

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 "Dysmenorrhoea" 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 Body and Lung Braces, I 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 Rev. J. R. Graves as to its benefits, 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 10th 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.

Old Series—Vol. XXXIV.

MEMPHIS, TENN., AUGUST 18, 1877.

New Series—Vol. X. No 37.

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 prostration. "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.

THE WORK OF CHRIST
Consummated
IN 7 DISPENSATIONS.

BY THE EDITOR.

"My determination with myself is to follow neither man nor their opinions, but God and his word."—Justin Martyr.
"I claim that liberty which I willingly yield to others,—in subjects of difficulty to put forward as true such things as appear to be probable, until proved to be manifestly false."
—Hercules.

PART II.

THE WORLD'S GREAT WEEK OF 7 DISPENSATIONS.
CHAPTER XI.

THE LEGAL OR JEWISH DISPENSATION.

The Sinaitic Covenant—The Introduction of the Legal or Typical Dispensation—The True Design of Sacrifices Considered—The Reason for their Reappointment.

THURSDAY, ANNO MUNDI 2465.

As Moses descended from Mt. Sinai with the two tables of the Law in his hands, and his countenance blazing with a light that no man could look upon, the sun of the World's Thursday morning rose upon the earth. The millions of the descendants of Jacob just redeemed from their Egyptian captivity, encamped at the foot of that mountain, in the desert of Arabia. The mountain was pavilioned with a cloud of darkness, and its top blazed with vivid lightnings that no eye could gaze upon unappalled. The Angel of the Everlasting Covenant had descended upon that mountain, and made it tremble by reason of his presence. He had called Moses up into this more than royal audience chamber, and had given to him a code of laws for the government of the nation of Israel, and had engraved with his own finger upon those tables of stone the moral law in ten commandments for a perpetual observance. Here around the smoking mountain did the Word, Jehovah, through Moses, enter into covenant with the descendants of Jacob, which he ratified with the blood of slain animals. He did not intend by the introduction of this covenant to abolish, either in whole or in part, the previous one made with Abraham, which he had confirmed unto Isaac and unto Jacob for a law for a thousand generations, but it was intended only as an appendage to that—a mere temporary affair. The reason of this additional covenant, with all its rites and ceremonies, which were types, Paul tells us "Was because of transgression, till the Seed should come to whom the promise was made, and it was ordained by [or through] angels in the hands of a Mediator." This covenant, called elsewhere "The Law," and the "First Covenant," because it was the first ratified with blood, can be seen in its most condensed form in Deuteronomy from the fifth to the thirty-first chapters, which I trust the Bible student will read in connection with this.

Here at the Introduction of this Dispensation,—which we call the Jewish, because the religious rites were enjoined upon the Jews only, and the privileges of the covenant confined to the Jews only,—was instituted a new religious worship widely different from any previous one, and marking a large increase of light and a fuller revelation of the plan of salvation, through the blood and mediation of Christ, the Kinsman-Redeemer.

It was not a system of Ritualism, though it enjoined multiplied rites, observances and sacrifices. It nowhere taught that salvation from sin could be obtained by the observance of those rites, or that remission or spiritual circumcision was to be obtained in connection with them; but that they were only types and figures pointing forward to Christ, and of which Christ was the substance. In the beginning the whole nation of the Jews clearly understood this, and all who were justified were justified by the same faith Abraham had. They looked, by the assistance of the types, forward to Christ as the great Archetype, just as we look back through the ordinances of the Christian church to Christ the substance, and, by believing, are justified.

Who know of no better place to explain the design of sacrifices, or the reason for their reappointment under the Levitical priesthood, than at this place, an

adopting the language of Frey, the converted Rabbi:—

"First. With respect to the former, I would observe, that it was calculated

"1. To teach our first parents the nature of death. They had been threatened with death; but what notion could they have of dying? They had never felt the cold hand of death, nor witnessed the agonies of expiring nature; but to behold the struggles of the dying victim was calculated to excite and preserve in their minds a lively sense of what was meant by death, and what they had to expect for their transgression.

"2. To illustrate the nature of the death of the 'seed of the woman,' by which they were to be reconciled to God. As it was not the design by God that the Messiah should suffer and die before the lapse of several thousand years after the promise was made, there is nothing more natural than to suppose that the institution of sacrifices was ordained by God as a sign and representation to be observed in faith and expectation of the death and sacrifice of the promised Messiah, as we now celebrate the ordinance of the Lord's supper in remembrance of that death and sacrifice already past.

"3. To seal the promise to Adam, and confirm the new covenant with him, as he did afterward to Noah, and Abraham, and others, by accepting their sacrifices.

"The learned Eusebius, having deduced from the Scripture account of the sacrifices of Abel, Noah and Abraham, and from the sacerdotal institutions of Moses, the act of a Divine appointment of sacrifices, proceeds to explain the nature and true intent of the rite in the following manner:—

"While men had no victim that was more excellent, more precious, and more worthy of God, animals were the price and ransom of their souls; and their substituting these animals in their own room bore, indeed, some affinity to their suffering themselves, in which sense all the ancient worshippers and friends of God made use of them. The Holy Spirit had taught them that there should one day come a victim more venerable, more holy, and more worthy of God. He had likewise instructed them to point him out to the world by types and shadows; and thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind the things which God had resolved to accomplish."—Euseb. Dem. Evan. lib. i. cap. x. p. 36.

"Secondly, the design of the reappointment of sacrifices under the Levitical priesthood. As, in the process of time, the different branches of religious faith and worship were awfully corrupted by the nations of the earth, so likewise the institution of sacrifices. The true object, matter and design were miserably changed. Instead of the true God, they worshipped idols, and sacrificed unto devils; instead of animal sacrifices, they caused their sons and their daughters to pass through the fire. The posterity of Abraham, during their captivity in Egypt, retained but little more of the true knowledge and practice of the original institution. After their deliverance, therefore, to revive true religion, Jehovah gave them anew his law concerning sacrifices, with the addition of several particular rites. These sacrifices, like those originally instituted, neither could nor were designed to expiate sin, but only to typify the atoning sacrifice of the Messiah; and, by faith in him who was to come, they realized the same benefits as those who now believe in him as having come. He was the original *idea* and *pattern* of them; and they were instituted as types of him, who was the antitype, a greater and better sacrifice, an oblation of a higher nature, which was to succeed and abrogate them forever."

An inspired apostle has assured us that the whole Levitical institution was typical:—

"Which are a shadow of things to come; but the body is of Christ."—Col. ii. 17.

"Who needeth not daily, as those high-priests, to offer up sacrifices, first for his own sins, and then for the people's; for this he did once, when he offered up himself."—Heb. vii. 27.

"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation."—Heb. ix. 10.

"For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect."—Heb. x. 1.

"But with the precious blood of Christ, as of a lamb without blemish and without spot."—1 Peter i. 19.

"And one of the elders saith unto me: 'Weep not; behold, the Lion of the tribe Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.'—Rev. v. 5.

"And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 8.

The great Dr. Owen, in his elaborate and invaluable exertations, prefixed to his exposition

of the epistle to the Hebrews, having described the nature of the eternal Covenant between the Father and the Son, says:—

"When God came to reveal this *covenant* of his will, this branch and part of the eternal compact between him and his Son, and to represent unto the church what had been transacted within the veil, for their faith and edification, as also to give them some previous insight into the manner of the accomplishment of these his holy counsels, he did it by the institution of a *priesthood* and *sacrifices*, or a sacred office and sacred kind of worship united, and adapted to be a resemblance of this heavenly transaction between the Father and the Son; for the priesthood and sacrifices of the law were not the *original exemplar* of these things, but a *transcript and copy* of what was done in heaven itself in *counsel, design and covenant*, as they were a type of what should be afterward accomplished on the earth. Now, although the names of priest and sacrifice are first applied unto the office mentioned under the law and their work, from whence they are transferred under the New Testament and transferred unto Jesus Christ, that we may learn thereby what God of old instructed his people in, yet the things themselves intended, and signified by their names, belong properly and firstly unto Jesus Christ, upon account of this his undertaking; and the very names of *priests* and *sacrifices* were but improperly ascribed unto them who were so called to be obscure representations of what was past, and types of what was to come."

We conclude this chapter with the very appropriate remarks of Horne on the fitness of sacrifices in the earlier ages of our race:—

"When the practice of sacrificing was first appointed, the use of letters was probably unknown; consequently the mode of instruction by visible emblems or symbols was both indispensable and highly beneficial. In such a state of things, the offering of animal victims was made to answer for that more simple and rational devotion which words are now happily fitted to express. When we consider sacrifices, with all their attendant rites, as appointed by God in order to assist the religious instruction, improvement and consolation of man, we must conclude that the Most High would, in the first instance, clearly explain every part of this institution; otherwise it could not answer its proposed ends. Now, if the moral import of sacrifices were thus explained, the utility of them to mankind in their rude and simple state is beyond calculation. In untutored man, reason is weak, the mental feelings are heavy and rough, while sense, imagination and passion are the leading avenues both to the understanding and heart. To man thus situated, the appointment of sacrifices is peculiarly adapted; for these convey a most pathetic and awful address to his very senses, and thus raise him to the most serious and impressive reflections. The frequent spectacles of bleeding and smoking victims, suffering and atoning for the guilty offenders, would give them the deepest impressions of the purity, justice and majesty of God, of the evil of transgression, of their own ill desert; and of the necessity of some adequate atonement, and of the readiness of the Deity to pardon the penitent. The numerous and diversified offerings of the ancient Jews, with the striking pomp which preceded and attended them, were fitted not only to excite and express the most reverential, humble and grateful devotion, but also to give the best direction to the whole temper and conduct. The many washings and purifications enjoined previous to the oblation of sacrifice were not only physically beneficial in the eastern countries, but directly tended to impress a simple people with a scrupulous regard to inward and moral purity, especially in all their approaches to the Deity. That this was the primary intention of these ceremonies was a maxim frequently and solemnly enforced. In those early ages, the language of these well-chosen emblems could not fail to be well understood and strongly felt. Above all, the frequent sacrifices of the Jewish law were intended to prefigure and gradually to prepare men for the great atoning sacrifice of the promised Messiah. Accordingly our Savior, in allusion to those ancient oblation, is called, by way of eminence, a sin-offering, a perfect sacrifice for the sins of the world. In a word, the religion of the Jews and that of Christians form one great and harmonious plan: the Jews saw gospel truth in its early and gradual dawn; we behold it in its meridian splendor. When Christ appeared, the candid and pious Jews embraced him, because they saw in him a glorious counterpart, a perfect accomplishment, of their ancient rites and predictions; the Gentiles, on the other hand, were led to venerate and believe in the Hebrew law, because they beheld in it an exact, though imperfect, figure and prophecy of the gospel. What beauty and glory do these observations reflect, both on the Jewish and Christian dispensations! what admirable depth of wisdom do they discover in both!"

