

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 be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

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

rience 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 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 my physical energies. I do not believe that any one, except one afflicted with *hæmorrhoids*, or weakness of the back or loins, should be without an ordinary 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, beria, 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 is to certify that the undersigned is the only manufacturer of the Banning Body and Lung Brace, and that those made and manufactured for J. R. Graves, M.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. E. C. DANFORTH, Office of Man'g Co., Conn., May 1, 1877. I publish the above that all may see that if they want the Brace that I advertise for this 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 had not 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 normal health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir. C. H. KELLEY, Alvarado, Texas, Nov. 20, 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 leucorrhœa. The Brace alone is restoring her. R. P. PHILLIPS, JR., Sikeppville, Ala.

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

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

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 benefits is so surprising that I know of no one who is not benefited by its use. N. H. NORR, Editor Christian Repository.

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

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

DEAR BRO. GRAVES. — You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years, and without wearing it, rather cleaning such things under the head of "hangers." Recently, however, the protracted fallowing 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 endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT. My physical strength has been most efficiently renewed. I would not take ten times the price of my Brace nor my physical strength if I could be compensated for 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.

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 a 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, essentially the very thing for those who have to travel much on horseback. Let all who have it do get a Brace as soon as possible. F. H. KELVIN, Camden, Miss., January 3, 1877.

Testimony of a Suffering Man. I received my Brace about the 10th of February, and I find great help from it. I can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago hurt my back lifting. This is what I can say after a of only six days. If I can find time to mend, it will not be long before I am sound. T. H. DAKIN

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

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

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well nigh, or altogether laid aside, are able to undertake one month 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 lines, 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 oblique 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. Hernia pads (separately) for single or double Rupture \$1.00. Sent by mail, post-paid. DIRECTIONS FOR MEASURING. Take a tape, if you have not a regular measuring tape, 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.

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Our Pulpit.

MINISTERS' DIFFICULTIES. THE WOMAN, KEEPER OF THE FIRST HEALING, MEMPHIS.

What are to God a sweet savor of Christ in those who are saved, and in those who perish, to the one, a savor of death unto death, to the other, a savor of life unto life. And who is sufficient for these things? Surely a proper and becoming question. He who is about to take upon himself a great responsibility, or inaugurate a difficult enterprise, to colonize a continent, civilize a nation, wage a war, reconstruct the laws, civil, international, social and moral of an empire, in contemplating the extent, the grandeur, the difficulty, of the undertaking, may, with great propriety, commune with his own heart, and ask, "Who is sufficient for these things?" It is but a natural feeling that prompts such an inquiry at such a time. It strengthens one in his weakness; it warns him against possible failure; it unifies his energies, and will contribute largely to his success. But the text introduces us to one, who, in contemplating a work totally different matter in and spirit from any I have mentioned, earnestly cries out from the depth of his soul: "Who is sufficient for these things?" This is a proper and becoming question for every man to ask who contemplates entering the Christian ministry; and it is equally proper for every pastor when he takes charge of a church. If he is right in heart, and is balanced in his brain, and duly informed, I give it as my opinion that he will be unable to resist such inquiry, prompted by the consuming anxiety of his inmost soul.

while I offer some general remarks upon some of the difficulties of the Christian ministry. And first consider, I. The minister's theme. His theme is the greatest ever revealed by God, or advocated by man; that ever inspired poet's song, or angel heart's broad, deep, sublime, poetic, philosophic, profound, comprehending matter and spirit, life and death, time and eternity — discussing of man, angel and God — what a theme!

It must be preached. Such a theme that towers above the flight of angel thought, that none but God could conceive, mortal, with man must preach. It is the gospel of Jesus Christ; the power of God unto salvation. It must be grasped by his intellect; it must be imbedded by his moral being; it must be thrown out upon the world of surging thought; it must be laid beside the great philosophies of all history, and its divine superiority proved by a fair comparison and a rigid test. No wonder Moses, the servant of God, cried out to the Lord, "O my Lord, I am not eloquent; but I am slow of speech, and of a stammering tongue." No wonder Jeremiah, the weeping bard, exclaimed: "Alas, Lord God! behold, I cannot speak, for I am a child." No wonder Isaiah, one of the most gifted and beautiful singers in the annals of literature, lamented: "Woe is me! for I am undone." What must be in mind and heart who is expected to comprehend and appreciate, in all its infinite proportions, the beauty, the glory, the grandeur of this divine theme!

It must be defended. I know the most powerful defense of the truth is the truth itself. The best way in which to defend it is to preach it; it is its own invulnerable defense. In general, the most successful mode of attack upon religious error, is the simple preaching of religious truth. Where error abounds, there let truth much more abound. Lose no time in tearing down, but employ it all in building up. Do not kill enemies, but make them your friends. Vanquish error, by charming its friends away to admire the splendid beauty and consistency of truth. But it often becomes necessary, as all know, that the champions of truth must take up systems of error, one by one, and expose their folly, their inconsistency, their sophistry, their absurdity, their corruption before an intelligent people. Infidelity, skepticism, ideal pantheism, a kind of epicureanism, Romanism, and even a senseless, sophistical, absurd, pretentious *spiritism*, must be opposed. Errorists must some times be met, contended with and vanquished with their own arguments, and on their own ground; for you can by no means induce them to leave their deep entrenchments, or decoy them from the subtle subtleties into which they have precipitately skulked away as a protection for their defenseless heads.

Thus, the minister must grapple with all the great systems of morals, speculative philosophy and physical science in the world, that do not harmonize with his great theme. What a field of investigation and profound thought, then, opens up before him! How many, how varied, how difficult, the subjects he must consider! And, my brethren, this is no hyperbolic statement, no unreal dream, no fanciful sketch, of the towering difficulties that lift themselves up in colossal proportions in the path of the Christian minister. What has been said is but a feeble

representation of that which really exists. In all truth, "who is sufficient for these things?" Consider second, — II. The unregenerate human heart. For it is the heart that must be addressed, that must be reached, that must be influenced, that must be won, that must be changed. But the unregenerate human heart has a natural aversion to the doctrines — the fundamental subject matter — which it is the minister's chief business to preach.

Fundamental in the gospel is repentance for sin, obedience to an informed religious conscience, salvation by grace, and child-like trust in God. But it is natural in the human heart to despise repentance, disregard the compunctions of a tender religious conscience, and to trust in the dream of meritorious works for eternal life. Hence, what is natural, and therefore next to ineradicable, in the very center of human volition and activity, must be radically changed, — unconditionally removed. The science lecturer meets no such obstacle in his way; for he does not appeal to the heart, but to the mind, with ocular demonstration. The speculative philosopher does not labor under such a disadvantage; for he appeals to the intellect in clear processes of resistless logic. The statesman has no such difficulty to face; for he espouses the people's cause, and pleads for the inalienable rights of man. The minister alone demands the unconditional surrender of the affections, and refuses sanction to natural propensities and affinities. He pleads not for time, but for eternity; not for the interests of the body, but for the happiness of the immortal soul; not for the advancement of self, but for the glory of God. O brethren! "who is sufficient for these things?"

But third and finally consider, — III. The ministers' liabilities to mistakes.

This is exceedingly important; and I hope none of us will permit it quickly to pass from our minds. Ah! it was a mistake! How many make mistakes! Take care, my young friends, — take care, that you do not make a mistake. And, oh, how many old people, burdened with the weight of years, and upon whose furrowed brow sits remorseless and tearless sorrow, remember with keen regret the sad, sad mistakes of their thoughtless youth! Oh, if there were some faithful guide of many long years' experience in this earth-life, or some friendly celestial spirit that knows the ways of man, and can see danger before it comes, to go with us everywhere, to stand by us at all times, and warn us against the possibility of mistakes! How much of the heavy burden of life would be removed, if we knew we were forever free from these sad mistakes! "O God, my strength and my redeemer, help me," cries the breaking heart, "I do not want to make a mistake; for I have to mourn so many already made!"

We all make mistakes. None of us are free. The old, as well as the young; the experienced, as well as the inexperienced; the good, the bad; the rich, the poor; the wise and the unwise; the lawyer, the doctor, the merchant, the mechanic, the farmer, and even the careful minister; all kinds of mistakes; business, social, political and religious. They are easy. How easy it is to make a mistake! You can make them before you know it. Consult your own interest a little, yield to your own inclinations a moment, listen to the

Nov. 27 1877

suggestions of friends a few times, become insane in a fit of restless passion for once, and you are gone, - gone! You have already done that which will give you pain.

Is it easy for you to fall into mistakes, brethren? How much more easy! It is for a minister! A thousand restraints are put upon him, and ten thousand demands made of him. He must know everything and everybody, and love them all better than anybody else in the world, and they must know it. He is to deal with *homo homini*, sick, well and dying; proud, rich and fair, humble, poor and unseemly; of all grades, castes and conditions; of all ages, kinds and opinions. He must distribute himself into more institutions, more departments of labor, and more places, than is possible for any other living man. To be sure, much of this seems impossible, but there is more truth in it than fiction. How thoughtful was the Savior, who knew it all, when he suggested to his ambassadors the propriety of being "wise as serpents and harmless as doves." But all the wisdom and shrewdness in this world, and all the caution and harmlessness possible to man, cannot save the minister from the shame and disgrace of some mistakes. "Who is sufficient for these things?"

They are unavoidable. We will make them. We may shun many by caution, patience, prayer; but we will make some. When men reach that stage where they make no mistakes, then, like Enoch, they are not; for God will take them. They are of no more use in this world, when they can learn no more of the excellency of the grace of God.

It is dangerous, and some fatal. Is this true? 'Tis true, and I shudder. Many a man has made a fatal mistake. Only a mistake, but it was fatal. A many a little mistake in early life has brought grey hairs in sorrow down to the grave. A many a trifling mistake, made in the beginning of an undertaking, has forever blighted all hope of future success. A many a professional man, lawyer, doctor, merchant, minister—has been given to the unhappy fate of pouring out his restless tears of vain regret over a single wrong step, - a mistake inadvertently made, that has hung, like the pall of death, over every step of his chosen professional career. And many a young man has unguardedly made the fatal mistake that crushed a fond mother's bleeding heart, and, with one fell swoop, brought to the earth a father's budding hope; that has driven devoted sister and loving friend from him in fearful disgust; that has haunted him with the grim spectres and ghosts of the denigrated inebriate in his visions and dreams; that, like the mythic vulture, sat upon his dying couch, gloating itself upon his ghastly misery in the last hour, and sent him naked and trembling soul careering forth into the terrible regions of the finally lost, where lament and mourn forever and ever all those who forget God. Oh, what a bitter portion! what a sad fate! Will I be heard, if I yield to my feeling to cry out, beware, O man, beware! The greatest mistake possible to the race, is to forget God, reject Christ, and lose the soul. Take care, O people! that we do not bring upon ourselves eternal regret for that irremediable loss!

