
is not a convert to Japanese food, at a very
slight cost a coolie may be obtained
who will carry provisions for a day or
two; and, with Hakone as headquarters,
most enjoyable fortnight in exploring
far as to make the ascent of the holy
mountain Fuji, distant some twenty
miles; in this case, however, he must
be especially careful that his passport
is in order, for if the Japanese are
especially jealous about one subject
more than another, it is their grand,
defiantly, untrammelled, acting thus indepen-
dently, untrammelled by etiquette and
the petty exactions of society, the trav-
eler will never regret having passed a
short time at Hakone. Japan of the
romantic past great him at every turn
of the road. If he be a good sportsman,
he will find among the simple rustics
many a sturdy fellow willing to show
him happy hunting grounds abounding
with big and small,

game, which have been accumulating
ever since the days of feudalism, when the
great lords of the neighborhood, and
not infrequently the emperor himself,
were wont to hold great hunting
festivals extending over several weeks,
and which, thanks to the stringent
regulations concerning sporting licenses
issued by the government, have never
been massacred wholesale by the "sports-
men" of Yokohama, or he may pass a day
of "doler la vie" with red and line
among the innumerable inlets and estu-
aries, the corners of the lake starting a
rough riddle with the boatman in her
shade of some water-side shrine, and
enjoying himself thoroughly, so long as
he does not look for sport.

Who was Casabianca?
Owen Casabianca was a native of
Corsica, on which island he was born in
the year 1788. His father was Louis
Casabianca, a distinguished French politi-
cian and naval commander, and the
friend of Napoleon. He was captain at
this time of the *Orion*, one of the largest
vessels in the French navy, a magnificent
ship-of-war carrying 120 guns and 1,000
sailors. Of Casabianca's mother, we
know little, save that she was a young
and beautiful Corsican boy, and was
vehemently attached to her son. Owen
was her only child, and he was a very
little fellow, with his beauty in his flashing
eyes and dusky hair. She and her hus-
band were yet quite young and when their
son was placed over her grave, she left
the pleasant vale for the smoky hills
of Corsica to go with her father and
tend the household of a war vessel.

Mere child as he was, Casabianca soon
grew to love his father's duty, and
became a favorite with all on board.
He was made midshipman, and at
the early age of ten years participated
with his father in the battle of the Nile.
The ship caught fire during the action,
soon after, Captain Casabianca, the
father, was wounded by a musket ball.
Not yet disabled, he was struck in the
head some minutes later by a splinter,
which laid him upon the deck insensi-
ble. The allant son, unconscious of the chief
titan's doom, held his post at the
battery, where he worked like the hero
he was. He saw the flames racing
around him, he saw the ship's crew
deserting him one by one, and the boy was
urged to flee. With courage and valour
beyond his years, he refused to
desert his post. Worthy son of Louis
Casabianca, he fought on, and never
abandoned the *Orion* till the whole of
the immense vessel was in flames. The
soaking refuge on a floating mass, he left
the burning ship behind him, but he
was too late. The final catastrophe came
like the judgment doom. With an ex-
plosion so tremendous that every ship
felt it to the bottom, the *Orion* blew up
and from among the wreck the next
morning was picked up the dead, mangled
body of the young hero, whose story,
romance and poetry cannot make more
heroic than it was.—*Youth's Companion.*

Mexican Territory Wanted.
The government is at a standstill
regarding the Mexican question. It
has received from the Diaz administration
the first installment due from
Mexico under the award of the Mexican
claims commission, and there is reason
to believe that Diaz will be ready to pay
the next installment, due about six
months hence, with satisfactory prompt-
ness. This money has been received
by the American government without
formally recognizing Diaz, but the fact
of its payment and receipt is embarrass-
ing. Added to this is the further fact
that Diaz seems to be anxious and will-
ing to avoid all provocation of trouble
with the United States, and has therefore
done much toward repressing outrages on
the Rio Grande border. It is a well-
known fact, however, that the local au-
thorities on the Rio Grande, the alcaldes
and municipal officers, have encouraged
these outrages, as have other leading
citizens, and have profited by them by
levying a tax of fifty cents per head on
stock stolen from the American side of
the river; that similar taxes have been
levied by similar officials in the interior;
and that the traffic in this kind of stolen
property has been frequently recognized
in an official way by minor officials in
Mexican territory. The administration
is determined to put an end to this state

of affairs by annexing a belt of territory
south of the Rio Grande to the United
States, but thus far the Mexicans have
avoided giving any sufficient provocation
for such an annexation. So long as Diaz
or his successors continue to pay the
damages legally assessed, in conformity
with international practices, the sought
for pretext will be avoided.