REMARKS.—The above article is a concise and satisfactory treatment of the ordination question, which is so distracting the attention of Northern Baptists. So far as the Southern Baptists are concerned it is a settled question. We have been the editor of this paper for over thirty years, and have more than any living man traveled over the entire Southwest at least, and we have never yet so much as heard of a minister being received from other denominations without an examination as to his Christian experience, call to the ministry, views of doctrine, and ordination by prayer and by the laying on of the hands of a Presbytery. We assisted in ordination of not a few,—(of Dr. South of Kentucky,) and touching all such the most rigid examination was deemed necessary.

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

ORDINATION.

In a former article I endeavored to show that the ministers of apostolic churches were ordained, and hence ministers of churches claiming to be upon the apostolic plan should be ordained, and if ministers are ordained they must be ordained by some one, and therefore I closed my former article with the question, "Who has the right to ordain?" To this question different answers have been given. Most of our Northern press are of opinion that very little, or no importance at all, should be attached to ordination. They are willing to receive the ordinations of Pedobaptists as equal to our own. It is the opinion however of the *Examiner and Observer*, that ordination is important and should be strictly observed, but the *Examiner* is not satisfied that the right to ordain is vested in a single church, but in a council composed of ministers from different churches. If ministers are to be ordained it is because the law of Christ, either by the command of our Savior or the force of apostolic example, requires it. If the law of Christ requires the ordination of ministers those whose duty it is to execute the law of Christ have the right to ordain. So far as I know all Baptists agree that the churches of Christ are the executives of his law. Hence if the law of Christ requires the ordination of ministers, and those whose duty it is to execute the law have the right to ordain, and if the churches of Christ have the right to execute the law of Christ, they have the right to ordain. If the right to ordain is vested in the churches of Christ, the only ground upon which the ordination of Pedobaptists can be received is upon the hypothesis that Pedobaptist societies are churches of Jesus Christ, and without undertaking to prove that they are not, it is clearly evident that if they are churches of Christ, Baptist churches are not, for things equal to the same thing must be equal to each other, and this cannot be predicated of Pedobaptist societies and Baptist churches. Whatever may be the opinion of others, those who leave the Pedobaptists and unite with Baptists,—if they are conscientious—believe that there is a vast difference between Baptist churches and Pedobaptist societies, and they are quite as willing to renounce their former ordination as to renounce their former baptism and church membership. But on the other hand if they want to be Baptists in name while they are clothed with Pedobaptist uniform, we should regard them as no better than spies in our camps and should not permit them to pass our lines. The question as to whether the right to ordain is vested in a single church or in a council composed of different churches will be considered in a future paper.

REMARKS.—The above article is a concise and satisfactory treatment of the ordination question, which is so distracting the attention of Northern Baptists. So far as the Southern Baptists are concerned it is a settled question. We have been the editor of this paper for over thirty years, and have more than any living man traveled over the entire Southwest at least, and we have never yet so much as heard of a minister being received from other denominations without an examination as to his Christian experience, call to the ministry, views of doctrine, and ordination by prayer and by the laying on of the hands of a Presbytery. We assisted in ordination of not a few,—(of Dr. South of Kentucky,) and touching all such the most rigid examination was deemed necessary.

LETTER FROM OREGON AND WASHINGTON TERRITORY.
BRO. GRAVES:—I have just returned from Olympia, W. T., where I was sent for to set up the Old Landmark, but when I arrived there the ministers, Ludlow and Green, were away and I did not speak on that subject. The church however agreed to call me back there this fall to present the old landmarks to the church.
This church was organized about five years ago and numbers twenty-three members. Its pastor Ludlow, was immersed by a Congregational minister, one of its deacons by a Methodist and he is an open communionist, and one by a Campbellite and some by Bro. Green, a Baptist, before he was ordained. There is great confusion among them and

but few landmark Baptists in town, but they will join that church in such disorder. There are others converted that are waiting to have this subject settled. This church is, perhaps, a fair sample of the churches of Washington Territory. Many of the members said to me when talking about landmarkism: "It is something new to me I don't know anything about it."

I do not believe there is a sound landmark church in all Washington Territory. And a great many in Oregon are anti-landmark. One minister who has claimed all along to be a landmarker has recently gone out from us, stating that "the Old Landmark principles are too narrow a gauge, for the Almighty!" What is to be done to check the tide of evil? They will not discuss or debate the issue. They have learned to use the same weapons that the Pedoes and Campbellites have a long time used, *i. e.*, charge us with bigotry and ignorance and Popery and if possible with more of the cunning craftiness of the fox than the former.

THE BAPTIST is my favorite paper and comes to me regularly ever since it revived after the war, and I expect to take it as long as you and I and it lives. Among the instrumentalities for my comfort and success I owe a great deal to THE BAPTIST. Yours in Christ Jesus.

T. M. LONG.

Lebanon, Oregon, July 9, 1877.

We have but one thing to do Bro. Long,—trusting in God, battle constantly and steadfastly on and leave the results with him. If there is one sound landmark church in Oregon it is a blessed thing, and you should not give up your efforts until you establish one in Washington Territory. Circulate the documents that are calculated to convince them. Preach to them. You have presented a sad picture in Olympia of the legitimate fruits of anti-landmarkism. God save our churches from such results.—Ed.

REVIVAL—CHURCH CONSTITUTED.

BRO. GRAVES:—My health has so far improved that I have got able to ride about some, and preach a little.

On Saturday the 22nd ult., in company with Eld. R. G. Barrett, pastor, and others, the Jerusalem Baptist church, Attala county, Miss., adjourned to a Missionary Station, about six miles from the church, where we engaged in a protracted meeting that continued until Sunday evening the 29. We had a gracious revival. Twenty-one were baptized. The number added by letter and restoration I do not remember, but it was considerable. On Sunday after baptism the whole number with some members of the Jerusalem church, living in the vicinity were constituted into a church.

The meeting was held in the immediate circle in which Rev. (?) Mr. Boydston, some two years since, undertook to annihilate Bro. Boothe. We received six Methodists, and two Cumberland Presbyterians, one of whom had been an elder in the Cumberland Presbyterian church for years. I made a speech for THE BAPTIST, and got the cash and two names.
R. E. MELVIN.
Kosciusko, Miss., August 1, 1877.

ORDINATION SERVICE.

BRO. C. W. TOMKINS was ordained to the work of the gospel ministry at Summer Grove, Caddo parish, La., July 29, 1877.

At the request of the church at Keachi, of which he was a member, a presbytery met and proceeded as follows:

A private interview was held with the candidate, after which Eld. J. H. Tucker was chosen chairman of the presbytery and Eld. T. W. Edeltoft, secretary.

- 1. The candidate related his experience of grace and call to the ministry.
- 2. Examination of the candidate by Eld. J. H. Tucker, of Keachi, La.
- 3. Prayer by Eld. T. W. Edeltoft, of Mansfield, La.
- 4. Ordination sermon by Eld. J. A. Hackett, of Shreveport, La.
- 5. Laying on of hands by the presbytery and prayer by Eld. G. W. Hartsfield, Mansfield, La.

- 6. Presentation of the Bible by Eld. E. B. Fortson, Bethany, La.
- 7. Charge to the candidate by Eld. George Tucker, Keachi, La.
- 8. Benediction by the candidate.

The audience was large and the services impressive generally and the sermon *one of the best that any body ever heard*, in which our distinctive principles were set forth plainly, kindly and faithfully.

The charge by the oldest minister in our Association was one to be remembered. The examination of the candidate was sufficiently thorough.

The candidate is a young man of good attainments—educated at Randolph-Macon College, and is at present Principal of Keachi Male High School.

He was ordained at the request of Summer Grove church, for which he is now preaching two Sabbaths in each month, giving the remaining two to other points. A good report from him is confidently expected.

G. W. HARTSFIELD.

NOTICE.

The next meeting of District number one of the Friendship Association will be held with the church at Selma, Drew county, Ark., commencing on Friday before the fifth Sunday in September next. The following programme will be observed.

ESSAYS.

- 2 Peter ii. 20, 21.—Eld. W. H. Hartsfield.
- A Scriptural definition of the church.—M. Y. Moran.
- 2 John i. 10, 11.—B. C. Hyatt.
- Rev. xxii. 18, 19.—J. P. Davis.
- 1 Peter iii. 19, 20.—J. R. Vick.
- Luke xxiii. 43.—J. F. Griffin.
- The Keys of the Kingdom.—J. B. Searcy.
- The Mission of the church.—C. W. Callahan.
- The church at Selma gives an invitation to all who wish to attend. J. P. DAVIS.
- August 4, 1877.

CHURCH ACTION IN THE RIGHT DIRECTION.—CHURCH RESOLUTIONS AND ACTS.

The following, sent to this office some time since, was mislaid by the clerk; it is only the better for its waiting; would that every church in the whole South was as awake to the tendency of the times, and as true to her colors:—

Whereas, it has been clearly demonstrated that an erroneous liberalism is now insidiously pervading some of the most influential Missionary Baptist churches of the South as well as of the North, which, if not corrected, is destined to hinder to a fearful extent the progress of the Baptist cause in America; and whereas, we believe that all the departures from the ancient landmarks of the Baptists are nothing but the legitimate results of a false Christianity, that has its origin in a lack of a proper knowledge and appreciation of Baptist tenets and practices; be it resolved—

- 1. That we, the primitive Missionary Baptist church at Clopton, Dale county, Ala., will strenuously oppose the heresies that are now misleading so many of the Baptists; and, in order to combat them more successfully, we will devote ourselves more assiduously to reading the Scriptures, and circulating genuine Baptist literature among our denomination.
 - 2. That, regarding Eld. J. R. Graves as an able and fearless exponent and defender of the doctrines of the regular Baptists, we do fully endorse his paper, THE BAPTIST, as an organ of our denomination, and will exert ourselves to increase its circulation, until a copy of it is placed in the hands of every family connected with our church.
 - 3. That, believing baptism to be a prerequisite both to church-membership and the Lord's supper, we will not knowingly receive a member on alien immersion, even if he should present a letter from a sister church who, in her sovereign capacity, shall in the future acknowledge his immersion to be Christian baptism.
 - 4. That, in order to secure a concert of action on this important subject among Missionary Baptists of Southeast Alabama, we will furnish the New-tou Association with a copy of the foregoing preamble and resolutions, and respectfully request her to recommend the adoption of at least the third resolution to all the churches composing her body.
 - 5. That we will send a copy of the same to THE BAPTIST, with the request that they be published. T. C. WORTHILL, Clerk pro tem.
- Not the worst part of this is the signs following,—nineteen new subscribers and the cash. How can we help wishing that every church in Tennessee would do likewise?

PRAYER-MEETING.

Our Prayer-Meeting opens 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. BAP.

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

BRO. GRAVES:—I have been confined to my bed for nearly seven years. My disease is some character of spinal cord disease, and I have little hope of ever recovering; and I desire yours and the prayers of all the faithful who engage in your Sabbath evening prayer-meeting, that I may grow in grace, and in the knowledge of the Lord, that I may be enabled to live patiently and faithfully until death. JESSE CALDWELL.