REMARKS.

- I have offered these reflections, - 1. To elicit intelligent sympathy. There is such a thing as feeling no sympathy. There is such a thing as having ignorant sympathy. There is such a thing as having intelligent sympathy. Give me such. 2. To beg you not to expect too much. Some of us some times will make mistakes. Think it not strange. 3. To suggest that we rely on God. He only can give success to the minister, and sanctify mistakes.

LETTER FROM AN OLD SOLDIER.

BRO. GRAVES:—I have no data by which I can certainly say how long I have been a subscriber for the TENNESSEE BAPTIST, nor THE BAPTIST, which has been looked for, from the first of my acquaintance with it, with much anxiety. In its weekly visits, it brings joyful news, gives whole-

some advice; and in its defense of the laws and doctrines of the church as taught in the New Testament, it has been the means of strengthening, defending and building up the Baptist cause in the South and West more than any other periodical, which I think none will deny. If there is any reader of THE BAPTIST who is older than I am, - eighty-five years old, and the eighty-sixth more than half gone, - and has been better pleased with its teaching than I have, and more firmly believes that teaching to be true, let him speak, and I will take off my hat and bow to him. There is in the last BAPTIST (December 1st) a desire manifested by Bro. Rush to know the opinions of other brethren concerning the divorce and remarriage of W. According to the law of Christ he was wrong, and marrying again, he committed adultery, - and, so long as he lives with the adulterous woman, he is living in adultery. Although there are brethren among us who take civil law and human sympathy, out of which they weave a garment admitting the weaver to membership in the Baptist Church, nevertheless to such I say, - nay.

I am looking every day, or the summons to pass over the river. All my youthful associates have gone before, and many tender ties have been severed, and I too am shortly to break those tender links which bind so strong here on earth. And he who never left the breaking of tender ties knows not the joy of grief. W. L. WILKINS. Brookville, Miss., December 1, 1877.

BAPTISM OF LITTLE IMPORTANCE.

BRO. GRAVES:—The article below explains itself, and, as it is generally needed, I send it to you for THE BAPTIST, for insertion when you have room for it. I wrote it, and had it published in the Olney Leader. W. A. JARRELL. Olney, Ill.

The last pastor of the M. E. church of Olney, on being unable to persuade a resident of Olney that affusion is baptism to get her to submit to it, informed her that he did not believe baptism obligatory any way. Within the last few days several very intelligent and good reasoning Pedobaptists of Olney have said to me they thought baptism of such little importance, that, if affusion is not baptism, it will matter little.

Baptists regard immersion of great importance, because Jesus commanded it, and only it, for baptism; because only it is obedience; because only it brings us into the church; because license to love, and one command is ground for license to love; and, because it represents the grand truths of redemption, the burial and resurrection of Jesus (Rom. vi. 4); because it represents our death to sin and life to holiness (Rom. vi. 4). Baptists do not think it has anything to do with regeneration or pardon; they never have been thuctured with such Romish doctrine. Strange to think men and women regard a command by Jesus of little importance because it will not save them from hell! Baptism is essential to obedience to Jesus. Here I am happy to copy the following from a Presbyterian paper, as it shows Pedobaptists are not wholly taken by such loose views:—

"It is very common for professing Christians to draw a distinction between essentials and non-essentials in religion, and to infer if any fact of doctrine rightly belongs to the latter class, it must be a matter of very little importance, and may in practice be safely set at naught. The great bulk of men take their opinions on trust, they will not undergo the toil of thinking, searching and reasoning about anything, and one of the most usual expedients adopted to save them the trouble of inquiry, and to turn aside the force of any disagreeable fact, is to meet it by saying: 'The matter is not essential to salvation; therefore we need give ourselves little concern on the subject.' If the distinction here specified is safe, the inference drawn from it is certainly dangerous. To say that because a divine revelation is not essential to salvation it must of necessity be unimportant, and may or may not be received by us, is to assert a principle, the application of which would make havoc of our Christianity. For what are truths essential to salvation. Are they not these: That there is a God, that all men are sinners; that the Son of God died upon the cross to make atonement for the guilty; and that whosoever believes on the Lord Jesus Christ shall be saved? There is good reason for believing that not a few souls are now in happiness, who in life knew little more than these, the very first principles of the oracles of God—the very alphabet of the Christian system; and if so, no other divine truths can be accounted absolutely necessary to salvation.

"But if all the other truths of divine revelation are unimportant because they happen to be non-essential, it follows that the word of God itself is in the main unimportant; for by far the greatest portion of it is occupied with matters of knowledge, of which in the case supposed, is not absolutely indispensable to the everlasting happiness of men. Nor does it alter the case if we regard the number of fundamental truths to be much greater. Let a man to persuade himself that importance attaches only to what he pleased to call essentials, whatever their number, and he will no doubt shorten his creed, - yes, but he will practically set aside all except a very small part of the Scriptures. If such a principle does not mutilate the Bible, it stigmatizes much of it as trivial. Revelation is all gold for preciousness and purity; but the very touch of such a principle would transmute most of it into dross."

Compare the talk about "non-essential" - prevalent, and the following language of Calvin, the founder of the Presbyterian church (with this quotation from the Presbyterian: "Whether the person who is baptized is wholly immersed, or whether water be poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty in this respect. The very word baptizo, however, signifies to immerse, and it is certain that immersion was the practice of the ancient church." Calvin's Institutes, l. 4, chap. 1, sec. 19. Dear converted reader, have you been buried with Christ in baptism? Rom. vi. 4. Col. ii. 12. BAPTIST REVIEW.

OBITUARIES.

MARY ANGE SLACK, only surviving daughter of Dr. W. L. and Mrs. Anger S. Slack, of Pontotoc, Miss., departed this life on the morning of the 3d, of November 1877, aged fourteen.

Could the prayers, the loving watch-care of idolizing parents, kindred and friends have saved this darling child from the tomb, she would long have been spared to bless and comfort the breaking hearts of those who loved her but too fondly. But God "who doeth all things well" ordered it otherwise; and we bow submissive to his Holy will.

Bright as a sunbeam, pure as the crystal fountain, beautiful in life and character as the budding blossoms, overflowing with love—the love of the Savior shed abroad in the heart, for every thing pure and lovely, and good, in health joyous as the song-birds, from very childhood embracing earthly and heavenly things in her pure affections. Animals became gentle and loving under her touch, servants idolizing, can it then be wondered at that she was the well-spring of joy to father and mother, the darling pride of fond brothers, kindred, teachers, school-mates and friends—the sun-light of home, the centre around which clustered the dearest hopes and affections of loving hearts?

From early childhood, such were the developments of mind, character, and accomplishments, as to call forth, even from strangers the frequent remarks:—"Wonderful child! What genius;—more of heaven than earth. You cannot expect to raise such a child."

From five years old until her delicate fingers no longer had the strength to make melody her music astonished all who heard her by its perfect time, delicacy of touch, its exquisite pathos and expression. Her attainments in other things were equally remarkable. Whatever she attempted was done well. In early childhood, on their mother's breast, she and her little brother had learned the habit of daily prayer. With her, this continued with increasing earnestness to the end. She loved to attend church and Sabbath-school, and was a constant reader of the Bible—often urged her brother to read it more on Sabbath. She read much to her mother, and her selections were such as Christians love—such as often brought tears to that fond mother's eyes, while she clasped that dear one to her aching heart, feeling though the child seemed well, she was only loaned her for a season.

The long and painful illness of this darling child, consumption, was endured with a Christian fortitude worthy of older saints. Not a murmur escaped her lips. Her constant prayer was "Lord help me to bear it." To her mother, her constant nurse, by night and day, she gave frequent evi-

Nov. 24 21.15 1879

dences of her preparation for the eternal world. She not only spoke of her love to the Savior, to father and mother, but expressed a desire that all about her should love him too. A few hours before she breathed her last, her mother said to two kind assistant nurses present, - thinking her darling was sleeping—how I have prayed the Lord to spare my child, not for the pleasures and honors of earth, but to glorify his name. Opening her eyes, full of tenderest love for her mother, the little sufferer said, "Mamma I have prayed for this. I pray to live to bless the Lord. O, how I have prayed!" Her eye, whom she loved with intense affection, coming to stooped to kiss her, saying "You do love papa, darling!" clasping her feeble hands around his neck, she said, "Yes papa, I love you a thousand times. A few hours after this, she roused up out of an apparent sleep saying, "Mamma I can't get my breath. Call papa quick." Her mother raised and supported her little head on her throbbing breast. For a few moments she seemed unconscious, but active smotheries being used, she again opened her eyes, and seeing her agonized parents, brother, relatives and kind nurses, weeping she said, "Don't cry." Her mother feeling the end was near said, "Darling speak one word to mamma." Fixing her loving eyes on that mother she whispered, "Mamma I love you. Mamma kiss me good night." These were the last words of her precious life, - her our feeling, deathless spirit took its flight, conducted by believing holy angels to the bosom of the Father to be a partaker through endless years of these joy-unpeakable and full of glory, which the Lord hath prepared for them that love him.

Farwell precious object of our love until we meet "in that land of light and glory" where sickness and sorrow, and parting, are all unknown. Thank God for the hope that we shall meet, and know, and love each other there. B. F. COLLIER, Pontotoc, Miss., Nov. 11, 1877.

R. H. MOLLOY was born in Murfreesboro, Tenn., December 10th, 1827, professed faith in Christ and joined the church in Murfreesboro, Tenn., in his eighteenth year. Moved to West Tennessee soon after the war. Joined the church at Hickory Grove. Afterwards withdrew from said church and joined the church at Spring Hill, Gibson county, Tenn., of which he remained an honorable member until his death which occurred September, 1877. He leaves a devoted wife, two little children and many friends to mourn his loss. W. H.

Miss Sarah Catherine, infant daughter of R. N. and T. C. Crawford, after a short illness of pneumonia, age four months and five days. Summit, Pike county, Miss. R. N. and T. C. CRAWFORD.

BRO. GRAVES:—I have taken the pains to look up the many occurrences of the word "church" in the New Testament, and here submit the same for the consideration of all, requesting that if any man can see any similitude between these Scriptural churches and any one of the numerous Pedo or rival would-be churches, he be kind enough to point out the same. I here submit that all the members of these Scriptural churches were "baptized believers." Not one infant among them. Before proceeding further I wish to state my views as to the "Lord's supper." If I am wrong I am anxious to know it.

I am of the opinion that the supper ought to be celebrated by the members of a particular church alone, and that disorderly members should be excluded. That the supper should be celebrated in the evening with closed doors, i. e., none present but the participants. In this way we could decrease the Lord's body.

The Lord's supper is a church ordinance, and consequently is co-extensive with the discipline of the church, - i. e., to the members in good standing of the particular church, by which the supper is celebrated.