Property Liability.
Great interest attaches to a recent
opinion by Justice Miller in regard to the
invalidity of a conveyance of real estate
by a husband to his wife as against cred-
itors. The name of the case was not
given, but the professional reader could
have no difficulty of understanding that
it arose under the bankruptcy law, and
that the conveyance was made under
circumstances which entitled the assig-
nee to institute proceedings for the purpose
of setting it aside. Two cases of this
character not yet reported were decided
by the supreme court at the last term.

In the case of Phipps vs. Phipps, which
was much and readily deteriorated in
value as these, hence all kinds of un-
soundness should be avoided, and the
most meanness should be observed in every
step of the production and marketing
from the very breeding, banding and
marking of the cow, as well as treatment
and handling of the milk, with the
cautious working and putting up of the
butter. All of the vices and
impurities used, the water and salt used,
and the rooms occupied, in forcing the
milk and making the butter, should be
kept perfectly clean and sweet, in order
to produce the best quality, to secure
high and fancy prices. Nothing short
of this course will do it. No other arti-
cle of the farmer producer for the mar-
ket is such a wide range of difference in
prices as butter, not even cheese or honey
fruit. We see by quotations in all the
great butter markets that the prices of
cating butter ranges all the way from
ten cents to one dollar per pound, while
cream, cooking butter is even lower than
that. Even the packages in which it is
put up, whether firkins, pails, tubs, or
rolls, affects the price, for which it sells.
Cream and meats have but a small range
compared to butter. The difference in the
prices of butter is much greater than the
difference in the cost, hence it is much
the more profitable to make and sell a
best article than a poor one.—*Meigs'
and Farm.*

Important Facts Concerning Hides.
In compliance with special instructions
from the department of state, Henry J.
Waiser, United States consul at Sime-
burg, Germany, has made a report to the
department, under date of June 5, 1877,
concerning the rinderpest in Germany.
The matter of the report is received from
the records and high authorities.
Among other interesting statements which
it contains are substantially the follow-
ing: The poison of the rinderpest is
difficult to destroy, attaches readily to all
substances and may be communicated for
an indefinite period. Hides, dry or salted
previous to shipment, or frozen and salted
after shipment, if from infected animals,
or if themselves infected by contact,
carry the infection to foreign ports, and
can infect animals at such ports. The
German government strictly prohibits
traffic during seasons when the disease is
prevalent within or near its borders in
all articles liable to carry the disease
within infected districts.

The report says the poison "will not
only propagate itself by means of man,
cattle, but will attach itself to sheep,
goats, dogs, cats, fowls, pigeons, etc.
Hay, straw, wool, leather, and even the
earth are media for its dissemination. It
is easily carried about by clothing, espe-
cially woolen garments. Upon all these
objects the poison adheres for a very long
time without losing its active principle.
Hence the rigid rules enforced by the
government, which compel the destruction
of hides with the bodies of infected
animals, regulate the intercourse of the
people and the movements and use of
animals of infected places, and enforce
the complete isolation of diseased cattle.

How to Obtain Dairy Cows.
A New York dairyman of large experi-
ence says:
To obtain a good lot of cows in the
shortest time, buy the best regardless of

cost. But unfortunately, with most
dairymen this cannot be done for want
of means, so we must look for other ways
to procure good cows. One way will be
to raise better from the best cows in the
herd, got by thoughtful males of dairy
breeds. Thus, although not the quick-
est, will be far the cheapest and best
way to accomplish the desired result.
A good cow often lacks much of being a
handsome one. But the size and shape
of her head and horns have much to do
towards making her a good cow. I have
never yet seen a good one that had large,
broad horns. The best cows carry a
small, fine head, with good sized ears;
and in a broad-hipped cow we always
find the milk narrow well developed.
Anyone who owns a cow should lose no
time in finding out her qualifications,
and if she will not make at the lowest cal-
culation, 200 pounds of butter per year,
she should be speedily disposed of. In a
large herd it will be more difficult to ac-
complish this than where only a few are
kept. But still it can be closely approxi-
mated if care is taken. A cow that gives
milk as thick as a waestone is poor
proprietor for any but a city milkman.
Many farmers keep too many cows that
produce but a little milk. A cow can
be kept until she is four years old with-
out lessening her growth will pay the cost
of her keeping and by that time the
amount of her production should be
ascertained beyond all doubt. I think
that with care in breeding, cows can be
raised that will yield on an average,
three hundred pounds of butter a year, if
well kept.