Cladonia, Miss., August 9, 1877.

BRO. GRAVES:—I have a sister that is very sick, and she has a large family of young children. I wish you and all the true Christians of the Lord who read your paper to remember her in prayer, for the Lord has promised where two or three are met together in his name concerning anything he will do it. I have no fears about her soul. She is a Christian, your sister in the Baptist church. Please find enclosed \$7.00 which you will put in the Lord's treasury where it will be of service. Please write me a line or two that I may know that you received it. ROBT. TURNER.

Hendersonville, Tenn. We have placed the amount to the Deaf-mute Fund.—Ed.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might feel for them with the finger in vain. But let me take a magnet and sweep through it, and how would that draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no treasures. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings—only the iron in God's sand is gold.—Holmes.

I will govern my life and thoughts as if the whole world were to see the one and to read the other; for what does it signify to make anything a secret to my neighbor when to God (who is the searcher of our hearts) all privacies are open?—Seneca.

To be forever one with Christ is to see him as he is; to be like him; to be made perfectly conformable to his image; to be glorified together with him; to be in love, in obedience, in peace, in joy, in glory, that shall never end.—Norman McLeod.

If our plans are not for time, but for eternity, our knowledge, and therefore our love to God, to each other, to ourselves, and to everything, will progress forever. Knowledge and love are reciprocal. He who loves, knows. He who knows, loves.—Charles Kingsley.

QUERIES.

BRO. GRAVES:—In Daniel ix. and x. we read that the angel sent to make certain revelations to the prophet first alluded to the fact, and afterwards expressly declares, "Thou art greatly beloved." Now it is a blessed thought, God does love his children, but these words of the angel to the waiting prophet suggests this enquiry: Does God love one of his children more than another? At your leisure please talk about the matter a little in THE BAPTIST. C. H. S.

Remarks.—We have always thought that the Bible warrants us in believing that God does love some better than others, as we earthly parents do our own children—those most loving and most filial and most dutiful. "There lay on Jesus' breast that disciple whom Jesus loved." The implication clearly is that John was more than any other beloved disciple of Christ.

BRO. GRAVES:—If a church excludes a member from her fellowship has a sister church a right to restore said member against the wishes of the church from which he was excluded? T. J. PIRLITE.

Answer.—It depends upon circumstances. If a church under partisan lead should wrongfully deprive a brother of his membership, it is not only his privilege but the duty of an orderly church to

restore him. It is useless to deny that, in multitudes of cases church majorities outrage the rights of minorities and members, and effect their exclusion without cause or trial and contrary to the plainest principles of equity or law. It is easy for a popular pastor to work up a majority by which to inflict an injury upon a member obnoxious to him, or for an influential Diotrephese to avenge his private grudge against a member not subservient to him and cast him out. Must that one so wronged forever be at the mercy of that prejudiced and partisan majority? Equity says, No; and Paul by the Holy Spirit says, No. Let the receiving church be sure that the exclusion was an act of injustice, and if the excluding church will not repair the wrong, then let her restore him.

One great principle is overlooked by our brethren who are troubled with this matter. When any church excludes a member, the excluded is to that church as though he never belonged to it—a heathen man and pagan. If any church on earth can bring him to repentance, or sees fit to fellowship him, it certainly is no more the business or concernment of any other church than her act of fellowshiping any other man. She might as well object to what she deemed the insufficient experience of the converts she receives. When our churches all adopt strictly local church communion, we mean when each church limits her communion to her discipline, then this question, and all others on communion, with the pertinacity of close communion, will trouble us no more, and speed the reformation.

A brother and his wife, both members of the same church, separate and remain apart for two years, and she returns from Texas to which she says he sent her with the promise that he would come and live with her. He says that she went away against his will, and that he told her if she went away he never would live with her again. After two years she returned, and he refused to live with her. He has sued her for a divorce, but failed to obtain it, and he compromised by giving her a dowry, as I learn. About two years have passed since her return, and she calls for a letter from the church and objections are made, and there the matter stands. What is the Scriptural course for that church to pursue. ESQUIRE.

Remarks.—There is a question of veracity between the parties, and the church should take the proper steps to ascertain at whose door the guilt lies, and see that the guilty receives the discipline of the church. Deliberate lying is too grave a crime to be condoned by the church; drunkenness is an infant wrong in comparison. If it is ascertained that it was only a misunderstanding of each other, and the sister went to Texas under such promises, and desired either her husband to come to her or to enable her to return to him; and further, upon her return she sought his bed and board and he refused her, then is she guiltless and the blame lies at his door. A judicious committee can elicit all needed facts to enable them to advise the church to a right action. A brother cannot refuse to live with his wife so long as she is faithful to him, without incurring the guilt of violating his most sacred oath and honor before God and men.

BREVITIES.

The Baptist church at Okolona, Miss., is in want of a pastor.

Deacon W. E. Penn, the Texas evangelist, proposes to raise funds to build a house of refuge for the recovery of fallen women.

The church at Bastrop, La., wants a pastor. Bro. Freeman was compelled to resign on account of disease of the throat.

Gen. S. B. Maxey, United States Senator, has professed conversion, and joined the Baptist church at Paris, Texas.

Bro. A. B. Miller of Kentucky closed a meeting at Cottage Grove, Tenn., the first of this month. About sixty conversions resulted from his labors there.

Eld. A. J. Estes of Hico, Benton county, Ark., writes: "Send me THE BAPTIST, for I find that I cannot do without it; and I would to God that it could be found in every Baptist family in the State: for I find it sound in doctrine, and well adapted to the wants of the denomination."

The First Baptist church in Lynn, Mass., received about one hundred and fifty new members as the fruits of the recent revival in that city.

In Wisconsin there are eleven Danish Baptist churches, which are organized in a State Convention. There are twelve pastors and one State missionary.

Rev. J. M. Perryman, a Presbyterian minister and superintendent of the Muscogee Female Institute, Creek Nation, was recently baptized by Eld. H. F. Buckner, our Indian missionary.

At the late meeting of the trustees and faculty of the Waco University, Texas, the honorary degree of D. D. was conferred on Rev. G. A. Lofton, pastor of the Third Baptist church, St. Louis.

We publish the concluding portion of Dr. G. A. Lofton's excellent lecture to the young men of Memphis in this issue. It is eminently worthy of a careful and prayerful perusal.

The First Baptist church, Montgomery, Ala., Rev. J. B. Hawthorne, pastor, has added one hundred and fifty souls to her membership since September 10th, 1876. The congregations are the largest in the South.

Five new Protestant churches have been recently opened in Rome. The Romanists show increased activity, and will fight to the bitter end to retain their supremacy over the people they have so long ruled as with a rod of iron.

Rev. Joseph Cook of Boston recently said that the world is indebted to the Baptists for the preservation of the doctrine of a converted church membership, and the non-secularization of the churches.

At Bro. Perry's meeting to Memphis, forty-four professed conversions and forty-six united with the church, two of them by letter. He is now at Tyler, and good results are anticipated. THE BAPTIST.

Bro. R. Hull of Columbia, Tenn., says: "I have been reading your paper since 1852, and you may count me in 'during the war.'" You are a veteran; and we can always rely on the Old Guard. God bless you.

There is a remarkable revival going on among the Baptists in Sweden. The church at Stockholm has received one hundred members since the beginning of the year, and hundreds and thousands have been converted in the country.

Eld. W. H. Pruett of Weston, Oregon, writing to the Baptist Herald, St. Louis, says: "This has been one of the most prosperous years ever known for us in eastern Oregon. Since Christmas I have immersed thirty-seven persons."

Will not the brethren send us any item of news that may be of interest to the denomination and our readers that occurs in their vicinity. This is the season for revivals; and we are anxious to receive full reports of revivals among the churches. Brethren, send a postal-card, if no more.

The Deacon's Convention of the Texas General Association recently held a Paris, Texas, was largely attended, and the missionary, educational and other denominational interests received the most serious attention of the body. It was resolved to establish an orphan's home within the bounds of the General Association.

Bro. D. W. Hughes, Treasurer of the Board of Ministerial Education of the Southwestern Baptist University, shows that there has been paid into the treasury during the last year \$905.55. The expenses of the Board amounted to \$1375.75, which leaves a debt of \$470.20. The debt is pressing hard upon the Board; and the brethren should see that it is paid, so that our young ministers can return at the opening of the session the 3d of September next.

Dr. T. C. Teasdale, formerly professor of rhetoric in the State school, Knoxville, Tenn., has been discontinued as professor. No man in the South is better qualified to fill that chair; but he is a Baptist, and what State school will employ a Baptist professor, if it can help it? We have nothing to expect from them; and we should have nothing to do with them, but support our own colleges. Bro. Teasdale will return to the ministry in his old age.

The oldest Baptist Associations in the United States are the Philadelphia, formed in 1767; the Charleston, South Carolina, in 1751; the Warren, Rhode Island, in 1767; the Shaftesbury, Vermont, in 1780.

The Memphis Baptist thinks the reason why there is so much Antislavery in our churches "is because our ministers do not teach the whole truth—are exhorters rather than doctrinal preachers." We heartily wish some means could be adopted to expel this "abomination of desolation" from our churches.—Western Baptist.

Bro. J. A. Burns of Tynes, Hamilton county, Tenn., sends \$2.50 to renew his subscription to THE BAPTIST, and says: "I want to say to you that I still love to read your paper, because it contains so much Bible truth, and especially the 7 dispensations, or the World's Great Week." Many thanks, dear brother, for your words of cheer.

Rev. Dr. Stevens writing from Burmah states that seventeen converts have been baptized since the first of January in the Baptistery of the new Lammadan chapel. Of these nine were from the Girls' Boarding School, under the care of Miss Gage and Mrs. Douglass. Of the whole number, twelve were Burmans, three were Karens, and two were Shans.

SUBSTITUTES FOR 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. Eld. Geo. A. Lofton of the Third Baptist church of St. Louis has written a definition of the seven distinct classes of Baptists with reference to their relations to other denominations, for Ford's Repository for July, among which the following, in exactly fifty words, is given of Landmarkism, so called by the Richmond Herald: "Landmarkism, who recognize alien churches in neither the moral nor the positive of Christianity. They deny the Scriptural order and succession of any but Baptist churches, and the official right, therefore, of any but Baptist ministers to preach, ordain, immerse, administer the Lord's supper, or to rule over the church."—Exchange. This language will not be regarded as sufficiently clear, especially what he means by the moral of Christianity. Will he explain it to our readers?

THE DROUGHT OF SUMMER.

We hope our readers who are interested in the Foreign Missions, and all should be, will head the following plea from Bro. Tipper.—ED. BAPTIST.