Therefore, no one can participate in the celebration of the Lord's supper over whom the particular church celebrating the same has no jurisdiction, any more than an acknowledged infidel could do. Baptist churches have no jurisdiction over

Methodists, however pious; nor over Presbyterians, Episcopalians; nor over any others, except the members of each individual church. Therefore, Baptist churches cannot on any consistent Scriptural grounds, invite Pedos to participate with them in the celebration of the Lord's supper, and further, Baptist churches ought to consider an invitation by Pedos to communion as an insult instead of an act of Christian courtesy. Am I right in my view?

Places in the New Testament where the word church occurs:— Matt. xvi. 18, xviii. 17; Acts ii. 47, v. 11, viii. 1, x. 2, xiv. 23, xv. 41, 42; Romans xvi. 23; 1 Cor. i. 16, xv. 9, 20, 21, 22, 23, 24, 26, 27, 28, 29; Ephesians i. 22, iii. 10, v. 27, 28, 29, 32; Philippians iii. 6, iv. 15; Col. i. 18, 21, iv. 15; 1 Tim. v. 16; Philemon ii. 1; Heb. xii. 23; 1 Peter v. 14; 3 John vi. 10; Acts vii. 38, xviii. 19, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

This I have presented about an hundred places, all of which I claim to prove a spiritual church membership. I do wish Baptists and Pedobaptists and the worldlings would take the time to read carefully all the passages, and ascertain for themselves what a Scriptural church is. You 7 Dispensations is undoubtedly the most complete exhibition of God's truth I have ever read or heard. O that these articles were printed in a book, and that all people would read the same, as in view of eternity.

J. K. P. HALL. Osceola, Ark., Dec. 1, 1877.

GOOD NEWS FROM CRABORCHARD CHURCH, TENNESSEE.

At a meeting, began at Craborchard Baptist church in the third district of Morgan county on the fourth Saturday in October last, which lasted ten days and nights, conducted by Isaiah Phillips, D. D., during which there were twenty-two professed to love Jesus, nine of that number were buried with Christ by baptism. On the fourth Saturday in November, at the same place, another meeting commenced, under the care of Bro. Phillips, with L. Cooper and R. O. Taylor, which continued four days and nights. There were nineteen who professed to love Jesus, and twenty-seven were buried with Christ by baptism during the meeting, and others are awaiting baptism. Among the number baptized were the youth of sixteen to the aged man of seventy-four. The best citizens of the country have become religious. The church only numbered thirty-one when these meetings commenced; now it numbers sixty-seven. It is more than double in numbers, and still greater in finance and talent. The Lord has done great things for us, whereof we are glad. LINDSAY COOPER. Wartburg, Tenn., December 11, 1877.

TO THE FRIENDS AND PATRONS OF THE ALABAMA BAPTIST.

At four o'clock on the morning of December 1st, the building containing the office of the Alabama Baptist was discovered to be in flames. The fire, which originated in the basement, had already made such headway that it was impossible to reach the office, which was in the second story. All its contents were consumed. Had we been able to save our book, the loss would not have been so great. As it is, the limit of our loss will, in a great measure, depend on the promptitude of our subscribers in furnishing us with their names, post offices and the date of expiration of their subscriptions, and upon the fidelity of those who are in arrears. Of this latter class, there are many on whom we had agreed, during the summer and early fall, to wait until cotton should be gathered. By granting this indulgence, we have been constrained to carry a heavy weight. We are persuaded that the concession, which was made upon

special guarantees, has been gratefully appreciated, and that now, in our trouble, prompt remittances will be made. Until we can recover the names of a good portion of our subscribers, the publication of the paper must stop. Will the pastors and brethren generally labor energetically before their churches and in private in assisting us to get up our mailing book promptly? We promise, on our part, to spare no effort in trying to avert what might become a grave disaster to the denomination in Alabama. We have already ordered new type from New York. As soon as practicable the Alabama Baptist will appear in new dress from the city of Sedona, and we hope, by the blessing of God, will enter upon a new era for usefulness in the cause of our Master, who is able to turn temporary evil into permanent good. Address:— J. L. WISE, Publisher Alabama Baptist, Marion, Ala.

FROM MISSOURI.

EDITOR BAPTIST:—The church at this place has just closed a very interesting meeting of days. The church, which was in a very cold condition, was very much revived, and six additions to the church by experience and baptism. One from the Campbellites who wanted to unite with us on his former baptism, but the church refused to receive him. He was referred to the writer as he was not present when he presented himself to the church. I informed him that we did not want any one among us who did not endorse all the doctrine taught by us and would not receive him unless he came believing our practice on baptism and the Lord's supper to be the only Scriptural practice.

These are my views, and I wish to give a little of my experience on pulpit affiliation and how I arrived at these conclusions. I was ordained to the ministerial work in January, 1872. In February following called to the pastorate of the Baptist church at this place. Young and full of zeal in the work to which I had been called, and very anxious to be instrumental in building up the cause of Christ, was induced the following fall at the earnest request of the Methodist minister to engage in a union meeting with him, some four miles from the church. This I did not do until I had first consulted the the deacons of the church. They said assist him. Under these instructions, with some feelings of distrust, I went into the meeting and the Lord blessed our labors and many happy conversions were the result, which I am happy to say are among our best members today. But nearly all attached themselves to the Baptist church, for this I was accused of proselyting, and it was often said to me by the Methodists you can preach with us but will not commune with us, and must say many were inclined from this action of the pastor to open communion, and from that time until now, I have been a strict Landmark Baptist and admit none into my pulpit but regular authorized Baptist ministers, and would say to all young ministers, let not your zeal in the work lead you into a similar fault. The more I study the word of God the stronger I become in my convictions of the true Landmark doctrine. May the Lord bless you long to contend for the truth. W. M. D. JORDAN. Hickory Hill, Mo., Dec. 8, 1877.

BRO. GRAVES:—Inclosed please find \$2.70 to renew my subscription to THE BAPTIST (banner of truth). I have a three-fold reason, and no trilemma. Firstly, for my own benefit, as I get more instruction than from all other sources, outside of the Bible. The 7 Dispensations are worth ten dollars a year; and secondly, to help sustain the truth by sustaining THE BAPTIST, and thirdly, to reward your honest, faithful labors. I speak no flattery, but truth. God bless you. A. S. JAFFA. White Plains, S. C., Dec. 8, 1877.

TO MINISTERS.

Just make up your mind to get four new subscribers, and secure this paper for yourself this year, and see how easily you can do it.

SEVEN DISPENSATIONS.

BY THE EDITOR.

PART III.—ESCHATOLOGY. FRIDAY AFTERNOON.

The Scriptures can be understood only by being studied and interpreted according to the general principles of millennialism; and a regular deduction of these principles, illustrated by examples, seems to be the best method that can be taken for assisting students in their study of the Scriptures.

CHAPTER V.

The Events that Christ Predicted must Take Place Before His Second Coming—The Destruction of Jerusalem—Signaled by the Abomination that maketh Desolation—The Continuation of the Ten-Horned Beast—The Pouring out of the Fifth Vial—The Sixth Vial—The Seventh Vial—The Final Judgment.

HAVING fully shown, 1. That the time to be a second personal Advent of Christ, and 2. That it is to be pre-millennial, i. e., before the Millennium, and 3. That until his coming, wickedness will prevail more and more, evil men and sinners wax worse and worse, and the groans of oppressed creation wax louder and louder; I propose in this chapter to take the bearings and ascertain as nearly as possible our approximate distance from that long desired and glorious era. That we are in Friday of the World's Great Week there can be no question in the mind of the thoughtful Bible student, and that we are late in the afternoon of Friday no intelligent reader can doubt.

I shall not pursue the course of almost all writers upon this subject, and attempt by the prophetic numbers to demonstrate "the day and the hour" of the Master's second appearing, for I believe "the day and the hour" has not been, nor ever will be revealed unto man, for the most obvious reasons, and it is not need that they should be. The day nor year when the flood should come upon the earth was revealed to Noah, nor was the day or year when Christ should make his first Advent revealed by angel or prophet, and why should we expect his Second Coming to be more definitely revealed? It is enough for our hope to know assuredly that he is coming for our joy and rejoicing to be well assured that even now he is not far off, and his coming rapidly draweth nigh, and that it becomes as like good and faithful servants to be found doing his will, that he appoint us rulers over all his household. I propose to approximate our distance from that event by noting the great prophetic events predicted to take place before the Second Advent, and those that would make the figures upon the dial plate and from these learn the hour of the day in which we live.

The first great event the Savior predicted should take place before his coming was the destruction of the city of Jerusalem, after untold sufferings, and the dispersion of the Jews, left of that war in Jerusalem and Judea, among all nations. This noted prophecy concerning Jerusalem will be found in Matt. xxiii. 37, 38, 39, and to the 21st verse of chapter xxiv.

The disciples evidently asked three distinct questions in verse 37, viz., 1. When the overthrow of the city and temple would take place. 2. The sign that should indicate his Second Coming. 3. The sign that would indicate the close of the gospel dispensation. These three questions Christ

answered in this chapter, and the next. We have only to do with the first question now. Let us notice

PREDICTION AS RECORDED BY MATTHEW. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord. And Jesus went out, and departed from the temple, and his disciples came to him for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."—Matt. xxiii. 37, 38, 39, xxxv. 22.

PREDICTION AS RECORDED BY MARK. "And as he went out of the temple, said his disciples unto him, Master, see what manner of stones and what buildings are here? And Jesus answering said unto him, Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be, and what shall be the sign when these things shall be fulfilled? And Jesus answered and said unto them, Take heed lest any man deceive you: for many shall come in my name, saying, I am Christ; and shall deceive many. And when ye shall hear of wars and rumors of wars, be ye not troubled; for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. But take heed to yourselves, for they shall deliver you up to the council; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for a testimony against them. And the gospel must first be published among all nations. But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye meditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father shall betray the son, and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein, to take any thing out of his house; and let him that is in the field not turn back again for to take up his garment. But ye to them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter."—Mark xiii. 1-18.

PREDICTION AS RECORDED BY LUKE. "And as some spoke of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, and the days which shall come, in the which there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your heart, not to meditate before what ye shall answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of

countries enter therein. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon the people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring."—Luke xxi. 20-24.

These three versions, as recorded by the three evangelists, sufficiently explain the prediction that Christ foretold the destruction of Jerusalem, and the dispersion of the Jewish people among all nations. Mark this well: this was the first of the coming of Christ, and he was coming to judge the world, and to take vengeance on them that hated him, and to glorify his church. The exposition of almost all the events which are predicted in these passages are remarkably unobscuring. The two signs which Christ gave his disciples when he left Jerusalem, that the temple should be destroyed, and that the Gentiles should be trodden down, are so plain and so simple, and so easily understood, and so applicable to the Second Coming of Christ, that they are not to be overlooked.