Fifty years ago very few dairies in
New York averaged one hundred pounds
of butter to the cow, now the best cows
do three times as well. In one district
the milk of 2,000 cows is now received at
a single butter and cheese factory.
Probably greater changes will take place
in the next half century in New York
dairymen, as the Patrons of Husbandry
combine intelligence, activity and co-
operation.

Sugar Beet Culture.
Mr. Burnett Lindroth has the following
remarks on this subject in a Philadelphia
paper, which are perfectly true, but do
not include the fact that for some reason
or other, no attempt to establish the
manufacture of beet sugar in this coun-
try, and several have been made with
more or less success, but all reported
unprofitable and expensive as to all the
expenses involved, whatever the reputation
of the experiment.

The production of beet sugar in Ger-
many is 1,100,000 tons, equal to 60 per cent
of the production of cane sugar in the
world. The normal revenue tax on
European beet sugar amounted in
1875 to \$9,000,000. The production of
beet roots is twelve tons per acre, yield-
ing a traction over one ton of sugar. In
Germany the average proportion extrac-
ted is 90 per cent. The residuum from
the press is two and a half tons from
every twelve tons of roots used, and is
valued at about \$3 a ton.

Experiments made in this country
have established the fact that as many
bushels per acre can be raised here as
in Europe, and there can be no doubt
that the saccharine percentage can be
made as great, while the freedom from
internal revenue (which is collected in
all the states of Europe where beet
sugar is made) would be in itself a profit,
\$5 an acre revenue in some cases being
paid. The attening of cattle upon the
cake or cellular residuum from the
processes is exceeding profitable and
stimulates the production of hay and
grain, these being necessary adjuncts.
The manure, carefully saved under a
system of stall feeding, is returned to the
lands from whence the roots were taken,
and with judicious application of com-
mercial manures the fertility of the soil is
annually enhanced.

Fattening stock, it will thus be seen,
becomes a prominent feature in all
districts where the beet sugar business
is pursued, and with the new market
opened abroad to the almost limitless
import of American beef and mutton,
this feature is to us of immense impor-
tance.

The processes of culture require im-
proved agricultural implements, with
these comes closer observation of rural
affairs, and thus the farmer is educated
to habits of investigation as well in ag-

ricultural chemistry as in the study of
vegetable life.

Thus it may readily be perceived that
the sugar beet industry is profitable to
all concerned—all classes participate in
the prosperity it creates and diffuses.
No agricultural pursuit is so beneficial
to the community where it is carried
on—the producer and manufacturer
dealing directly with each other.

MEMPHIS MARKETS.
COLLECTED WEEKLY WITH CARE.
COTTON.
Ordinary..... 10 1/2
Low ordinary..... 10
Low middling..... 10 1/2
Good middling..... 11 1/2
Middling fair..... 12 1/2

MEMPHIS GENERAL MARKET.
The following quotations are those official-
ly announced by the Memphis Chamber of
Commerce, and are for round lots or wholesale
lots. For small purchases rates are propo-
tionately higher.
WHEAT—Good demand; No. 2, \$1 10; No.
3, \$1 No. 4, 90c.
WHEAT—Higher: Superfine, \$6 00; 60c;
double extra, \$7 25; 75c; triple extra, \$7 75;
choice, \$8 00; 2 1/2; fancy, \$8 00; 50c per bushel.
CORN—No. 2, \$1 10; No. 3, 90c; No. 4, 80c.
OATS—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
RICE—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
SUGAR—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
LARD—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
TALLOW—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
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Literary Criticism—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
History of Literature—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
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they have come to believe it synonymous
with theoretical "book farming," new-
fangled notions, hoisted progress, follow-
ed by disappointments and final failure.
This is an error. High farming simply
means thorough cultivation, liberal manur-
ing, beautiful crops, good feed and pay-
ing profits therefrom. It is not strange
that misconceptions have arisen in the
minds of doubting farmers who have
been eye-witnesses to some of the spread
engine experiments of enthusiastic farmers,
better supplied with money obtained in a
business they knew how to manage than
with the practical experience on the farm.
Contented crops and paying profits, of
course, are what farmers who are depend-
ing upon the farm for an income are
seeking to obtain, and every year as it
passes is strengthening the opinion that
if the soil is small and well grown becom-
ing so high farming is a practical

MEMPHIS MARKETS.
COLLECTED WEEKLY WITH CARE.
COTTON.
Ordinary..... 10 1/2
Low ordinary..... 10
Low middling..... 10 1/2
Good middling..... 11 1/2
Middling fair..... 12 1/2

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STRAW—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
SOAP—No. 1, \$1 10; No. 2, 90c; No. 3, 80c.
CANDLES—No. 1, \$1





TO MINISTERS.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to my paper by making it a far greater benefit to you.