To support the various operations in which the Board is engaged costs about \$2,500 a month. The expenses are nearly uniform, but unfortunately a great many of the contributors on whom we rely, have fallen into the habit of deferring their gifts till winter or spring—near the close of our fiscal year. Thus it happens almost every year, that though free of debt at the meeting of the convention, in a few months thereafter the Board gets behindhand and is compelled to borrow money to prevent suffering among its employees in foreign lands. Look back at the receipts acknowledged in the Journal. In April the aggregate was \$4,742.16, in May \$8,200.00, in June \$2,395.63, in July \$1,873.50, and in this number only \$1,005.00. We see very plainly why and how this habit has grown up, and we do not complain at all, nor should we desire any church that has a good system of contribution, if it is working well, to depart from it, but we call attention to the subject in order to urge those who intend to contribute, and can do so now as easily as hereafter, to send on their gifts at once, and in order further to excite some means by ingenuity of our readers, to devise some means by which the difficulty may be obviated, or at least allayed. Some of our readers get an income by raising or handling wheat and other grain now ready for market—and we rejoice to hear that usually fine crops have been harvested—perhaps they could make an offering to the Lord of the first fruits. Others there may be who can give now as well as next year.

But for ingenuity we turn to woman—can't the ladies, whether at home or assembled at popular places of summer resort, devise some plan to help us through the present emergency? In a dry season even a slight shower is very refreshing. How can our missionaries in Africa live and carry on their work, if they get no more remittances till next spring? How can the Board venture to send back to China the laborers who are so anxious to return, if we must wait till April or May for funds to support those already there?—Foreign Mission Journal, for August.

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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.

Tishomingo Association will meet with the church at Iuka, Miss., Thursday before the first Sunday in September. Ample preparations will be made for delegates and visiting brethren. We will be glad to have Bro. Graves with us. Iuka, August 7th, 1877. WM. CRENSHAW.

Big Emory meets with Mt. Zion church, Rance county, Tenn., Friday before the first Saturday in September. Salem meets with Brush Creek church, three miles north of Alexandria, Friday before the third Sunday. 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. Easton meets with the Illwaco church, McMinn county, Friday before the second Sunday. Clinton meets with Longfold 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. Indian Creek Association meets with Holly Creek church, Wayne county, Tenn., on Saturday before the fourth Sunday in September.

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thing less than \$5.00, we suppose: the inquirer must address the publishers. It is a truly valuable book; and we advise all to purchase this copy of the Greek New Testament.

New Cyclopaedia of Prose Illustrations; adapted to Christian teaching, embracing allegories, analogies, anecdotes, aphorisms, emblems, fables, legends, metaphors, parables, similes, Biblical types and figures, etc. By Elon Foster. Second series, pp. 791. 541 Broadway, New York: Thos. T. Crowell.

It is said of Jesus: "Without a parable (i. e., figure or illustration) spake he not unto them." Nothing renders a discourse or speech more attractive than having it painted with appropriate and striking figures and illustrations; and if the speaker has not the gift to originate, he should, by all means, secure this Cyclopaedia, or some other one as good, from which to furnish his empty quiver.

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. The State Convention meets with the First Baptist church in Chattanooga on Friday before the fourth Sunday in October.

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. 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.

Nohachucky 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. MART. HILLSMAN, Moderator.

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OVER AND OVER AGAIN.

OVER and over again, No matter which way I turn, I always find in the book of life, Some lessons I have not learned. I must take my turn at the mill, I must grind out the golden grain, I must work at my task with a resolute will Over and over again.

We cannot measure the need Of even the faintest flower, Nor check the flow of the golden sands That run through a single hour. But the morning dew must fall And the sun and the summer rain Must do their part, and perform it all Over and over again.

Over and over again The brook through the meadow flows, And over and over again The ponderous mill-wheel goes. Once doing will not suffice, Though doing be not in vain: And a blessing falling us once or twice May come if we try again.

The path that has once been trod Is never so rough to the feet, And the lesson we once have learned Is never so hard to repeat. Though sorrowful tears may fall, And the heart to its depths be driven, With storm and tempest, we need them all To render us meet for heaven.

AMONG THE COMANCHE. No. III.

MY FIRST SERMON.

My first sermon to the Wild Indians was preached on Sunday June 21, 1877. It was preached through the medium of four interpreters. I spoke in English, the wild Indian interpreter put it into Comanche, a Waco chief put it into the Wichita language from the Comanche, another interpreter spoke it in Caddo and still another one in Delaware, and yet some were present who could not understand. The arbor was filled with parts of about six different tribes. They came painted as usual and sat for about four hours, and gave good attention. They would laugh, in a quiet way, when anything in the discourse struck them as being ludicrous, and they responded with a startling Wah! when they approved. I tried to give them an outline of Bible history, and dwelt briefly upon the fall, emphasized the consequent depravity and necessity for a clean heart. I lingered on the birth, death, and resurrection, and ascension of Christ. It was all strange to them. Their association of ideas is so different from ours, e. g. they laughed when told that the chief priests bribed the soldiers to lie about the resurrection. I found out afterwards why I had such a crowd and why they listened with such respect. They received the impression somehow that their great father Washington sent us with government authority to tell them of the Great Spirit. Their food and blankets came from Washington (as they call the United States Government,) and all the white men that have yet come to talk to them have been government agents or commissioners and it was altogether a natural supposition. I can but hope that the talks I gave them may prove to be the good seed sown on good ground and that it may yield its fruit in its season. Wewoka, I. T. A. J. HOLT.

BRO. GRAVES:—Having occasion recently to visit Selma, Ala., I did there what is quite natural for me to do any place, sought the acquaintance of the Baptists, and from them learned some things in connection with the Baptist church in Selma so interesting to me, that I venture to make them public, hoping they will not be without interest to the readers of our, more than all other denominational organ, THE BAPTIST. The church holds in her fellowship one hundred and seventy-five members, and the membership will do honor to the intelligence, and business, and moral worth of any community. Brethren Byrne, Hudson, Bowen and Keeble are leading merchants there—men of established character, and known position, as merchant princes of the city, and as refined, courteous, Christian gentlemen whom it is a pleasure to know. There are also seven lawyers in the church, and I was told that they ranked high in their profession, and are well known for their piety and zeal, and like Paul, are not ashamed of

the gospel of Christ. I was told by their pastor that they often conducted the prayer meetings with such fervor and sweetness that none could doubt their having attained a high plane in spiritual life. Moreover they have a Mission Station in East Selma, where their noble work is prosecuted with an earnestness becoming the true soldiers of the cross. I made the acquaintance of only one of them, Bro. Ward, and I had been with him a very short time when I knew that he occupied no middle ground, but lived to die for Christ, and if necessary, seal his faith with his blood. Dr. Cleveland is the pastor, and the membership is constantly increasing under his ministry. He is not only an able preacher, but he is a true pastor—winning the love of the hearts of his people, binding them to him with a double affection, so strong as to be truly permanent. I will venture to say that no pastor in all the South has succeeded better in making every one love him. He is doubtless the right man, in the right place, and will occupy the field well. When I left Dr. Cleveland, I felt that he had done with me as with all others, made me love him. God grant him a long, happy, and useful life.

Before closing, I must tell you something about Decatur, Ala. I reached there about 3 p. m., and finding that I had to remain until the next morning, I thought I would find out some of the Baptists there, and see who they were. I asked the landlord at the Commercial Hotel if there was a Baptist minister there, and he said there was not; I then enquired of the Baptist church and he said there was no such church in the place; becoming desperate, I then begged him to direct me to some Baptist family, but he declared no such people lived in Decatur. He told me of some small congregations of Baptists about five or six miles from town, and beyond that he knew nothing of them. Here then is a city of perhaps 5,000 inhabitants, and no Baptists in it. The Presbyterians, Methodists, and Catholics have each a church there, but the Baptists are unknown. The Baptists of Alabama should send Bro. Bailey there.

JOHN HARRIS, Editor, Miss., August 6, 1877.

DISTRICT MEETING.

BRO. GRAVES: The union meeting of the first district of the Aberdeen Association convened with Pleasant Grove church on Friday, July 17th, 1877. Notwithstanding the delegation was small, the meeting was not without interest; and we feel that some good was accomplished by the discussion. The next meeting will be held with Mount Moriah church, ten miles north of Okolona, on Friday before the fifth Sunday in September, and the following is the arrangement of business:—

ESSAYS.

The Doctrine of Election not Inconsistent with Mission Work, by Eld. J. T. Fowler. The Three Witnesses, by Eld. R. H. Robinson. Is Baptism the Door into the Church? by Eld. J. C. Combs. Is Faith the Gift of God? by S. L. Hearn. Sunday-schools, by A. J. Brown. The Christian's Hope, by D. W. Fowler.

EXERCISES.

Matt. xvi. 28, by Eld. A. J. Seale. ESSAYS. Have the Persons of the Trinity each a Separate Office Work to Perform Independent of each other? by Eld. W. L. Shack. Covenantness, by J. H. Garrett. Has Christ an Ordinary Human Soul? by Eld. J. L. Henderson. Subject for discussion: Has a Church the Right to Administer the Lord's Supper without an Ordained Preacher? S. L. HEARN, Secretary. Verona, Miss., August 10, 1877.

BRO. GRAVES:—I see in a late issue of THE BAPTIST that you copy a statement made by the Journal and Messenger, Ohio, to the effect that the Rev. (?) G. W. Wharton is an impostor. Now, as that is my name, and with the exception of the middle name, and, as I am a Baptist preacher, or at least try to be one, it does not fall very pleasantly on one's ear to see his name published as an im-

postor; for others at a distance who do not know my whereabouts, etc., may take up a wrong impression. You should not have copied, or else explained. Be a little more careful, my dear sir. I am a regular subscriber of THE BAPTIST, and expect to continue one; therefore I do not hesitate to "stir up your pure mind by way of remembrance." On all my papers, you have my name written Whorton; if it makes no difference with you, please get it right. Find out all you can about the bogus G. W. Wharton, and publish with explanation. GEORGE WHARTON, Shuquak, Miss., July 23, 1877.

FIVE HUNDRED DOLLARS FOR THE YOUNG MINISTERS.

There remain now only \$200 due for ministers board last year, and this must be liquidated before the Board will feel justified in inviting them to return. This amount can be realized in one week, if the brethren and sisters, for they are most liberal helpers, will contribute in ministerial education, will send forward their contributions at once. GEORGE WHARTON. We appreciate the help we are daily receiving from other States.

AMONG NEW ORLEANS FISHMEN.

M. A. Rowzer, Miss., John M. McDonald and wife, Miss.,

FOUR BOYS FOUND.

Several are interested in the young German Bro. Omeken's Sunday school boys. He is hard at work to help himself, but it will be January before he can get back, unless we can realize \$12 for him before September 1st. Are there not one hundred and twenty-five brethren and sisters in Arkansas who will give him \$1.00 each this month? He is from Arkansas.