And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and they shall be the end of the world."—Matt. xxiv. 14.

And the gospel must first be published among all nations. Mark xiii. 10.

It does not intimate, that before the destruction of Jerusalem, the gospel was to be preached among all nations; but that the gospel should be preached among all nations, and that the Gentiles should be brought before the judgment seat of Christ, and that the Gentiles should be trodden down, until certain appointed times were fulfilled, or certain numbers of the nations converted to Christ, but it was to be published in the nation of the universal Roman empire, for witness only, and then was the end of that Jewish world. The Dispensation, to take place now, this was done before the destruction of Jerusalem, according to the express declaration of Paul.

So, then, hath cometh by hearing, and hearing by the word of God. But I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."—Rom. x. 17, 18.

Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and know the grace of God in truth. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am a minister."—Col. i. 6, 23.

The preaching of the gospel now is for a very different purpose. The kingdom has been taken away from the Jews, because of their unbelief, and given to the Gentiles, that they may bring forth the fruits thereof; and it is now preached, and will be preached, among the Gentiles until the fullness of the Gentiles—the number Christ designs to give from among the Gentiles before he comes—shall be brought in:—

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."—Rom. xi. 25.

The time allotted for the preaching of the gospel among the Gentiles is called the "times of the Gentiles;" and Jerusalem will be trodden down while the "times" last:—

We think no one need doubt what Luke understood it to be:—

And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein."—Luke xvi. 20, 21.

It is true when the apostles and disciples in Jerusalem saw the Roman army surrounding Jerusalem, they did flee to the mountains. What we may have seen, it has appeared, served its purpose, and the Jews were scattered by the sword, and the city was laid waste. The disciples were scattered in the same manner, and the city was laid waste. The Jews were scattered in the same manner, and the city was laid waste. The Jews were scattered in the same manner, and the city was laid waste.

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government composed of ten kingdoms, the seat of which was where the seat of the Dragon, Pagan Rome, once was, and it appeared when Phocas conquered the Western Roman Empire and his authority was acknowledged. He made the city of Rome the metropolis of his empire. In the year 610 Phocas made Boniface III., the then pastor of the church at Rome, the pastor or bishop of all Bishops Universal Bishop, Sovereign Pontiff—over all populations of the Empire. He was authorized by Phocas to determine the faith of all his subjects, and it was declared that all who would not accept the faith determined by the Pope should be put to death. This was the origin of the present Roman or Latin Catholic church, the Greek Catholic having originated three hundred and three years before, and never did acknowledge its usurped and dominating prerogatives.

This ten horned beast did without cessation shed the blood of the saints, and used all its power to exterminate them from the ten kingdoms of Europe, which gave their strength to the beast. But it was allowed to continue but twelve hundred and sixty days. If we interpret each day on a year, as we are told elsewhere to do, and we arrive at this result: 1260, the years he was allowed to persecute, added to 610, the year of his creation, will have 1870, and it was January, 1870, that the Pope Pius IX., uttered these memorable words before his cardinals in the Vatican: "All is lost," and in a few hours they were re-pented in the ears of every civilized nation. They were understood as the confession that his temporal power was gone; they meant that the last vestige of his power to persecute the saints of Christ in the ten kingdoms was lost. The reader will see, by referring to the thirteenth and fourteenth chapters of Revelations that in the order of the appearing of the hundred and forty-four thousand, which were seen standing with the Lamb on Mt. Zion, and these were evidently the fruits of the first resurrection which will take place at the Second Coming of Christ.

I understand, therefore, that the fifth vial has been poured out, which is predicted in Rev. xvi. 10:—

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain."—Rev. xvi. 10.

Under the effect of this vial, the seat of the beast, i. e., Rome, is now suffering.

Immediately following this is the pouring out of the sixth vial, thus recorded:—

"And the sixth angel pour out his vial upon the great river Euphrates; and the waters thereof was dried up, that the way of the kings of the east might be prepared."—Rev. xvi. 12.

I understand this symbolic Euphrates to denote the Turkish power, and the waters the people of that Empire, and the Kings of the East to be the Jews—the ancient Kings of the East, and God's Covenant people—and the preparing of their way to mean the taking the obstacles out of the way of their return to their own land.

Although a separate chapter will be devoted to the future of this people, I wish to say here, that it is my conviction that the present Russian war is the sixth vial, that is now being poured out, crushing out the strength of the Turkish power in Europe, as well as in Egypt and Palestine. It is that power, that, for ages, has occupied the city and land of the kings of the East, and has forbidden a descendant of Abraham from purchasing an acre of the soil, or placing even so much as the sole of his foot within the hallowed precincts of the city his God. The prediction of the return of that people to the land of their fathers stands as patent upon the pages of the Sacred Scriptures as the predicted fact of their dispersion. That they cannot re-occupy Palestine and rebuild their city and temple while the Moslem hold the land, and the mosque of Omar occupies the sacred site where their temple once stood, is quite evident to all. This vial, now being poured out, will not cease to flow, by war or diplomacy, until the arm of the Turkish power is effectually broken off its European provinces, and its grasp upon Palestine is forever shaken off. England will claim the protectorate of Egypt and Palestine; and by her the

Jews will be invited to return, and be aided to return upon her "swift ships," and re-occupy their land, and be guaranteed protection from all their enemies.

This is the stupendous event that is now undoubtedly transpiring before our eyes, the progress of which the masses read in the foreign dispatches with little or no interest, only that possibly disaster to the Turk may, for a short time, raise the price of wheat and corn a trifle. With what intense interest the intelligent Christian watches the warring armies of the Moslem, and State after State in Europe wrenched from her grasp, and asserting their independence after so many years of oppression!

When the return of the Jews is an assured fact, all Christians will be awakened to the study of the prophetic Scriptures as never before; and the early Second Coming of Christ will again become the faith of the church.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

Rev. J. K. Graves, President, S. B. P. S.: DEAR BROTHER—I hope you will call the regular January meeting of the stockholders of the Publishing Society, that I may exhibit to them what progress is being made in relieving the Society of its present financial embarrassment. Of course as Trustee I am not permitted to pay the expenses of stockholder's attendance, —they come at their expense. R. G. CRAIG, Trustee.

December 17, 1877.

TO THE STOCKHOLDERS OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

You see by the above note that R. G. Craig, in whose hands are all the assets of the Society, wishes to see a full meeting of the stockholders at our usual annual meeting day, Wednesday January 9th, 1878, to lay before them the exact state of the Society and the Society. He wishes to save the Society to the denomination and he will be able to do so if every friend of the Society will help by buying a few books and every stockholder who owes the Society on his share will only pay up part or all this first of January coming. \$6000 paid in the first of January will place the Society out of debt and leave all its type and machinery for the successful manufactory of books intact. We entreat every brother to meet his obligations to the Society now and save it intact, to be a blessing to the denomination for generations to come. Will not every stockholder who possibly can, make his arrangements to attend this one meeting, and learn all the facts and contribute his advice to the Trustee? Don't fail to come.

Small Fruits and early Vegetables for early shipments have grown to be a good paying crop. Messrs. R. G. Craig & Co., Memphis, Tenn., are prepared to supply large orders for Strawberry Plants, Rhubarb Roots, Asparagus Roots, grown at their extensive nurseries. They also have facilities for supplying beans, peas, corn, cabbage, cucumber, radish, melon, and all other seeds, in bulk quantities, by the pound, bushel or barrel. Early Rose Potatoes pay very well for early shipments. Send to Messrs. R. G. Craig & Co. and get their new catalogue that will give valuable hints in Agriculture, Horticulture, and Floriculture. If Craig's seeds are not sold in your town write and get them direct of R. G. Craig & Co., Memphis, Tenn.

MARRIAGES.

At the residence of the bride's father, David Lacy, near Medon, Tenn., Nov. 22d, 1877, by Eld. J. W. Harris of Salsbury, Mr. N. C. McDaniel to Miss Jennie Lacy.

Eld. J. N. Hall of Millburn, Ky., has been called to the church at Martin, Weakly county, Tenn., and will commence his labors there the first of January, 1878.

We thankfully acknowledge the receipt of a barrel of nice apples from our Sisters Tull and Crouch of Camilton, Mo. Just in time for Christmas, and seven mouths are full of apple and thanks to the dear sisters.

The Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE... J. B. GRAVES, Editor and Proprietor... Book-keeper and Order Clerk... Business Office: 227 Second Street, Memphis, Tenn.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as scriptural churches by affiliation, ministerial or ecclesiastical, or any sanction of co-operation that is susceptible of being applied to the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

LANDMARKISM VINDICATED.

WE ask you, reader, to show or send this article to any anti-landmark minister or brother you may be acquainted with. It is just what we have said the past thirty years, and proved by certificates from a full score of the most eminent Pedobaptist ministers in the Union. They do so understand our ministers, and the world so understands them, and no intelligent Baptist minister should deny it.

From the Texas Baptist Herald.

The Religious Herald, following in the support of its "Texas" correspondent, tried very hard, a short time ago, to pervert a statement we had made so as to include all Baptist ministers, and therefore, make it untrue upon its face, while the statement was only applicable to a certain class, and was true in regard to that class only.

"Pedobaptists hold the pulpit to be sacred to the ministry, and understand them to be endorsed whenever invited into it. When a Baptist, who does not so hold, invites them to the pulpit, not intending such an endorsement, as may pretend to, he practices duplicity knowingly or ignorantly."

If, as we understand the Religious Herald to contend, this includes its editors, then we would beg them to read and inwardly digest what the Pedobaptists think of them, and of all who hold their position, and at the same time hold and practice pulpit affiliation with them.

"Will the Texas Christian Advocate please tell us how it regards the invitation of one of its ministers into a Baptist pulpit, which invitation regards him only in the light of an unbaptized religious teacher, without church membership or ecclesiastical authority of any sort?"

"When one gentleman invites another to his house; receives him into his parlor and seats him at his table, he recognizes him on terms of perfect social equality. So, when one Christian minister invites another to occupy his pulpit, all who witness the courtesy thus extended, regard it as a proclamation of perfect ministerial equality. Only Christian ministers are invited to the pulpit. If however, the one who gives the invitation is a Jesuit and a hypocrite, who wishes to make a show of liberality he does not feel, and believes the brother he thus pretends to honor as a minister, is only 'an unbaptized religious teacher, without church membership or ecclesiastical authority of any sort,' he should be treated as all hypocrites and pretenders deserve to be treated."

"The colored Baptists in Alabama embrace twenty-four Associations, five hundred churches, and about seventy-five thousand members. It is estimated. They are trying to establish a high school for the education of the young, with fair prospects of success. It is to be located at Selma."