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

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the hips. Now all know that the livings of the stomach and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "soreness" and exhaustion and "blue Mondays" that most ministers know so well, as it is of *hemina* and *piles*. Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with *hemina*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

Labor in protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay. This invaluable article I am prepared to place within the reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me. One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shoulder and Lung Brace*; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, *hemina*, 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 costiveness; 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 relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister and old man should use one.

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2 70 including postage and \$1 for every subscriber you fail to get. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

Let all Take Notice.

This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that the Braces manufactured for J. B. Graves, D.D.S., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. J. B. GRAVES, M.D., Office of Man'g Co., Conn., May 1, 1876.

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

RECENT TESTIMONIALS.

We call attention to the voluntary testimonials given in favor of the Brace, showing that it really does all that is claimed for it. These are real living witnesses, who can be addressed if any one doubts.

Let Suffering Females Read This.

DR. GRAVES.—About the 10th of last August I purchased from you a Banning Lung and Body Brace for my afflicted wife. My wife had been afflicted for more than a year with *prolapsus uteri*, female weakness, which had troubled her since the birth of our first and only babe. I tried skillful physicians; they differed as to what her disease was, but all agreed that it was some derangement of the reproductive organs. They tried various

remedies, but all to no purpose. She hadn't sat up a day for more than a year when I obtained the Brace. I would now express—as well as words may—my gratitude for the Brace, and especially for your generous offer of it to weakly females; for it has restored to health her whom I had almost given up as an invalid for life. She began to improve immediately after putting it on; said she felt restored and strengthened. The lassitude, weariness, and dragging down sensation were removed, and in a very short time was able to sit up all day, and could walk about with a great deal more ease than usual. In a short time she began attending her household affairs, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir. C. H. KELLEY, Alvarado, Texas, Nov. 26, 1876.

DR. J. R. GRAVES.—I received the Brace for my wife. She has worn it fifty days, and has found it to be of great benefit to her. She has suffered for the last six years with prolapsus uteri and leucorrhoea. The Brace alone is restoring her. R. P. PHILLIPS, JR., Skipperville, Ala.

DR. J. R. GRAVES.—Having suffered for a time with a *dislocated back*, I procured one of Banning's Body Braces, after wearing it for two months can safely say that I am greatly benefited. Would recommend it to all persons suffering from like affections. Yours with respect, Mrs. J. A. E. V.

Suffering very much from "Dysmenstruation" and general debility, the result of protracted illness, I obtained and have been wearing Banning's Body and Lung Brace, and am satisfied there is no superior equal to it. I feel confident others similarly afflicted would be greatly benefited by its use. WILSON, Miss. EUDORA COLE

Executive Office, Nashville, Tenn., December 21, 1876.

Rev. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Braces, and I have accepted and kept it for three years without wearing it, rather clinging to the notion of "home-burgery." Recently, the heavy and fatiguing efforts of the Centennial, concluded to try the rejected Brace, and do not hesitate to testify to the invaluable worth of this Brace. I can now do at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP. INCREASED ENERGY, STRENGTH AND ENDURANCE. My physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LOFTON, Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of those who have used it would surprise those who know nothing of it. A. H. FORD, Editor Christian Repository.

The Testimony of a Physician. Rev. J. R. Graves, Memphis, Tenn. Dear Sir: All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak lungs, and lumbago they are invaluable. W. G. LAWRENCE, M.D., Crawfordville, Miss., Jan. 2, 1877.

The Brace for Horseback Riding. Dear Bro. Graves: I have now had the Brace near three months, having received it about the first of November. As I have been able to preach but once since I received it, on account of previously broken down health, I can say nothing for it yet as a help to a preacher (I hope to test it soon), but I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparatively no physical fatigue, I believe

it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have torned much on horse-back. Let all who have it to do get a brace as soon as possible. R. E. MATHIAS, Camden, Miss., January 4, 1877.