Mary E. Winstead, Louisiana, 3,000; R. R. Irion, Louisiana, 2,000; Isham West, Louisiana, 2,000; J. R. Graves, 8,000; McFadden 1,000, for Greek Testament; Luke M. Lee, Paris, Tenn., 2,200; Henry Bennett, Louisiana, 1,000; R. A. Rhodes, Arkansas, 3,000; Wm. Murrell, Ark., 5,000; J. Auberbert, La., 1,000; Mrs. C. McFadden, Tenn., 1,000; Robt. Terrell, Tenn., 1,000.

OBITUARIES.

Obituary notices and funeral notices of churches, of old subscribers, and of those who have died in the service of the cause, will be published in this column, if accompanied by a statement of the amount of the subscription, and if accompanied by a statement of the amount of the subscription, and if accompanied by a statement of the amount of the subscription.

Died of Bronchial consumption, O. J. Lindsey, of Millville, Ark., July 14, 1877.

Thomas C. Davis born in Hopkins county, Kentucky, on the 1st day of October 1811. Died on the 30th day of February 1877, in Forrest City, Ark.

Bro. Davis became a member of the Baptist church October 21, 1836, was elected a deacon in the Forrest City Baptist church August 1873, continued as such until his death.

The committee appointed by the church to draft resolutions of respect to our deceased brother, present the following:

Whereas, it has pleased an all wise Providence to remove Bro. Davis from this to a better sphere. Resolved, that in the death of Bro. Davis our church has lost a good member, an up-right follower of Jesus, and an efficient Deacon. And our community has lost a good citizen: honorable in all his dealings. A good neighbor: one who never closed his heart, or purse to the appeal of the poor, and orphaned. An affectionate husband, a devoted father, and a true friend.

Resolved, that a copy of this be spread upon the minute book, by the clerk of the church, and a copy furnished to his bereaved family, and also to the Forrest City Times, and THE BAPTIST, for publication.

JOS. SHACKELFORD, V. B. IZARD, J. R. BROWN, S. G. ENGLISH.

It is in vain to think we can take any delight in being with Christ hereafter, if we care not how little we are in his company here.

We are still prepared to fill all orders for books of the Southern Baptist Publication Society,

NEWS SUMMARY.

FREE MOVING.

Sixty thousand spinners are soon to be in operation at Columbus, Ga.

The insane asylum at Millidgeville, Ga., is to be greatly improved.

Complaints of Mormon propagandism in Buncombe County, N. C., are made to Gov. Vance.

The Arkansas Central railroad narrow gauge road to the Texas border is under the management of the Texas and Arkansas R. R. Co.

Inactivity still prevails in the English cotton trade, and attention is to be given to the market.

A minority of the people of Louisiana are Catholics.

In the territory of New Mexico there is a contest between the Texas and New Mexico R. R. Co. and the Santa Fe R. R. Co. for the right to run a line from El Paso to the Gulf of Mexico.

Prof. A. W. Wharton of Chicago and D. S. Johnson of Indianapolis are interested in the proposed line of the Texas and Arkansas R. R. Co. from El Paso to the Gulf of Mexico.

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THE BAPTIST.

NEWS SUMMARY.

Last year in England 1,240 persons were killed on the railroads, while 1,328 were killed by carriages and wagons.

Yast as is this amount, it is not more than one-fourth of the actual amount that would be expended on a grain crop equal to that of last year, which is reported to be 4,000,000,000 bushels, or a saving equal to \$128,000,000 to the valley states on our grain crop alone.

Lynchburg is a great center for the tobacco trade. Last year there were sold in the warehouses of the city 26,000,000 pounds of leaf tobacco, the largest annual sale in her history, and larger than in any other Virginia city. There are now fully one hundred tobacco factories engaged in the successful manufacture of tobacco in its various forms, and employing a very large amount of capital and labor.

Extract from an address by Captain Cowden on the Barataria canal: The facts, as shown in "The Route to the Seaboard," and statistics I now present, prove that 10,000,000 tons of produce a year would be a low estimate of the Barataria canal tonnage. The average for the first ten years and for the succeeding ten years would be more than double that amount, and so on without limit. This small charge of fifty cents per ton on vessels entering and clearing through the canal would pay back its cost of construction every year. This charge would include towage, pilotage and lockage.

Some heavy figures are encountered in considering the debt of New Orleans. From 1865 to 1875 the people of the "Crescent city" paid taxes to the amount of \$30,479,712. Besides this, a debt of \$15,287,975 was contracted. The municipal expenses, then, for only ten years, is set down at the enormous sum of \$65,646,887. This is an average of \$6,574,588 a year. When the state tax of the city for the same period is calculated and added to the city tax, it is found that for ten years of misrule in municipal and state governments, the people of New Orleans paid the fabulous sum of \$109,734,709 in taxes. This is nearly \$11,000,000 a year.

FOREIGN.

Hamburg and Berlin are to be connected by a subterranean telegraph in order to avoid the disturbances during thunder storms. It is proposed to adopt similar measures for all the large towns in Germany. The work is done by order of the government.

D. Francisco Moreno, in company with three sailors, succeeded in ascending to the source of the Santa Cruz river, in southern Patagonia. The river was found to issue from a fine lake thirty miles long and ten miles broad, in latitude fifty degrees fourteen minutes twenty-two seconds, and seventy-one degrees fifty-nine minutes west longitude. Moreno was the first explorer to sail along this lake. The voyage up the river occupied thirty days, owing to the rapidity of the current. He succeeded in making numerous sketches of the lakes in the vicinity, and procured an extensive geological collection of the region.

At a conservative demonstration at Hatfield, Lord Salisbury, in a speech, made the following reference to the government's foreign policy: "We earnestly deprecated this war; we are allies and friends of both contending parties; we desire our neutrality, not only to be a neutrality of act, but of speech; but I will ask you to believe that while we are thoroughly convinced that the patriotism of Englishmen, if we need to appeal to it, is equal to any emergency and will shrink before no sacrifice which the interests or honor of the country may demand, we feel, in all intensity, that horror of crimes and calamities of war which this country has always been honorably distinguished for entertaining; let us earnestly hope the two objects, being, as we sincerely believe, in no way divergent, that we shall be able to conduct this country through all difficulties without trenching, in the slightest degree, on its interests or honor, and without losing, for a single moment, the priceless blessings of peace." Lord Landon also spoke. He said he trusted that "when the moment of settlement comes we shall bear in mind that it is to the interest of England that every counterclock having a shorter distance to come, try in the world should be prosperous, and

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At a conservative demonstration at Hatfield, Lord Salisbury, in a speech, made the following reference to the government's foreign policy: "We earnestly deprecated this war; we are allies and friends of both contending parties; we desire our neutrality, not only to be a neutrality of act, but of speech; but I will ask you to believe that while we are thoroughly convinced that the patriotism of Englishmen, if we need to appeal to it, is equal to any emergency and will shrink before no sacrifice which the interests or honor of the country may demand, we feel, in all intensity, that horror of crimes and calamities of war which this country has always been honorably distinguished for entertaining; let us earnestly hope the two objects, being, as we sincerely believe, in no way divergent, that we shall be able to conduct this country through all difficulties without trenching, in the slightest degree, on its interests or honor, and without losing, for a single moment, the priceless blessings of peace." Lord Landon also spoke. He said he trusted that "when the moment of settlement comes we shall bear in mind that it is to the interest of England that every counterclock having a shorter distance to come, try in the world should be prosperous, and

A Lover of Little Children.

The London correspondent of the Cincinnati Commercial gives an interesting account of a noble woman's work among the poor of the English metropolis. She has chosen a special field for her labor, directed in her choice by a mother's grief and guided by motherly sympathy. Some years ago the Countess Ebersburg—the lady in question—lost her two children, and her morbid grief manifested itself in a longing to study the statistics of infant mortality throughout the kingdom. She found that 200,000 children under five years of age die annually in England, and that three per cent of the victims might be saved with ordinary care. As her own home was desolate she determined to do something to save other homes threatened by ignorance and poverty. She established meetings at which mothers of the poorer classes might assemble and be taught how to preserve their own health and that of their infants, and she issued sanitary tracts giving directions in regard to household management. This machinery for disseminating good advice was supplemented by a plan for distributing material aid; and the Countess, partly out of her own means and partly through contributions from her friends, procured and gave away prepared food for alling children, finally arranging the poorest parts of London into districts and distributing 9,000 pounds of baby food annually. In due time, too she secured a sanitarium in the country, where those to whom pure air offered the for life might find a temporary home, and a day nursery, where mothers who had to work for their living might leave their babies when going out in the morning.

ONE of the most successful ship-builders in Bristol, Rhode Island, has never seen a ship, nor the blue waters on which it floats. He has been blind from infancy, yet this has not deterred him from reaching the foremost place in his business. By passing his hand along the timbers and occasionally rapping it with his knuckles, keeping his ear to the wood, he can tell its imperfections better than many who have their sight.

NINETEEN times within the last hundred years the Russian forces have crossed the Danube with hostile intent, without including the present crossing.

Colgate & Co's. Cashmere Bouquet Soap has acquired a popularity hitherto unexampled by any Toilet soap of home or foreign manufacture. A reputation earned early in the century made it easy for this house to impress the public. The peculiar fascinations of this luxurious toilet are its novelty and exceptional strength of its perfume.

THE LABOR TROUBLE.

The Cause of the Great Railroad Strike—A Remedy Proposed.

The railroad strike in the east has reached the dimensions of a civil war, with its accompanying horrors of murder, conflagration, rapine and pillage. Before this condition becomes general, and the flames kindled at Baltimore and Pittsburg spread through all the railroad centers of the country, it will be well to consider this matter reflectively, and see if there is not a remedy. There are two sides to every question. The railroad strikers are to blame for much, but not for all. For their acts of unnecessary and brutal violence, for their murder of militiamen and legal officials who were fulfilling their sworn duty in trying to preserve public property and freight, for their burning of warehouses, cars and depots, for the pillage of stores, the Tribune has no words except of severe condemnation. It has no sympathy with violence or mob rule.