"We heartily endorse the answer of the Christian Advocate to the question of our mutual neighbor, the Texas Baptist Herald. We do not know whether the Herald reflects the sentiments and 'principles' of the Baptist ministry on this subject or not; but if so, it is high time the matter was understood."—Texas Presbyterian.

That we may not misunderstand, nor misrepresent the Religious Herald, we ask: Does it not hold that Pedobaptist ministers are "unbaptized religious teachers, without church membership or ecclesiastical authority of any sort?" We have, of course, only a New Testament ecclesiasticalism and church membership. Will the Religious Herald please tell us?

METHODISM AN EVER-CHANGING SYSTEM.

I was struck in looking through the index of Emory's history of Discipline, on seeing the number of changes in Methodist discipline. It reminded me of a charge made by Mr. Price, during a debate in Columbia, that the Iron Wheel was full of falsehoods and misrepresentations. Being called on to make good his charge, he advised Dr. Graves' statement, that change was written on every page of his history (Methodism). At the time I did not know so many changes had been made and consequently had to refer to such as I could recollect, and stated also, that at a general Conference was regarded as a page in the history of Methodism, then the gentleman could not point to one of those pages but that changes would be found written upon it.

At this rate, if it should ever attain to the present age of the Baptist church, it will have undergone about ten thousand nine hundred changes. Well may Dr. Graves have urged the ever-changing feature of Methodism, as an evidence against the truth of the system itself. Truth is consistent with itself, and needs no changes; error is inconsistent with itself, and changes it as often as you say, it never can be made to harmonize.—W. J. B., in Texas Baptist.

We are pleased to know that the Great Iron Wheel is still at work. No one back ever effected more in twenty-five years than the Great Iron Wheel. It is out of print. The plates were destroyed when in the hand of the Federals. Some Methodist Chaplain perhaps did it. If we are spared to see the year 1880, we shall commence the work of revising and adapting it to more than one hundred changes, and several fundamental, since the Wheel was written. Methodism to-day is not the Methodism of twenty-five years ago, it is a new church.—as we shall demonstrate.

QUERIES.

BRO. GRAVES:—Did the death of Christ remove all legal obstructions out of the way of the salvation of all mankind? Please answer fully through THE BAPTIST. INQUIRER.

If we understand the Covenant of Redemption, the Second Person in the Godhead proffered to become Kinsman-Redeemer to all the Father gave him; and we believe this was a sufficient number to people this fallen earth when it shall have been redeemed and made one of the brightest of the heavenly mansions in the Father's house. We do not think that Christ undertook to redeem souls to people any other world. We believe that the sacrifice Christ offered was sufficient to meet the demands of violated law for all these, and that he will officiate as interceding High-priest until he atones all these; and then, and not until then, will his work be done, when he will deliver up his separate kingdom and scepter to his Father, and the eternal Sabbath of rest will commence.

That the propitiation of Christ was sufficient to remove the sins of millions more than will receive his atonement—enough to people thousands of other worlds had they been embraced in his work—we doubt not; but only one "whole world" of sinners will be saved by his death.

A CHRISTMAS PRESENT.

The year is about to close, and God has greatly blessed us as a people and a nation the year past, and, among the greatest blessings, he has saved us from a civil war. Then how greatly has he blessed our families and our fields! We owe him profound thanksgiving. We propose that every one who feels that he or she owes a thank-offering to the God of all mercies make a Christmas present to the Board of Ministerial Education at Jackson of \$1.00, or fifty cents at least.

Let us make a thank-offering into the Lord by giving it for the benefit of those he has called to preach his gospel. You can send to Dr. W. Hughes, Jackson, or to this paper, and we will publish the list.

REVIEWS.

The Baptist church at Paris, Tex., is a pastor, and solicits correspondents. Eld. O. C. Pope, pastor of the Central church, Nashville, has gone on a visit to Georgia, and will be absent several weeks.

Eld. A. J. Miller has been holding meetings at Zion, Ky., and at various other places in the State; and his labors have been speedily blessed. He baptized thirty at Zion.

Rev. D. B. Cheney, D.D., declines the call to the Chancellorship of the Chicago University. The nature of the institution is involved in great doubt.

Eld. W. A. Montgomery has been assisting the pastor, Bro. Truett, in a meeting at Franklin, Tenn. Twenty were added to the church. The meeting has been in progress for several weeks.

Rev. E. Z. Simmons, a returned missionary from China, is now a student at the Seminary, Louisville, Ky. He will remain until the Circuit at Richmond is ready to send him back to China.

We learn from a printed circular, that Rev. H. Walter Featherston will commence publishing a paper, styled The Truth, January 1st, at Santana, but in what State of this Union Santana is, the circular does not indicate.

WANTED.—A copy of Debate between Eld. J. L. Waller and Mr. Pingree, also Universalism not of God, for which two prices will be paid. Who will favor us with these? Bro. Box will remember his promise.

Are you a farmer? If so, you need first-class plows wherewith to turn the soil. See our plow offer in order department, and secure the celebrated Oliver Chilled Plow. If more than one plow is desired, they can be furnished at the regular price, —\$5.50.

Eld. J. S. Coleman, formerly connected with the Western Recorder, is rumored, has gone blind. We hope the rumor is unfounded. A short time since he was afflicted by the death of his beloved wife. He is greatly blessed in his pastoral work at South Carrollton, Ky.

Pastors wishing the assistance of Eld. A. B. Miller in protracted meetings will address him at Versailles, Ky. He is no sensationalist, but an able preacher of the old-fashioned gospel, and holds old-fashioned protracted meetings with good results always. Send for him.

G. W. JACKSON, ALABAMA:—We have reviewed both editions of Ariel, and shown, beyond contradiction, that the grounds upon which the author bases his theory are wholly unsubstantial. The Hebrew text is altogether against him. Don't believe a word of it.

The colored Baptists in Alabama embrace twenty-four Associations, five hundred churches, and about seventy-five thousand members. It is estimated. They are trying to establish a high school for the education of the young, with fair prospects of success. It is to be located at Selma.

We are in receipt of a copy of the minutes of the State Association, and would like to give the statistics and growth, but no table is added up. No clerk should send out a minute without giving the totals of the columns. This is one of the grandest Associations in the State, and sound to the core.

Freewill Baptists are not Baptists any more than Campbellites are. They are vitally unsound as touching the ground of salvation, being Arminians and open-unionists, endorsing all sorts of error. Their immissions are no better than those of the Mormons; and no sound Baptist church will receive members on such baptisms. Let the churches resist such irregularities at all cost.

Our friends are working grandly for THE BAPTIST, and lists of new and renewing subscribers come in every mail. All readers of the paper pronounce it unequalled, in point of excellence, by any paper North or South. Volume XI. will be far more interesting and instructive, if possible, than any preceding one. We are truly grateful to our brethren who have exerted themselves to extend the circulation of the paper.

CHRISTMAS AT THE UNIVERSITY.—The Chairman of the Faculty, Prof. Geo. Jarman, writes us that only one day will be devoted to Christmas exercises. With this arrangement every parent and guardian, and every student who prizes his time, will be well pleased. A week's holiday involves a fearful outlay and loss of time. It means expenses home, which consumes usually three weeks; or a week's disputation and heavy expenses, and a week's time after to get steady. Let all parents write to Prof. Jarman, and sustain him in this decision.

There are to-day more members in the churches of the foreign mission fields of American Baptists than there are members in all the churches of all the foreign mission fields of all other American denominations combined; and a writer in the last number of the Baptist Missionary Magazine, noting this wonderful success, expresses profound astonishment at the fact, in view of our limited employment of men and means, and recognizes it as a divine summons to Baptists to rouse themselves to larger enterprise and hope in the foreign field.

"Partisanship makes purity. If he serves us, of course he serves God. If he was against us, of course he was an enemy of God. And so, when a man dies after having been blasphemous and obscene, and a neglecter of God, and a promoter of evil, if he has served a party faithfully, that party will preach him up to heaven, and paint pictures of his reception among the blessed, and immortalize him in statues."—Dr. Deems in Sunday Magazine for October. And yet Dr. Deems could preach Mr. Vanderbilt to glory, who lived just such a life as he describes until he came in sight of the grave's mouth!

The Examiner and Chronicle makes this proposition: "When the Christian Union will produce evidence that any others than baptized believers ever sat down to the Lord's table in apostolic times, or show that any others than baptized believers were ever intended to be invited to the Lord's table through all time, we promise to give it a candid consideration." And we say to Bro. Bright, just find one instance where an unbaptized person ever preached the gospel, or baptized believers, in the days of the apostles, and we will give up our Landmarkism; and if he cannot, he should come clear over to our ground. He is almost persuaded.

KIND WORDS:

No one appreciates encouragement as an author when he feels he is engaged upon a difficult task. Prof. A. F. Dix, A.M., of the Mary Sharp College, Tenn., says: "Accept a hearty endorsement of your Eschatology thus far (chapter III.), and prayers for your success in apprehending and uttering the truth." He also says that fifty copies of Eld. Carroll's sermon on the dance are needed in Winchester. We say again to all, address R. C. Buckner, Dallas, Texas, who has published it in tract form at \$1.80 per dozen, or twenty cents

each. Ten thousand should be circulated before Christmas in Tennessee alone.

Eld. D. P. Everett, Texas, an aged and now infirm minister, who was so long and well known in Florida, writes: "I have enjoyed your Disputations wonderfully, and feel selfish enough to hope you may some day publish your doctrinal sermons. I have read your paper to profit ever since I first knew it, and can say, with thousands, it has not degenerated. If the next volume is to be better than the last, people know not what they lose who fail to take it. I would 'publish it on the house-top,' and carry it to every hearthstone, if I could; but my day of work has passed. Yet I rejoice that Jesus has not left himself without fearless and faithful witnesses. And while I pray for providence and grace to sustain you, my brother, I here offer you my hand."

Eld. J. M. Thomas of Alabama writes: "The 7 Dispensations are universally admired. What weighty, solemn truths do they inculcate! I must have all your works, they are the lever of our strength as a people."

PRAYER-MEETING.

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

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

A REQUEST.—When we went into the discussion at Carrollton feeble from an exhausting sickness, thousands of our brethren prayed specially for us, and we felt that God stood by us in that conflict. We believe in prayer, and we now ask every friend of the truth to pray especially for us during the discussion of Universalism, that the Holy Spirit may enlighten our mind, and reveal to us the whole truth and aid us in presenting it, and meeting successfully the wiles of our adversary. Will not ministers pray for this? We shall try and get our first letter ready as early in January as possible.

HUMILITY.

The bird that soars on highest wing Builds on the ground he lowly nest And she that doth most sweetly sing, Sings in the shade when all things else In bark and nightingale we see, What honor hath Humility? The saint that wears heaven's brightest crown, In nearest abode, bends The weight of glory bows him down, Then most, when most his soul ascends, Searest the throne itself, must be The footstool of Humility.