Testimony of a Laboring Man. I received my Brace about the 6th of February, and I find great help from it. I find I can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago I hurt my back lifting. This is what I can say after a time of only sixty days. If I had time to mend, it will not be long before I am sound. T. H. DAVIS.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministerial brethren will procure one. J. A. RYAN, Fulton, Miss., 1874.

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

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

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

How to Measure for the Brace Truss. Take snugly the number of inches around the hips, over the iliac crest, two inches below the tips of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for *Hemina*. Open the truss and fetch it around the body, showing the hip-bones close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

Notice.—All sizes over 40 inches, having to be expressly made, are \$2.50 extra. Front Pad and Spring duplicated for \$3.00. Rupture pads (separately) for single or double Rupture \$3.00. Sent by mail, post-paid.

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

J. R. GRAVES.

THE BAPTIST.

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

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Our Pulpit.

NEED LIFE.

THE Devil never preaches but three sermons. Time Enough, No Harm, Too Late. The first is to the man of convictions, and who is struggling against procrastination. "Time enough." The second is to the man in doubt, and who desires to follow scrupulously, the path of rectitude against temptation, "no harm." The third is to the victim of despair, and who would return, "too late." But no harm is the Devil's pet theme. Time enough and too late are constantly preached; but he has erected the sign-board of no harm over every institution and den of ruin between here and hell. Whenever a young man has advanced far enough in Satan's lodge to take a new degree, then no harm is right over the door of the ante-room; and this point reached, no harm will dissipate his doubt and carry him in, if he is tempted, and in the way of sin. Before reaching the point of initiation in each successive degree, Satan could not induce any young man in Memphis to take the step with even a starlit sign. The dance, the card-table, the wine-cup, profanity, evil associations, the debauch, the gambling den, the ungodly snare, theft, murder,—all these went on step by step by that victim yonder of despair. Time enough yet and no harm were sung at every step, as the seducer of souls cried: "Sow your wild oats,—sow your wild oats and be done with it; every young man must, sooner or later, sow his wild oats." Look at him yonder, having swallowed every cup of poisoned joy, till he drained the fiery dregs of burnt out passion; look at him transformed into a beast; see him bound hand and foot by the chains of a merciless and relentless habit; see him bowed yonder, too, in the iron cage of his dungeon, awaiting sentence of death as he awaits the sentence of the judgment; see the Devil there mocking him now with "Too late,—too late." He howls in his madness like a chained demon, and drives the ministrations of mercy from his side; his better angel is gone; God says also "Too late."

It all came from time enough yet, and from the accused plea, no harm, the sinner's delusion. How shall we escape this fearful doom? Why, go no where, do nothing, if it must be defended by Satan's deceptive plea,—no harm. Truth and virtue are never doubtful; they ask no defense; they only ask assertion and practice.

Ah! there be some in Memphis to-night over whom Satan is mocking, "Too late!" I see young men whose heads a few years ago were black and glistening with the glow of youth and health and purity; now they are grey with dissipation. Some of them toll hard all day, and then squander what they make on their lusts and their appetites at night. They would be free sometimes, but alas of themselves they cannot! and if they would, they will not. They are all the victims of the night. Some of them have turned infidels and atheists to get rid of the Bible, and the Bible's God, and the Bible's Jesus, but it is only the shift of the Devil; he laughs; he thinks—he knows in some cases—that it is too late.

But what shall I say more? Young men, with many of you in sin "the night is far spent," and the day of eternity and doom is at hand. Let me invoke you, in the language of Paul, "Therefore cast off the works of darkness, and put on the armor of light." Says he: "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Paul was writing to the Romans, whose great city was given to nocturnal revelings and debauchery. "Put on the armor of light;" that is, "Put ye on the Lord Jesus Christ," he says in the next verse, "and make not provision for the flesh to fulfill the lusts thereof." How beautiful this figure of Jesus Christ, "the armor of light," the day garb of the righteous! Young men, put on Jesus; he is the helmet of the hope of salvation, the breast-plate of righteousness, the girdle of truth, the shield of faith, the sword of the Spirit, the graves of the gospel; he is the whole panoply of God in every virtue, grace, attribute, truth, deed, word or imagination with which it is possible for heaven to clothe and beautify an immortal soul, or with which to redeem it. Put on Christ, and cast off the armor of darkness, the character and the deeds of the Devil. The young man, or the citizen of Rome, wore an armor peculiarly for the defense of his dark deeds or conflicts at night. When day came, he put off his armor of night, and put on an armor fitted for the day; he would not have been seen in his night clothes, or his night armor, of shame and of crime. So Paul appeals to you to-night to put off the armor of darkness, and clothe yourself in "the armor of light."—Jesus Christ and him crucified.