Now let us look at the other side and see if there is not something to be commended. During the past two years railroad companies have found their business shrinking up. Prices have fallen off. Freight has been reduced. Stocks have had their values squeezed out of them. They have been unable to pay dividends to their stockholders, rents for the hired roads, or interest on their bonds. The result has been that they have suffered from the effects of the general depression even more than other branches of business, and scores of them have gone into bankruptcy. At this crisis of their affairs, when prudence, judgment and conservatism were needed in the management, they have enormously aggravated their troubles by entering upon a frantic, reckless, cut-throat competition with each other, by which they have cut down the rates of moving the products and merchandise of the country to the bare cost in many cases of running the trains. The amount received for one train-load of freight has scarcely paid for the wages and coal, and left nothing for repairs, wear and tear, capital, and other charges. It has been a war of competition to the knife and the knife to the hilt. Combinations and compacts have been made only to be broken the next instant. The western cross-cut bankrupt roads have maintained a Panic faith. They have broken every engagement. They have involved other lines in the conflict, and even the great trunk lines have not maintained their scales of rates, but, actuated by the same insanity as the rest, have engaged in the mad and disastrous work of trying to steal each other's profitless business. The great water highways from the head of Lakes Superior and Michigan to the mouths of the St. Lawrence and of the Hudson have also engaged in the same reckless work, and freight has been carried below cost to increase or retain business. The railroads have not only competed with each other destructively, but have also sought to cut off the business and steal the freight of the water-courses. This miserable process of throat-cutting has been going on for two years, and has been intensified during the past six months, until the transportation business has been plunged into utter confusion, and a crisis has come. Having destroyed their profits, to save themselves from still greater losses—if not to save their actual property—these companies have fallen upon their employes and razed their already two-or-three-times-reduced wages down to the starvation line. Trackmen, switchmen, and laborers who load and unload trains are cut down to \$1, and in some cases to 90 cents per day; brakemen and firemen to \$1.35; and engineers to \$1.50. These men, in the majority of cases, are married, and have wives and children to support, and house-rent to pay; and they claim, with truth, that it is a physical impossibility to live upon such wages. They seek, with pertinent force, if they receive \$3 per week, and have to pay \$6 per week for their own meals while on the road, how they are to pay rent and feed and clothe their families on what is left. As they cannot do it, they refuse to starve, and resist. One blow has brought on another, and the fire has rapidly spread through the combustible material.

The strikers are not only in a war with their employers, but with still another class back of them—the men whom the roads have heretofore discharged for want of work, who are living upon odds and ends and charity, and are in a desperate condition. With these wholly starved men, who are willing to take the places of the strikers, even at starvation prices, the half-starved men are at deadly war. It adds to the exasperation of the strikers that they have discovered that the new scale of wages is lower than the general average of wages of mechanics in cognate departments of business where no danger exists. This has added fuel to the flames. As all the elements of exasperation have increased, so have the ranks of the strikers been swelled by accessions of idle and discontented men from other branches of business, by tramps who have come in from the country, by the communists, and by thieves and the riffraff of the cities who see in these uprisings of what is called "labor against capital" their golden opportunities for plunder and escape in the confusion. This is the situation. What is the remedy? The first and most important duty is to quell mob rule, to stop violence, pillage, and incendiarism at all hazards, and to restore law and order, and place the safety of the general community in the hands of the duly constituted authorities, instead of exposing it to the blind, passionate, unreasoning fury of the mob, which has neither discretion nor discrimination. This done, an equally imperative duty devolves upon the railroad companies. They must cease cutting each other's throats as they have been doing for the past twelve months, and must make their agreements binding. The community does not ask of them to work for a remuneration less than the cost or value of their service. It does not ask them to carry freight or passengers for less than living rates or at rates that compel them to reduce the wages of their employes down to the starving point. The first step for them to take is to raise their charges, not exorbitantly, but fairly and reasonably, and then, restoring the changes in the fiscal affairs of the country that will tend to restore business prosperity, and place values on an improving basis. The reduction of the men's poor wages does not benefit them so long as this insane competition is kept up. Every reduction of wages is followed by a reduction of rates, and it wages were lowered to a cent per day, rates would be put down to zero, with a premium offered to shippers. The quickest solution of the present problem, a partial remedy at least, so far as we can see, is for the railroads to make a schedule of rates on the "live and let live" basis. They must charge enough to pay their men—such compensation as to enable them to pay rent and fuel and feed and clothe themselves and their families. Before this can be done, however, mob rule and violence must be suppressed, whatever may be the cost or the consequences. —Chicago Tribune.

Opium and Its Consumers.

The recent heavy importations of opium at this port have led to considerable comment, and various causes have been assigned. A Tribune reporter obtained at the custom house the following figures, showing the amounts imported during the present year and its cost:

Table with 2 columns: Month, Pounds. January 18,577 \$30,741; February 5,110 25,196; March 7,804 34,351; April 7,800 0,000; May 23,576 125,291; June 50,000 275,000.

During the first week of July fifty-one packages were received, averaging 150 pounds each, at a valuation of \$42,075. Said a heavy dealer: "When the war between Russia and Turkey broke out a great speculative fever raged here, and scores of men with unemployed capital invested heavily, based on a probable war tax by Turkey as a closing of the port at which most of the opium was shipped. The price was then run up to \$8 gold, in bond, or \$9 in currency, but the port of Smyrna being so remote from the seat of war, the market has since declined to \$5-60 gold, the most of the outside speculators lost their all in six weeks' time. One man, a very clever fellow,

invested his last dollar. I urged him to sell when the top price was reached, assuring him of a profit of \$2,000, but he persisted in waiting for more, and is now a bankrupt."

Smyrna and the contiguous country in Turkey contain all the opium plantations. The present crop is reported as unusually large, with a probable yield of 9,000 chests, or 1,350,000 pounds, which is largely in excess of last year. A considerable amount comes to America, the following being the receipts for two years at New York and Boston: 1875, 1,576 cases; 1876, 1,250 cases. The receipts at Philadelphia are unknown, but are set down at 500 cases a year, mostly used by two large houses for the manufacture of morphine. The new crop is being gathered, and may be decreased or entirely destroyed by a cold snap or heavy rains. The task of gathering the year falls upon women and children and old men, all the able-bodied men being off to the wars. Opium is so low as it has been for twelve years only once in that period having declined below \$5 gold, duty being paid, when there were several large crops in succession. The consumption in this country is about 2,000 cases, or 300,000 pounds a year. Wholesale druggists, and those who deal in opium as a specialty ascribe the large increase in the amount to the heavy importations which have sprung up within a few years of the making of opiates and morphine. At the same time they reluctantly admit that a much larger amount enters into personal use than heretofore. "Notably is this the fact," said a dealer, "in the southern states. Since the close of the war, men once wealthy, but impoverished by the rebellion, have taken to eating and drinking opium to drown their sorrows." The South American and East Indian countries and California consume a large amount of opium also, owing to their great dense population. It is further concluded that in certain quarters in this city on Baxter, Division Water and other neighboring streets, it is used to an alarming extent. One retail drug store on Division street does a very large business in this line, retailing it in small quantities. From five cents a dose up, and every few moments poor half-starved men and women may be seen emerging from his rear door with cups and tin vessels containing the black paste which is to furnish them hours of forgetfulness. "An opium eater," said the druggist, "will use himself up in about five years, and usually in three years he will become indolent and fit for nothing but the hospital." Some few manufacturers employ opium in the preparation of a bogus Turkish smoking tobacco or cheap cigars, which are mostly used by the Chinese. The market at present is largely overstocked and is rated as nominal, in a jobbing way at \$1 to \$1.50 gold in bond. —N. Y. Tribune.

The Mother's Influence.

In the article the late ex-Senator Pratt was dictating at the time of his death, this incident of his own life is related: "It was late in the fall of 1835 that, having collected for the different mercantile firms in Cincinnati, about \$2,000, I was sent on horseback by the Lawrenceburg road to deliver to the several parties interested the money so collected. As I was passing the branch bank, then recently established, on the morning of my departure, the cashier hailed me and brought out some bundles of bank bills folded up and stowed them away in my saddle-bags, and handed me letters to the banks to whom the packages were to be delivered. He stammered by saying they amounted to \$20,000. There was a moment, a supreme and critical one, when the voice of the tempter penetrated my ear. It was when I reached the crown of the Ohio river when approaching Lawrenceburg from the interior. This noble stream was the great artery of commerce at that day, before a railroad west of Massachusetts had been built. What a gay spectacle it presented; flashing in the bright sunlight, covered with flatboats, with gaily gay steamers ascending and descending, and transporting their passengers in brief time to the Gulf of Mexico, the gateway to all parts of the world. I had but to sell my horse and go aboard one of these with my treasure, and I was absolutely beyond the reach of fraud. There were no telegraph, then, passing intelligence by an agency more

subtle than steam, and far outrunning it; no extradition treaties requiring foreign governments to return the felon. The world was before me, and at the age of twenty-one, with feeble ties connecting me with those left behind. I was in possession of a fortune for those early days. I recall the fact that this thought was a tenant of my mind for a moment, and for a moment only. Bless God, it found no hospitable lodgment any longer. And what think you, gentle reader, were the associate thoughts that came to my rescue? A way, over rivers and mountains, a thousand miles distant, in an humble lamphouse, on a bench, an aged man, reading to her boy from the stories of God. —The Liberator.

Survivors of Waterloo.

The number of English survivors of the battle of Waterloo, fought sixty-two years ago on the 18th of June, is now reduced to 14 officers, five of whom were captains at the time, two attending to their duties as assistant surgeons, and the remainder served as substitutes in the guards cavalry and in the army of the reserve. The surviving officers are: Field Marshal Sir John Byng, who was aide-camp to Major-General Lord Redbank; Adam, General Sir John Byng's son-in-law, who was aide-camp to Major-General Lord Redbank; and Major-General Sir John Byng, who was aide-camp to Major-General Lord Redbank. The surviving officers are: Field Marshal Sir John Byng, who was aide-camp to Major-General Lord Redbank; Adam, General Sir John Byng's son-in-law, who was aide-camp to Major-General Lord Redbank; and Major-General Sir John Byng, who was aide-camp to Major-General Lord Redbank.

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

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

Floriculture.

If there is any room for choice in selecting the spot or a flower garden, select one that is sheltered from the wind and exposed freely to the morning sun. With the proper amount of care and watchfulness, flowers can be made to grow anywhere, and no one, even if confined to the smallest of city back yards need be deterred from making the attempt; but most flowers love warm, sunny spots, where the chill northerly winds can not reach them, and, if the garden is favorably located, a large part of the work and disappointment attendant upon floriculture may be avoided. As the laying out of the garden must depend largely on special local conditions, and should be guided by individual tastes, we shall not attempt to lay down any general rules further than to suggest that the complicated and eccentric forms at one time so popular are no longer considered in good taste, and that the plan of arrange-

ment is best which combines the greatest simplicity with a due amount of variety in the shape of the bed. A thing especially to be avoided, except in ribbon beds and "Mosaic" plantings, is the elaborate geometrical figures which the average looks on flower culture are so apt to suggest to their readers. In preparing the grounds, raised beds with deep walks should be dispensed with as far as possible, they suffer from the intense heat of the summer, and the rains wash down their edges, giving an untidy look and sometimes laying bare the roots of the plants. Grass edges, unless well cared for, are objectionable on account of the difficulty of keeping the sods from spreading, and this is true of all running-vine edgings, except ivy. For a large bed a border of common flax, sown raised from the seed, is very pretty, it kept well trimmed and the dwarf box is unsurpassed. The prettiest of all beds are those neatly cut into the grass plot, and without other edging. In these the brilliant hues of the flowers contrast well with the soft emerald tint of the grass. It may be a slight objection to these beds that the dew on the grass makes it necessary to be well-shed in attending them in the early morning when most attractive. The walks between beds may be bordered down and hardened with red ashes and gravel. The most desirable soil for flowers is a mellow loam and that which is much affected by excessive wet or drought. As it is useless to grow flowers in poor soil, the work of fertilizing and ameliorating must claim the earliest attention. If the ground be heavy and adhesive, dress it with sand and well-rotted manure in sufficient quantity to make it mellow and friable. Spade it and mix it well. In the case of sandy and loose soils, wood ashes are as good for all kinds of soil as they loosen those that are close and hold moisture in those that are sandy. Every flower garden should be well manured every autumn—the manure covering the ground during winter, and being well worked in the spring. Drainage, natural or artificial, is absolutely essential to successful flower gardening, no soil that remains saturated for many hours after even the heaviest rain is fit for the growth of flowers. Before it can be successfully cultivated it must be thoroughly under-drained. —Cottabuldar's Cyclopedia.