"Underneath are the everlasting arms." (Deut. xxxiii. 27.) That is underneath every believer. They are there to bear him up, to bear him on, and to preserve from all real danger. The arms of God are invisible, no one sees them; they are omnipotent, no one overcomes them. If the everlasting arms of my God are underneath me, I may quietly expect protection; I may confidently expect protection; I may be certain that he will lift me above my foes; and I may feel assured that he will safely convey me home. Aged saints may rejoice in this, for to them the Lord says, "Even to your old age I am he; and even to hoar hairs I will carry you; I have made and I will bear; even I will carry, and will deliver you." And weak believers may rejoice in this, for "He shall feed his flock like a shepherd; he shall gather the lambs with his arms, and carry them in his bosom." O to realize this sweet and encouraging truth, and to rejoice in the Savior's assurance, "My Father which gave them me, is greater than all; and no one is able to pluck them out of my Father's hand!"

The only thing which gives value to prayer is the inward conviction that we are, sitting or standing, walking or lying down, surrounded by the presence of an Infinite love and care. And this feeling we may carry with us wherever we go: into our work and our play, our shop and our parlor. Not much praying, but a great deal of prayer, is the highest state of the soul.

THE INCARNATION.

There is one passage of Scripture, and we think but one, in which the name Son of God has been supplied by some who believe in the divinity of Christ to denote his human nature. This passage is the address of the angel to the Virgin Mary: "That holy thing which shall be born of thee shall be called the Son of God." (Luke i. 35.) It is argued that the divine nature could not be born, and therefore the human nature must be the thing to which the name Son of God is here applied. But the human nature never existed apart from the divine. The Scripture does not say that the Word entered into flesh, but that the Word was made flesh. The divine nature did not combine itself with the human after the birth of the child, and therefore the thing which was born was incarnate deity. The name Son of God, as generally applied to the Redeemer, denotes his complete person, including both natures; and there is no reason to ascribe to it in this passage a meaning which it has nowhere else. It was applicable to him in its usual sense when he was just born as it was when he was upon the cross. It was infinite condescension that the Father's equal became a babe in Bethlehem; and, if there can be any addition to infinity, the condescension was one degree greater,—that he became flesh in the womb of the virgin. He made himself of no reputation; and, to the very humble form which he assumed, the word thing is appropriately applied,—"the thing born of thee."

THE POSITION AND TESTIMONY OF JOHN CALVIN.

Presbyterians should be made to know that the father and founder of their society believed that the Catholic church had the right to change the act of baptism,—immersion to sprinkling,—and did so; and in this all who sprinkle or pour for baptism do follow Rome and not Christ. "From the beginning, the church has freely allowed herself beyond this substance to have rites a little dissimilar." (Com. on Acts viii. 37.) And further: "Churches ought to be left at liberty in this [whether to immerse, sprinkle or pour] to act according to the difference of countries. The word baptize, however, signifies to immerse; and it is certain immersion was the practice of the ancient church." (Calvin's Insti. b. iv. chap. xv. sec. 19.)

PREMIUMS FOR VOLUME XI.

We offer the following valuable premiums to those who will work for THE BAPTIST for Volume XI:—

- 1. Any person sending us two new annual subscribers at \$2.70 each, or four six months subscribers at \$1.35 each, will receive a copy of the revised New Testament, by the American Bible Union, extra cloth, retail price \$1.00.
2. For three annual or six six months subscribers, a copy of Genesis (revised) with notes by Dr. T. J. Conant, retail price \$1.25.
3. For four annual or eight six months subscribers, a copy of the revised New Testament and Psalms, retail price \$2.50.
4. For five annual or ten six months subscribers, a copy of the revised New Testament and Psalms, extra cloth, price \$3.00.

TO MINISTERS.

- 1. For \$2.00 cash, or four annual subscribers at \$2.70 each, or eight six months subscribers at \$1.35 each, or for two Body and Lung Braces obtained, we will send one copy of this paper one year to any minister.
2. We will allow every minister fifty cents cash for every new annual, and twenty-five cents for every new six months, subscriber sent us.

LORD CHATHAM'S ADVICE.

The distinguished Earl of Chatham said to his son: "I would have inscribed on the curtains of your bed, and the walls of your chamber, if you do not rise early, you can never make progress in anything. If you do not set apart your hours of reading,—if you snuff yourself, or any one else, to break in upon them, your days will slip through your hands unprofitable and frivolous, and really unenjoyed by yourself."

This paper is sent to all Baptist ministers for this year for \$2.00 and postage paid, or four new subscribers. By all means avail yourself of the offer, if you give up your coffee and tobacco.

THE PARABLES OF CHRIST.

Parable Illustrative of the Kingdom of Heaven...

PARABLE OF THE MUSTARD TREE AND FOWLS OF THE AIR.

Another parable speaks he unto them: The kingdom of heaven is like unto leaven...

THIS, like the two former parables in this chapter, I understand to illustrate the same idea...

But Christ nowhere else teaches that his kingdom, in this dispensation, will continue to increase until it subverts all things to itself...

- I. The Measures of Men. II. The Leaven. III. The Person Hiding It. IV. The Effect upon the Mind when Left.

The leaven in this parable—the number of measures being regarded as mere drapery I understand to represent the same body as the "tree" in the former parable...

2. I understand that "leaven" represents in this passage what it invariably represents throughout the sacred writings,—false doctrine, and anything that is unwholesome and corrupting in its nature...

3. It was put into the church by an Enemy, and not a friend; for it was not the proper place for it: it could only corrupt it.

4. As the effect of false doctrine is, in any church, left to do its work, to corrupt the whole system of truth and salvation, and the whole membership of the church...

This leaven in this parable is generally interpreted to represent the church itself, or Christianity, and the meal to refer to the world...

"No meat offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire."

"Then Jesus said unto them: Take heed, and beware of the leaven of the Pharisees and of the Sadducees."

"In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all: Beware ye of the leaven of the Pharisees, which is hypocrisy."

Will any one say that Paul, in verse six, intended to teach that a little Christianity planted in the world would Christianize the whole mass...

and his disciples by the Holy Spirit taught everywhere else? In the first of the parables he addressed to the people in this connection, he taught them that the field which he sowed with good seed was overgrown by the Enemy with tares...

But Christ nowhere else teaches that his kingdom, in this dispensation, will continue to increase until it subverts all things to itself; that Christianity would spread until the whole world is converted to Christ, but far otherwise.

What Christ declared would be the result of the leaven, if false doctrine should be left concealed in his church, we can see, if we read the history of all the churches planted by the apostles in Asia and Europe.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

No meat offering which ye shall bring unto the Lord shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire."

Then Jesus said unto them: Take heed, and beware of the leaven of the Pharisees and of the Sadducees."

In the mean time, when there were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all: Beware ye of the leaven of the Pharisees, which is hypocrisy."

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

Will any one say that Paul, in verse six, intended to teach that a little Christianity planted in the world would Christianize the whole mass...

of its inhabitants? Every one knows he did not; for it would not do it. Why, then, place Christ's teaching in direct antagonism to the Holy Spirit?

Woman, throughout the Scriptures, is used to symbolize the professed church and people of God.

Some of the parties engaged in the present struggle are being tried in a New England firm has just completed a building of five hundred feet of length...

When any one attempts to march through the streets of New Orleans with a banner, it is liable to be broken up.

Agnes Michon, formerly a drummer in the 68th colored regiment, and now a member of the New Orleans, La. Female Seminary, has been arrested for passing counterfeit money.

Col. Robert Wm. Baylor, proprietor of the late Richmond Enquirer, seems to have been wandering in his mind on his late departure from that city, previous to the publication of his paper.

The Harrison canal is blocked with ice, and the boats are detained in the lower part of the river.

Seventy-five vessels of different capacities were recently registered at Charleston, S. C. There is every evidence of rapidly increasing commerce.

The Richmond Whig thinks the James River canal is damaged by the recent flood, and it is proposed to take out the locks and rebuild them.

A dispatch from Little Rock: The bad weather for the last month has injured the cotton to an alarming extent. Not half the cotton has yet been picked, and the quantity in the field is injured.

It is said that there are one hundred negroes in the streets of Atlanta, Ga., for local retail trade. They represent principally the dry goods and clothing houses, and also a work on commission.

Vicksburg, Miss. Herald: We noticed on the evening of the other day eighteen stout, hearty men, and there were several who were not out that day. The gang does a great deal of work for the city at a saving of from \$500 to \$1,000 per month.

The commissioners' court of Ellis county, Texas, has made a diagram of the court house, and for record, allowing any person in the county to visit the yard and have a recorded title to said tree, in fee simple, and the designated spot.

Lebanon (Penn.) Herald: During the month of November, one hundred and thirty-eight carloads of logs were shipped from this point. Taking fifty-five as the average capacity of a car, we have a total of 7,500 logs.

The official vote of Mississippi on state officers is at last announced. It shows a majority for all the democratic candidates of nearly 10,000. The majorities are probably the largest ever given for any candidate for governor in this country.

The Jacksonville (Fla.) Press says a Philadelphia company are to spend \$150,000 in making a winter resort at Fort George, Fla. The whole island is to be made a park, the grounds handsomely graded, and a massive cottage of tasteful architecture will be built. A more extensive hotel accommodation will also be provided.

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NEWS SUMMARY.

South. New Orleans desires an observatory. Virginia's criminal courts cost her in the past year \$177,941 1/2.

Agnes Michon has been caught in the act of passing counterfeit money in the city of New Orleans, La.

Some of the parties engaged in the present struggle are being tried in a New England firm has just completed a building of five hundred feet of length...

When any one attempts to march through the streets of New Orleans with a banner, it is liable to be broken up.

Agnes Michon, formerly a drummer in the 68th colored regiment, and now a member of the New Orleans, La. Female Seminary, has been arrested for passing counterfeit money.

Col. Robert Wm. Baylor, proprietor of the late Richmond Enquirer, seems to have been wandering in his mind on his late departure from that city, previous to the publication of his paper.

The Harrison canal is blocked with ice, and the boats are detained in the lower part of the river.

Seventy-five vessels of different capacities were recently registered at Charleston, S. C. There is every evidence of rapidly increasing commerce.

The Richmond Whig thinks the James River canal is damaged by the recent flood, and it is proposed to take out the locks and rebuild them.

A dispatch from Little Rock: The bad weather for the last month has injured the cotton to an alarming extent. Not half the cotton has yet been picked, and the quantity in the field is injured.

It is said that there are one hundred negroes in the streets of Atlanta, Ga., for local retail trade. They represent principally the dry goods and clothing houses, and also a work on commission.

Vicksburg, Miss. Herald: We noticed on the evening of the other day eighteen stout, hearty men, and there were several who were not out that day. The gang does a great deal of work for the city at a saving of from \$500 to \$1,000 per month.