Young men of Memphis, in conclusion, what of your nights? Watchman! policeman! what of the night in Memphis? What a tale yonder silent sentinel could unfold! But God sees it; it is all open to him, and to the angels, and to your sainted mothers in paradise. Oh, if God should to-night when yonder bell is tolling the knell of midnight,—if God should lift the pall of darkness from off this city, and expose the awful scene, what a commentary upon night life! Many a young man, and many an old one, would not go back to his home, to his boarding-house or to his place of business to-morrow. Memphis would be emptied of much of its population and its business, if God's exposure should come down to-night, Sabbath night as it is. Many a face—not yet hardened and begrimed with crime—could not face mother or sister or friend again. The Appeal, the Ledger, the Avalanche, so often full of horrible crimes and exposures, would be teaming with names and deeds never before suspected. It is true that the hardened wretches who stalk brazenly down the streets with the marks of crime written deeply in every furrow of their faces, and who are dead to all shame,—they would not care; they would laugh, and the Devil would mock; but many a man and woman would hide away, and be heard of no more. How good is God not to lift the midnight curtain! how reckless and daring is man to tempt his mercy! Oh, there'll be some who are here to-night who will go away, forgetting what manner of person he is, and, in a few hours, be plunging madly into the excesses of vice! The debauchee is a madman. But ere long God will lift the curtain of Memphis and the world. It is not far off till the revelations of the judgment day. We'll all be there. Nothing but the blood of Christ can screen the soul from this awful exposure before men and angels. Put on the armor of light this very night, and walk honestly in the future, as in the day.

Young men, we need you,—need you as citizens,—need you in society,—need you in the church; your country and your God need you. Goethe well said: "The destiny of any nation, at any given time, depends upon the opinions of its young men under five-and-twenty." He said again: "We love the girls for what they are; young men for what they promise to be."

If I were going to describe a young man, I would not tell you of the dews of heaven upon his brow, distilled by the morning of life, upon whose cheek there bloomed the rose of vigor and health, from whose eye sparkled the fires of a soul aglow with hope and zeal, on whose strong left arm was worn the shield of confidence, in whose bold right hand was wielded the sword of aggression and perseverance, whose tread was elastic, in whose brain genius, like the Alpine eagle, found his lofty eyry, in whose heart virtue was enthroned, and whose loins were girded with manhood and integrity; such a young man would be a model; but practically, young man, you are the pole star of our national, social and religious prosperity; you must soon stand at the helm of the ship of State, the ship of society and the ship of Zion, in the place of the captains of the old crew, whose only remaining power left is counsel, but whose vigor, activity and aggressive development are gone with their day and generation. We need you, young men, as earnest, active workers—not church rowdies, or church idlers—in the vineyard of the Lord; we need your aid and your strength in these days of public decrepitude and corruption. Throw not the jewels of your life and usefulness away upon trifles and debauchery; waste not your energies, your health, your talents, your reputation, your money, your soul, in the excesses of sinful pleasures; use your days well; but take care of your Sabbaths,—take care of your nights; employ these for the legitimate ends of study, rest, repose, worship; turn your back upon these Sabbath-breaking and night-destroying amusements, such as Turner halls, beer-gardens, base-ball, and other gambling clubs which are announced and commended in our Sunday papers, which are damning and destroying the youth of our city under the very sanctions of the press. Yes, young men, your talents and your souls are too precious,—too much needed in every sphere of life to be trifled and gambled and hazarded, upon the cast of pleasure's die. Oh that God would give us these young men! Oh for a revival of converting grace in Memphis!

May God bless this feeble effort to the strengthening of many, and to the conversion of all, is the prayer of an unworthy servant.

To those who delight in God he is a sure defense. But unless our hearts are right with him, we cannot delight in him, and so cannot enjoy his protection against our spiritual enemies.

Let us pray God that he would root out of our hearts everything of our own planting, and set out there, with his own hands, the tree of life, bearing all manner of fruits.

We may talk, says Nettleton, of the best means of doing good, but after all, the greatest difficulty lies in doing it in a proper spirit. Speaking the truth in love, in meekness instructing those that oppose themselves—with the meekness and gentleness of Christ.