The Instinct of Mosquitoes.

The mosquitoes, it has been discovered by a learned professor, are possessed of great powers of observation and penetration. Down at the seaside we have noticed this fact ourselves. When a big trunk was landed from an express wagon into the entry of a hotel, the nimble insects usually made for it and crawled through the keyhole for the purpose of taking notes. If the clothes within be touched that a fat person was the owner, the mosquitoes would stay within and be carried up to the room, where they would lay for the fat person until bedtime. If the garments belonged to a thin person the insects would pile out through the keyhole in London-quick order. This is an actual fact. —Philadelphia Bulletin.

Taking Care of Sheep.

A correspondent of the Country Gentleman has the following to say with regard to the care of sheep. The sheep, from habit, requires exercise. It is accustomed to hilly and broken lands, and prefers them to the plain. It loves to range and is adapted to it. Pure air and freedom to range, with a variety of food (feeding, in itself, an almost anything), are the natural conditions, and can not be dispensed with without loss of energy and hardiness. Our sheep, however, are getting less and less exercise. Instead of foraging during the winter as is done in the milder sections of the country, and to some extent in the colder, our sheep are housed closely, especially in such winters as the last, getting no exercise, with lack of the fresh air which they are by nature accustomed to, and often fed heavily with corn. They become plethoric, the ewes unfitted for the duties of maternity, the system incapacitated, and many obscure evils making their appearance. Worse, still, if the other extreme—a lack of food—is permitted. In either case the sheep is thrown out of its natural course, and this continues for half of the year. The confinement is cruel, and is sure to tell. They do better subject to the cold rains and snow storms, with plenty of food and a chance for shelter, than with this unnatural confinement.

Pharmacy on the Farm.

A writer in the Home and Garden Telegraph thus pleasantly hits off a common mistake of farmers. Some farmers are continually in trouble with their live stock. Now a horse, now a cow, then the hens, the chickens, the dogs, and even the cat, gets out of tune. I am often asked what to do in such cases, but as I never have stock animals, I can seldom give advice. However, so as to uphold the national dignity belonging to sixty-five writers, I generally catch my inquirer a little in this manner: How do you treat your stock? "Oh," well, I now and then give them a purge to clean them out, sometimes a little sulphur or saltpetre, and condition powders." Why? "So as to keep them in good order, you know." So you give them medicine when they are well, do you? "Yes, almost every one does." And what do you do when they get sick? "Why, then I go to some of my neighbors to come and see the animal; we look at him, feel him all over, and—" Well, and then what? "Somebody guesses that maybe a little saltpetre or turpentine might be good." Yes, and then down comes the dose, I suppose. "Of course, we do all we can." Now, you will see, I have got my neighbor flat on his back, and this is the way I let him up: Well, you are a comical doctor. You know exactly what kind of medicine is good for a horse when he is well, but when he is sick you have to run all around for advice. Now, don't you think that your well doeser are the cause of your needing sick ones? Off goes the hat, and up goes the finger nails: there is a new idea creeping in. "Thank you, sir; after this I'll save my physic till my stock need it."

The Preservation of Eggs.

The Journal of the Medical Academy of Turin, in a recent number, says: The sure and simple method of keeping eggs sound by smearing the shells with linseed oil has long been practiced. The oil forms a sort of film over the shell, thus preventing the two immediate causes of decomposition—evaporation from and penetration of air into the egg. A recent experiment in point deserves notice. A dozen new-laid eggs were rubbed over with linseed oil applied with the tip of the finger; another dozen were coated in like manner with poppy oil; two more eggs were left in their natural state. The whole twenty-six were then laid close together in three rows, in dry sand upon a shelf, where they were left undisturbed. At the end of three months they were weighed, and again at the end of six months, when they were opened. The two eggs left in their natural state at the end of three months had lost 11 per cent. of their weight, and at the end of six months 18 per cent., and were found to be half empty and the contents rotten. The eggs coated with poppy oil in three months lost 3 per cent., and in six months 4 1/2 per cent. of their weight. The eggs were still full and devoid of unpleasant smell. The eggs rubbed over with linseed oil in three months lost 2 per cent., and in six months 3 per cent. only of their weight, and when opened were found to be full, with the smell of fresh eggs.

together of many sheep. They love to be hekked, but spread over a great extent of territory, or what seems preferable, disposed in small groups. This certainly has been found to be the most advantageous, especially for the larger breeds of sheep, which originally were less accustomed to large breeding, and also require more attention. A few sheep of the long wool kinds kept properly are found to be the most profitable, and should be possessed by every or almost every farmer. They yield ready money in summer from the sale of their lambs and wool. This and thrifty, fine appearance ought to be an inducement to secure (if no more) 12 or 15 head of ewes, the male a superior sheep, as he will be well kept. In this way a first class stock may be constantly on the farm, realizing a yearly income which, if not large, yet gives a large per cent. of the profit; and it is this increase of profit on the investment in the different departments that make farming profitable. As many of these should be carried as possible, or as are at least, convenient. The great success in life is the beginning with little, and working up—expanding. The farmer has the advantage of many departments, each of which is a nucleus for expansion if occasion favors, which the experienced cultivator knows how to take advantage of. Thus, from a few sheep, large flocks have originated, making sheep raising the principal thing, circumstances favoring it. So any one branch may be enlarged. With small beginnings there is little risk, and they are apt also to receive more attention, so that in the aggregate there is more success with respect to general farming, and sheep are included in this.

Useful Family Hints.

REMEDY FOR CHILLS AND FEVER.—Three cents' worth of sulphur in a pint of best whiskey, shake well, and take a teaspoonful night and morning for a week; then once a day. Care must be taken not to take cold after using the sulphur. FOOD FOR MOCKINGBIRDS.—One medium-sized boiled potato (without salt) and the yolk of one hard-boiled egg, chopped together very fine when warm. In cold weather this may last two days, but in summer it should be made fresh daily. CURE FOR COUGHS AND SPITTING BLOOD.—Take three ounces of comfrey roots and six handfuls of plantain leaves, cut them finely, crush and beat well together; strain them through a clean cloth or sieve; weigh it, add the same weight in white crushed sugar, boil to a syrup.

To Wash Windows.

Have a pan partly filled with tepid water, throw in a teaspoonful of powdered borax, have one small chamois dipped into the borax water, to wash the windows, then with a dry chamois rub the window dry and polish. In this way windows may be cleaned in a very few moments, and not wet the carpets or tire of the person.

To Keep Eggs.

Make a solution of borax water, a heaping teaspoonful of pulverized borax to a pint of boiling water; let it stand until the solution becomes warm but not allow it to get so cool that the borax will crystallize; dip the eggs quickly then; keep in a cool place; the borax will crystallize around the egg, therefore keep out the air and preserve the egg.

To Clean Cornets.

Take out the steels at front and sides, then scrub thoroughly with tepid or cold lather of white castile soap, using a very small scrubbing brush; do not lay them in water. When quite clean, let cold water run on them freely from the spigot to rinse out the soap thoroughly. Dry, without ironing (after pulling lengthwise until they are straight and shapely), in a cool place.

To Clean Silver.

Table silver should be cleaned at least once or twice a week, and can easily be kept in good order and polished brightly in this way: Have your dish-pan half full of boiling water; place the silver in, so that it may become warm; then with a soft cloth dipped into the hot water, soaped and sprinkled with powdered borax, scour the silver well; then rinse in clean hot water; dry with a clean, dry cloth.

Oil Stains on White Cloth.

Make a strong solution of borax water— one tablespoonful powdered borax to a pint of boiling water; place the cloth on a clean board or table and rub the oil stains well, using a clean brush dipped into the solution; if the spots are of long standing a very little soap may be used with the borax water; rinse well with clean hot

water, using the brush for that purpose, then rub dry with a clean soft cloth. FLOOR MATS.—Kearney's fine mats may be made by stretching common coffee sacks on a frame just the size of mat required (a good frame may be made of lat or split broom-handle nailed together at the corners); into this draw, with coarse, crocheted mesh, strips of any material, delaine, cloth, print, &c.; cut bias or straight, about one inch to one and one-half inches in width, and leave the goods standing in loops on the upper side; when finished, take from frame, turn edges of sack on wrong side, and line with another piece of sack. Would not this sack answer the question of some weeks past as to what should be a good foundation for mats made of raveled carpeting?

Facts for the People.

It is an undoubted fact that no article was ever discovered before the public with so much undisputed evidence of its great medical value as the

Vegetine.

For every complaint for which Vegetine is recommended, many testimonials of what it has done is furnished to the public at large, and no one should fail to observe that nearly all of the testimonials are from people right at home, where the Vegetine is prepared, and as the streets and numbers are given, there can be no possible doubt about the matter. Boston, Dec. 17, 1872. H. B. STEVENS: Dear Sir—May I ask the favor of you to make my case public? In 1871, while on picket duty in the army, I was taken with a fit, which lasted all night. I was taken into camp and died with whiskey and quinine. After the fit every day, and was taken to Newbern Hospital, and there treated by the attending physicians. I grew weaker and was sent home. I remained in poor health for four years, troubled with many phlegmasia, and trying many remedies. Finally serofula made its appearance on the front parts of my body, and my face, and my joints were so painful to look at, and painful beyond endurance. After trying the most eminent physicians, without improvement, a change of climate was advised. I have been to the Hot Springs in Arkansas (twice), each time giving up the treatment, but through trial, finally came back to Boston, discouraged, with no hope of help. Life was a burden to me in my situation. My disease, and the effect of so much powerful medicine, had so damaged my system that the action of my stomach was apparently destroyed, and my head was covered with ulcers which the best physicians said my blood was so full of poison they could do no more for me. About this time a friend who had been in the army told me that Vegetine had restored him to perfect health, and through his persuasion I commenced taking Vegetine. At this time I was having fits almost every day. I noticed the first good effects in my digestive organs. My food sat better and my stomach grew stronger. I began to feel rested, and could see my health slowly and gradually improving. With renewed hope I continued taking the Vegetine, until it had completely driven disease out of my body. It cured the fits, gave me good, pure blood, and restored me to perfect health, which I had not enjoyed for ten years. Hundreds of people in the city of Boston can vouch for these facts. I have been to the Hot Springs in Arkansas (twice), each time giving up the treatment, but through trial, finally came back to Boston, discouraged, with no hope of help. Life was a burden to me in my situation. My disease, and the effect of so much powerful medicine, had so damaged my system that the action of my stomach was apparently destroyed, and my head was covered with ulcers which the best physicians said my blood was so full of poison they could do no more for me. About this time a friend who had been in the army told me that Vegetine had restored him to perfect health, and through his persuasion I commenced taking Vegetine. At this time I was having fits almost every day. 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Patrons of the Universities, colleges and schools in Nashville, Lebanon, Murfreesboro, McMinnville, Winchester, Seawater, Morristown, and other railroad towns of Middle Tennessee, are informed that their children or wards can leave Memphis at 11:30 p. m., and arrive in those places next day - in day-light. The morning train from Memphis also makes direct connection for Nashville, Chattanooga, Knoxville, Atlanta and principal points in the Southeast. For tickets and further information apply to Jas. Spence, 707 Main St., or to H. F. Powell, Ticket Agent, Head of River, Memphis. J. W. TRIMBLE, Gen'l Mgr., W. L. DANLEY, Gen'l P. & F. Agt., Nashville, Tenn. 9 27

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 that 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.