The commissioners' court of Ellis county, Texas, has made a diagram of the court house, and for record, allowing any person in the county to visit the yard and have a recorded title to said tree, in fee simple, and the designated spot.

Lebanon (Penn.) Herald: During the month of November, one hundred and thirty-eight carloads of logs were shipped from this point. Taking fifty-five as the average capacity of a car, we have a total of 7,500 logs.

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THE BAPTIST.

North. The Russian total loss of soldiers up to the 1st of November is 77,000.

A Pera correspondent says that the Turkish government obviously feel its capability of resistance exhausted, and would gladly make peace upon reasonable terms, but it appears to have no definite programme.

It is generally believed in Constantinople that the port's appeal for the mediation of the British ambassador, has informed the Turkish government that England will continue to observe neutrality.

A Berlin paper says that Germany in 1867 will have a fleet which, although inferior in the number of vessels to those of either France or England, will be superior in the quality of material and artillery, in the equipment of officers, and in the completeness of the construction of vessels proceeds rapidly.

As a naval power, Mexico is rather weak. There are four war steamers altogether, and it is stated by the Mexican papers that not one of them has been cleaned or repaired since it was brought from England six or seven years ago.

It is reported that England has wounded Russia as to conditions of peace. The port's appeal for the mediation of the British ambassador, has informed the Turkish government that England will continue to observe neutrality.

A telegram from St. Petersburg, which is of a semi-official character, says the statement that Germany and Austria have agreed upon a favorable impression, has given the universal sentiment is that after the great sacrifices of Russia, peace, on the conditions foreseen in the port's appeal, would be the satisfactory one, and must be definitely and exhaustively solved.

The Russians have gained their successes in western Bulgaria by their superior cavalry force. Having occupied Etropole, the outer center between the Balkans and the Danube, west of the Timok, they have only 20,000 mounted troops in their army.

The American ambassador then in Japan saw his opportunity, and improved it. The agents of the tycoon were told that, as the Stonewall had not yet the Japanese papers, she was still an American vessel, and the American ambassador would take charge of her for the time being.

American sailors took charge of the ram, and the southern daimios were privately informed (of course, not by the ambassador) that the Stonewall was in Japan. An American missionary, horrified at the prospect of the war being prolonged by the addition of the Stonewall to the tycoon's forces, anxious that the sacrifice of human lives should be stopped, and more anxious still to get his finger into the pie in the hope of finding a plan, became the go-between in the case; and, the diplomatic brain of the American ambassador being properly greased by the application of \$150,000 worth of lubricating material "Vattel on International Law" was opened, and the tycoon lost the ram Stonewall.

The ship laid in the harbor of Yokohama for some time, and when the grass was dried up and the missionary had sent his drawings (\$10,000 worth) home, the vessel for which the tycoon had paid with his own private money was turned over to his enemies, and aided in giving him the finishing blow in the battle of Hakodadi.

Through's Lung Restorer is the only sure cure for consumption and all lung affections, restores lost voices, etc. Sold at your drug store and get a bottle. Price 50 cts., large size \$1.00. Sold by wholesale by N. W. Winkerson & Co., 330 Main street, Memphis.

TO OWNERS OF LAND. J. K. P. HALE, Clerk of said County, will pay Taxes for non-residents without any FEE therefor. Parties desiring taxes paid will address: J. K. P. HALE, Clerk Mississippi Co., Mo. P. O. Box 3, Osceola, Mo.

THE RAM STONEWALL. History of its Sale to the Japanese Government—A Curious Story. Rev. E. R. Hendrix, in his highly interesting lecture on the Japanese, mentioned the fact that the celebrated ram Stonewall was at present owned by the Japanese government.

There being a little tale connected with the arrival of the Stonewall in Japan, which may interest the readers of your paper, I will relate it. The Confederate ironclad ram Stonewall came, after the unpleasantness, 1862, in the hands of the United States navy department, and was, in 1867, sold to the tycoon of Japan for \$1,500,000. The

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Choosing Words.
 "That shall supply all your need."—Phil. iv. 19.

Not that you need any further, sister, but this I know—say that with a glad heart, in a tender sympathy and a true compassion, I in your trouble will be to him bow.

You need submission? Hark! His love afflicted, and do His—aye, even hard to understand? Then ask for grace, to say and do the same. My Father, though I am unworthy, hold my head!

Or is it strength you need? Is God your strength? With weary watching, or with sorrow's pain? Or, whither this I'll, the God of comfort? And He will willingly fit your sustenance.

Or do you need direction on life's journey?—The way you have to tread, for so simple clear—He will tell you, and He will gently lead you—Just step by step through each successive year.

You cannot ask too much. Then, friend, I leave you in God's own loving care, with perfect rest. For well I know for Jesus' sake He'll lead you. To give His children all His very best. *Charles H. Murray.*

A COUNTRY WITHOUT NEIGHBORS.

Incidents of the Southern Blockade—Merchants to which the Confederates were reduced.

The southern confederacy was a country without neighbors, a pugilist without buckets. History furnishes no instance of a more effective blockade. Landward except where Mexican robbers and Indians held the frontier, lay the country of the toe, and seaward, within hail of each other, from Virginia to Texas, the vessels of the United States' navy shut in the besieged states from the world, and shut the world out from them. The men who ran the blockade risked life and liberty: for this risk they demanded large profits on the goods which they brought. The war produced its natural crop of extortioners. After the repudiation in 1863 of one-third of the Confederate debt few people had faith in the currency. Those who held it spent it freely, anxious to exchange for something of more tangible value. No one who could afford to let capital remain idle was anxious to sell merchandise, which every day increased in market value. This inflation bore its legitimate fruit, and the rare spectacle was presented of purchasers anxious to buy, while merchants were loth to sell.

worth \$60 to \$40 a yard, and a new calico was regarded as a handsome dress. Garments already on hand were turned and turned, dyed and made over as long as a piece of the present day, in so far as it means a dress made of two materials, was perfume fashionable in the confederacy—a convenient mode of making two old friends cover each other's deficiencies.—*Mrs. M. P. Handy in Philadelphia Weekly Times.*

Jesus, for Thee!

The words of the missionary mother, in Arracan, as she left her children on ship-board for return to America, while with clasped hands she raised her tear-blinded eyes to Heaven, and exclaimed, "O, Jesus, it is for Thee!" supply one of those utterances of missionary history which will probably never be forgotten. Just as it never can be forgotten how the great reformer stood in the imperial diet, and his eyes looking Heavenward exclaimed, "Here I stand; God help me; I can no more!"—so with these other outbursts of self-devotion, forced from heart and lip by the pressure of some great burden of self-sacrifice. And the spirit of the utterance, in all these cases, is the same. "For Jesus' sake"—that is the underlying meaning, always, where it is not actually expressed.

When Napoleon indicated how much greater, how much more imperial is the kingship of Jesus, than his own had been, or than had been the kingship of a Caesar or an Alexander, in declaring that while these purely earthly monarchs ruled by force, simply, for Jesus millions were ready to lay down their lives, he touched that which is the peculiar characteristic of this great spiritual sovereignty, now slowly, yet so surely, subjecting to itself every other. To a certain extent, great leaders and great rulers have been able to excite enthusiasm and devotion to themselves personally. Yet this has always been found more or less dependent upon the *prestige* of personal success. As Caesar lay murdered, "even at the foot of Pompey's statue," there was truth in that which the poet represents Mark Anthony as declaring, that there were now none left "so poor to do him reverence." When Napoleon, in St. Helena, made that memorable comparison between himself and the Man of Sorrows, it must have been a bitter thought to him how few there were left in one world, of all who had followed his banner or thronged around his throne, who had retained even the remnants of their old idolatry. The mighty fabric of his empire had dissolved like a vision, while its creator, chained to his rock in the ocean, felt his heart torn like the heart of Prometheus, by the vultures of chagrin and remorse. How different with Jesus, whose followers, in the day of defeat, as in the day of triumph, still gladly "lay down their lives!"

An Englishman in India has invented a solar battery consisting of two hundred small mirrors, so arranged that they focused the sun's upon a small copper boiler, and generated steam in it in twenty minutes. He contends that he could by the same means generate heat enough to drive the largest spinning-mill in Bombay.

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 you possibly can by bedding with leaves and straw.
4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it.
5. Manure every crop which benefits by it, and manure highly.
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 fodder remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper.

10. Breed stock, and let not mere accident control the increase.

11. Support breeding by proper care and feeding.

12. Be wise in time, and commence at once and plant a few thousand of the Pyracanth 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.

FARMING IN ENGLAND.

Thomas Meehan, the agricultural editor of the Philadelphia Press who is now on a visit to England, has written several interesting letters to that paper, from one of which we make the following extracts. After speaking of the prejudice against improved machinery among the laborers, especially the mowing machine and hay tedder, he says:

There are some few very large farms operated by very wealthy owners, where I saw steam plows, steam threshers and other labor-saving farm machines, but they are not generally diffused—indeed not at all diffused—among the general cultivators. I asked a farmer of some 250 acres why he had not some of these machines, and he thought his farm was too small. He was astonished when I told him that farmers of much less than 100 acres with us depended mainly on these machines. Another farmer told me he would have long ago had some of them, but he was afraid the laborers would burn down his stacks and barns if he introduced them. The farmers, I find, are very much at the mercy of the farm laborers, much more so than they are here. They hesitated to introduce machinery out of sympathy with the laborer, and now they have not any sympathy with him. I was on one farm, looking about with the owner, when three hired laborers came in a half hour after the time agreed on for work, and the farmer expostulated, but it quite mild terms I thought, but as we were at tea, he was called out by the men, who wanted their immediate pay. They were "not going to work for a man who talked to them in that way." They were paid, and my friend declared that he had said "as long as he could get one man in England to mow he would never have a Yankee mower about." He is cured now and the mower is in his hands.

Still the influence of good example tells. Sir Robert Peel once told his tenants he would give them the iron plows if they would discard their old chisney wooden ones. He found them a year or so after rusting in waste places. They excused themselves: "They make the weeds grow. They went deeper than the old plows, and brought up old seed that had been waiting years for a chance to grow." But I was pleased to see a visit to Tamworth that Sir Robert's efforts had done good for certainly the farming here is above the average of English farming—especially in the matter of freedom from weeds. In the matter of cleanliness, freedom from weeds, American farming is far ahead of English. Thousands of acres are so filled by butter-cups, which no cattle will touch, that not a tenth part of the ground can be grazed by pasture. The yellow charlock, a sort of mustard, is so abundant that grain-fields are of such golden yellow with them that the lustre can be seen for many miles away, and the person not knowing that the grain was beneath would think the weeds that should be torn out. Poppies, blue bottles and corn cukes, with numerous other things abound, and I am not wrong in saying that one-tenth of all the farm land of England is given up to weeds. The American would admit of the hoe and harrow, and in this way in a season or two, get rid of the whole stock, but here such machinery would interfere too much with the rights of labor. In many cases where these weeds had been cleared from the growing grain they had been taken out by the hand labor of women and children.