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, 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, achieves chronic constiveness, it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsed uterus* in males or *utero* 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 God 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.L.B., 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 *prolapsed uterus*, 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 *prolapsed uterus*, female weakness, which had troubled her since the birth of our first and only babe. I tried *kill-did* 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 usual health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir.

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 prolapsed uterus and leucorrhoea. The Brace alone is restoring her. K. P. PUTTINS JR., Skipperville, Ala.

DR. J. R. GRAVES:—Having suffered for a time with *hoarseness*, 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 *hoarseness* 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. E. DORRA 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, J. S. D. PORTER.

DEAR BRO. GRAVES:—You made me a present, some time since, of one of Banning's Lung and Body Braces, accepted and kept it for three years without wearing it, rather *clinging* to it, and thus made the best of a *bugger*. Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endorse it at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY SPEECH. O. H. REASER, Editor of THE BAPTIST, Memphis, Tenn. 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. Pastor Third Baptist Church, St. Louis. G. A. LOFTON.

BANNING'S 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 benefit would surprise those who know nothing of it. K. H. FOBB, 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. 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 traveled much on horse-back. Let all who have it do get a brace as soon as possible. R. E. METZ, 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 I can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago (nearly) I was laid up. This is 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. B. DAVIS.

I have written to Bro. Graves a fair trial. I find it all that is claimed for it. I would not take \$2.00 for the right to use it. I hope that every suffering brother will procure one. A. B. REYNOLDS, Fellow Miss. 1874.

Great Reduction. Owing to the excessive land taxes 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 each, upon condition that within 70 days after using the Brace the wearer furnishes certificates stating the amount of money saved, and the measure of profit that has been experienced, otherwise the usual price will be charged, \$15.00, \$20.00 to ministers. For the single or double Banning 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 most valuable value of the Brace to every public speaker, and desiring to every minister most especially, I take this way to make this rare offer of a Brace for almost known to you. I know from my own experience, and from the testimony of hundreds, that it is the very mechanism of life and soul, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers with 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-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 bone, 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. Hernia 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.

Old Series—Vol. XXXIV. MEMPHIS, TENN., AUGUST 25, 1877. New Series—Vol. X. No. 38.

Our Pulpit.

SYSTEMATIC BENEVOLENCE.

W. W. WOOD, Editor of the Memphis Appeal.

THE substance of the gratitude-offering to God commanded under the Law is of endless obligation. It is probable that this offering was made before sin entered the world, and that it is a bloody sacrifice had for a long time.

In the Hebrew, an offering of the first-fruits distinguished from a sacrifice, as being bloodless. The former was properly the gratitude-offering for a good seed time, and the prospect of a plentiful harvest; this seems to have been the offering brought by Cain. Gen. iv. 3, 4.

At first, in the institution of the gratitude-offering, no animal was included, but it seems in after-times, they were included. Yet, in general, the gratitude-offering was not a bloody offering, nor used in the way of atonement or expiation, but merely in a eucharistic way to express gratitude for the products of the soil. God commanded his people to make this offering, saying: "Thou shalt not delay to offer the first of thy ripe fruits," etc. (Exod. xxii. 29; Lev. ii. 11.) Hence we argue that those who love God for his own holiness and excellence, and who are grateful for mercies and benefits, will feel it to be becoming and fit that they act upon the principle underlying what is usually called the Levitical offerings; and more especially so, since they have been permitted to behold and experience the manifold glory of God in the unspeakable gift of his Son. It may be true that God's people do not see an express precept requiring them to act upon this principle, yet it must be true that they feel their obligations to gratitude multiplied by the increased manifestations of God's love.

If those under the Old Testament dispensations were constrained to honor God with their substance, and the first-fruits of their increase, setting apart a tenth of the fruits of their labor, shall those under the gospel, in which the untold treasures of God's love is so marvelously manifested, fail to feel the obligation to honor God with their substance? It can hardly be; for it is evident that the obligation is increased as the manifestations of his love is more rich and unmeasured.

The Jew was required to make an offering of his property; but Christians must offer themselves unto God. The Jew offered his lamb to God; but the believer offers himself a living sacrifice. The Jew experienced many and great deliverances; but the believer has been redeemed with the precious blood of our Lord Jesus Christ. The Jew, when he offered his lamb, no longer had a property-right in it; so, when the believer offers himself unto God, he is no longer his own; he is God's; and he must therefore glorify God in his body and his spirit; for, says the apostle, they are God's. (1 Cor. vi. 20.) The inference, then, most clearly is, that the believer's life is to be a living, or a perpetual, sacrifice, never to be neglected or re-called.

The motives to such a life are twofold; namely, the benefits and blessings of Providence, and the gift of God's own Son in our redemption. In the one case, we are sustained by his power, which supplies the wants of the body; in the other, we are saved by the death of his Son. The believer,

viewed thus, must be regarded as so entirely God's that he cannot regard what he possesses as his own, but as the Lord's. This view of the case puts the believer in the relation of a steward; hence the property which he holds is committed in trust, with the injunction, "occupy till I come." Fidelity to Christ, therefore, forbids the use of our possessions, or the gratification of self, but requires that they be employed for the glory of God and the salvation of men. A day is set in which it will be said to every man, "Give an account of thy stewardship." To him, then, who hides his Lord's money by storing it up or wastes it by squandering it upon unprofitable and sinful lusts, it will be said, "Bind the unprofitable servant, and cast him into outer darkness. On the other hand, however, he who employs it for the glory of his Master, and the good of man, shall receive the faithful servant's approval. "Enter thou into the joy of the Lord." This view being Scriptural, then, equity and honesty require that the people of God not only give themselves to him, but to consider all their possessions as belonging to him, our text is, in fact, only an amplification of the moral law, which says: "Thou shalt love the Lord thy God with all thy heart."

Supreme love to God necessarily involves a willingness to surrender property or anything else at his bidding. My brethren, it would be un-speakably absurd to say that we had entrusted God in the affections of our hearts, if we could not consecrate our worldly possessions to his glory. In truth, these possessions are his, and we are his stewards, entrusted with the care and use of them. So, then, whenever we give to his cause, or whatever we give, we may well say, "All things come of thee, and of thine own have we given thee." We can give nothing to God which he has not first given us. All things were originally and of right his; and when any of them are entrusted to us, it is upon condition that they shall be returned when he calls for them, and in the manner which he specifies.

The foregoing is strengthened by another Scriptural truth, which we will do well to bear in mind; namely, that the ability to acquire property is the gift of God. The Lord, in closing the commandments by Moses, admonished the Israelites not to say, "My power, and the might of my hand, hath gotten me this wealth; but," he says, "thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth," etc. (Deut. viii. 17, 18.) Again, Abraham's servant said: "The Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, silver and gold, and servants." (Gen. xxiv. 35.) "The blessing of the Lord, it maketh rich; and he addeth no sorrow with it." (Prov. x. 22.) The prophet Hosea, speaking of Israel, said: "For she did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they prepared for Baal." (Hosea ii. 8.)

It is now manifest that the divine agency is requisite to the production of wealth, and also, that the Lord gives power to get wealth: it is his prerogative to multiply gold and silver. If, then, God overrules the destinies of his people, and so orders their secular interests as to enable them to acquire pecuniary ability to do good, it must be surely admitted that it is their duty to consecrate that ability to his service. It is clearly the Christian's duty to consecrate his body as a living sacrifice unto God: it cannot be less so, then, that

he should consecrate his wealth, which is the product of the ability which he gives.

Having now established the doctrine that Christians should honor the Lord with their substance, both by our relationship to him and of his right of property in them, we propose to consider the spirit and manner of their duty as respects the consecration of their property to his service. The spirit and manner of performing this duty are of very great importance.

It is scarcely necessary to say that the duty should be cheerfully performed; for the Lord loveth a cheerful giver. (2 Cor. ix. 7.) The apostle, in his second epistle to the Corinthians, says: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall also reap bountifully;" and adds: "Every man, according as he purposeth in his heart (so let him give), not grudgingly, or of necessity; for God loveth a cheerful giver." "There is," says Solomon, "that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. xi. 24.) This idea is comprehended also in the wider truth taught in Gal. vi. 7: "Whatsoever a man soweth that shall he also reap." So then while the apostle wished the Corinthian church to give bountifully, he also desired them to give cheerfully.

Let each give as he purposeth in his heart, i. e., cordially or with the consent of his heart. Not grudgingly, not out of sorrow, that is, grieving after what is given as so much lost. Many are constrained by circumstances to give, when they prefer not to do it; indeed by public opinion or stress of conscience, and thus give sorrowfully. Such reluctance spoils the gift. The gift loses all its fragrance when the incense of a free and joyful spirit is wanting. God loves one to whom giving is a delight. The Lord declares that he that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor. (Proverbs xxii. 9.) How sad it is that many who call themselves Christians do not believe these Scriptures; who say they love Christ, and yet refuse to return to him that which he has lent them!

Let us compare their conduct with that of the Jews when commanded to build the tabernacle. (See Exodus xxxv.) "They came every one whose heart stirred him up, and every one whom the spirit made willing, and they brought the LORD'S OFFERING to the work of the tabernacle of the congregation and for all the service, and for all the holy garments." We are told that "they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered, offered an offering of gold unto the Lord." In this work all were ambitious to do something by which they might show their obedience to God and their love for his worship. These Jews considered it an honor to be permitted to take part in supporting the worship of God. Each one esteemed it a privilege to do something towards building a house for God; the women could part with their jewelry and the men could give of their substance, and all esteemed it a privilege to give something to support the worship of the Lord their God. They must have considered it a strange, unfeeling and ungodly heart that did not esteem it a high privilege to take some part in building the house of God. How easily it would be to have the needed means demanded by the cause of Christ if the money that is spent in needless self-indulgence by ourselves, our

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