I cannot go into details in a short letter like this, but I will say that, except in a few cases, not enough to be perceptible to the general looker on, English farming is a long, long way behind America farming. With the same amount of cash capital per acre, the American farmer will produce double the results. And I say this after going to England with the contrary impression.

There are a great many excellent things we might copy from the English to advantage, but English beer-drinking, English railroading, and English farming are not among them.—*Western Farm Journal.*

Increasing the Supply of Manure.

Except in the new States, where the land has not long been under cultivation, manure is one of the great necessities to the farmer. And even in those fertile soils which now produce abundant crops there will, in a few years, be a scarcity of plant food, and to them, as to the land which has been longer under the plow, it will become necessary to apply manure. Fortunately for their own interests the great mass of farmers are convinced that they can not farm successfully without manure. All do not, however, regard it equally valuable, consequently do not take equal pains to secure and apply it—a tact which is very far toward showing why it is that one farmer will obtain much larger crop than his neighbor who owns equally good land.

As all farmers keep live stock there will be more or less manure on every farm. But the quantity thus obtained is insufficient and ought to be largely increased. Most farmers recognize the principle and take some pains to add to the manure material which will be beneficial to the crop. It has been found that, if properly treated, quite a proportion of foreign material can be employed with good results. Right here is where many farmers make a great mistake. They are too anxious to obtain a large quantity with out regard to the quality of mixture. In this section it is quite a common custom for farmers to clean out their barnyard in the fall and then draw in a quantity of manure, loam, or sand, and spread it on the bottom of the yard to a depth of six or eight inches. The cattle are kept yarded during the winter and their droppings fall upon this dirt. But when it is remembered that four or five two-horse loads of dirt are put in the yard for each annual crop therein, and also, that the cattle being stabled at night are only in the yard from six to ten hours per day, and that quite a portion of this time is spent under the sheds or near the stables where dirt was put, it becomes very evident that it can not receive in this way a great addition of fertilizing material. During the nights of summer some farmers guard the cows which they milk, and their droppings fall upon this dirt, and there is a slight gain from this source. Some farmers go through this process every year—draw a lot of dirt, yard their cattle on it, and the next fall dig it up and call it manure. Now this material looks almost exactly like dirt, and it is hard to see how it could have been very greatly improved by being trodden down by the animals which have been yarded on it. I do not assert that such "composting" does not pay, but I am free to say that there are methods which will be far more profitable. And a great many farmers take a different course from that described above. They draw in the dirt as they lie, as the others do, until summer when they dig it up and mix it with a quantity of stable manure, let it heat a week, it up fine by occasionally plowing it over. This pays well, still I do not consider it the best method which can be pursued.

In order to obtain the best results from composting it is necessary that the foreign material and the manure should be intimately mingled. It is also important to save the liquid manure and to keep the whole mass from injury by exposure to the weather. Therefore I deem it necessary that the composting should be done gradually, that an absorbent should be employed, and that the manure should be stored under cover until wanted for use. The barn cellar, now so common, affords a splendid place for composting manure with the help of hogs, and is a fine place for storage. It is, however, open to objection on the ground that, in air which the cattle are obliged to breathe is contaminated and that it is very unhealthy for hogs. I am in favor of having a wide shed in connection with the stables in which compost manure and manure can be stored. Instead of throwing the manure out of doors, as so many farmers do, to lie under

even and be soaked and leached by all the rains which fall upon the roof as well as the heap, it should be thrown directly into this shed, which should be built against the stable, thus forming a large room behind the cows, but separated from it by being boarded in the usual manner. This shed should run the whole length of the stables, but may be open at each end so that manure can pass through, and there should be doorways for cattle to pass in and out. For material I like dry muck the best of any thing. It is a good absorbent and by its use much of the liquid manure can be saved. It is also in itself considered of value for application to uplands. When muck can not be obtained I would use dry loam or sand. In connection with either of these materials straw and course hay may be freely employed. The muck or other dirt should be obtained in the summer, if possible, and should be quite dry when drawn to the shed. It may be thrown in large heaps where it will be convenient to throw into the stables and still not be too much in the way of the manure. This dirt should be used for bedding the cows and horses every day. In this manner the foreign material will be evenly distributed through the whole mass, much of the liquid manure will be saved, and the whole mass will be kept uninjured by the weather. Like all other plans which promise improvement over existing methods, this will involve some expense, make some trouble, and take some time, but it seems to me that the advantages which it offers are sufficient to make it a great object for the farmer to give it a trial. The better the manure, and the more of it, the better will be the crops and the larger will be the percentage of profit which they will pay on the cost of cultivation.—*Practical Farmer.*

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A Household Helping-Hand.

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"Brown's Bronchial Troches" will allay irritation, loosen the phlegm, and give immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumption.

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THREE MORE PAPERS

Will Close this Volume of "THE BAPTIST." With the first Number of Vol. XI. We shall

COMMENCE PART III.

This will be distinct from the former divisions of the subject, and will constitute a complete work on

ESCHATOLOGY.

or Last Things. We shall, in no instance, play the part of a prophet, but endeavor to set forth, in a clear light, the events yet future undoubtedly foretold by Jesus Christ by the mouth of prophets and apostles.

- 1. There is to be a Second Advent of Jesus Christ.
2. It is to be Personal, not Providential or Spiritual.
3. He will first come into "the air" for his Saints, quick and dead.
4. The Advent will be pre-Millennial and sudden, as the lightning flash.
5. Wickedness and infidelity will characterize the world.
6. The return of the tribes that crucified Christ will be prepared by an Eastern war, possibly the one now waging.
7. England to gain the protectorate of Palestine and Egypt, and assist by her swift ships the return of the Jews.
8. The resurrection of all the righteous dead, and the capture of all the living Saints, seven years before the Epiphany.
9. The distress of nations for seven years, less a shortening of the time, such as it was before, and never will again be experienced.
10. The appearance of the Lawless One; a personal Antichrist and his history.
11. The last Battle of Earth, called Gog and Magog, with Babylon, for the possession of the East, and ended by the second conquest of Jerusalem.
12. The personal appearing of Christ with power and great glory, bringing all his Saints with him.
13. The judgment of the living nations, Matt. xxv.; not a Christian among the sheep.
14. The blood of his Saints avenged upon the persecuting, or gott nations, while the innocent, or sheep nations, are saved to enjoy the Millennial Dispensation.
15. The binding of Satan and casting him out.
16. Christ establishes his government over all nations, and ruling it with his Saints for one thousand years.
17. The employment of the redeemed Saints.
18. The rapid conversion of the nations preserved from destruction; the return of the ten lost tribes and their conversion.
19. The re-nationalization of all the Jews into one kingdom upon the mountains of Israel, never more to be scattered.
20. The close of the sixth day, the world's Saturday; the return of Satan for a little season; he instigates a rebellion against Christ and his Saints; the destruction of this symbolic Gog and Magog by fire.
21. The final judgment of the dead, which class includes the wicked alone, with "the Devil and his angels."
22. The purification of the earth by fire, as before by water; and the destruction of the wicked by fire, as before by water.
23. The regeneration of the heavens and the earth; earth re-impardised; a heaven.
24. The occupancy of the heaven-made earth by Christ and his redeemed.
25. The seventh day, the world's eternal Sabbath, ushered in by the descent of the New Jerusalem from God out of heaven; all the redeemed, with Christ, to occupy the prepared place, - the heaven-made earth; the first petition in the Lord's prayer fulfilled; the Father's Kingdom come, when his will will be done on this earth as it is in Heaven; none but the redeemed will occupy it.
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A DISCUSSION OF THE SYSTEM OF UNIVERSAL SALVATION.

This is to be a written discussion, to appear weekly, or bi-monthly at least, in our respective papers. The questions submitted are-

- I. The Scriptures teach that a part of the human family will be finally lost.
We affirm.
Mr. Burruss denies.
II. The Scriptures teach that no part of the human family will be ultimately lost.
Mr. Burruss affirms.
We deny.

Mr. Burruss is the editor of the leading, if not the only, Universalist paper in the South, and is regarded by all as the ablest representative of the system in the South, if not in the North also, and is both a scholar and a gentleman. We look forward to this debate with no little interest, and regard it as timely. Universalism is gaining ground in many parts of our own State, as well as throughout the South, and if its progress can be checked, now ground is the time it should be done; and we believe, with the prayers of our brethren, we can oppose to it the full force of truth. Every Baptist minister should post himself as to the grounds upon which it is based, and the best arguments with which to meet it.

This discussion will commence early in the coming year, - January or February. By subscribing now, you will get all the numbers of the Series and the Discussion.

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No 6 1/2 inches 40 pounds 40 No 7 1/2 inches 50 pounds 50 No 8 1/2 inches 60 pounds 60 No 9 1/2 inches 70 pounds 70 No 10 1/2 inches 80 pounds 80 No 11 1/2 inches 90 pounds 90 No 12 1/2 inches 100 pounds 100 No 13 1/2 inches 110 pounds 110 No 14 1/2 inches 120 pounds 120 No 15 1/2 inches 130 pounds 130 No 16 1/2 inches 140 pounds 140 No 17 1/2 inches 150 pounds 150 No 18 1/2 inches 160 pounds 160 No 19 1/2 inches 170 pounds 170 No 20 1/2 inches 180 pounds 180 No 21 1/2 inches 190 pounds 190 No 22 1/2 inches 200 pounds 200 No 23 1/2 inches 210 pounds 210 No 24 1/2 inches 220 pounds 220 No 25 1/2 inches 230 pounds 230 No 26 1/2 inches 240 pounds 240 No 27 1/2 inches 250 pounds 250 No 28 1/2 inches 260 pounds 260 No 29 1/2 inches 270 pounds 270 No 30 1/2 inches 280 pounds 280 No 31 1/2 inches 290 pounds 290 No 32 1/2 inches 300 pounds 300 No 33 1/2 inches 310 pounds 310 No 34 1/2 inches 320 pounds 320 No 35 1/2 inches 330 pounds 330 No 36 1/2 inches 340 pounds 340 No 37 1/2 inches 350 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SPECIAL NOTICE TO OUR READERS. SPECIAL CALL. Agents Wanted

To sell the New Patent Improved EYE CUPS. Guaranteed to be the best paying business offered to Agents by Home. An easy and pleasant employment.

Read the following certificates: I have used your Patent Eye Cups, and I am pleased with them. They are certainly the greatest invention of the age.

After total blindness of my left eye for four years, by paralysis of the optic nerve, my sight returned and my eye is now perfectly restored.

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OUR SCHOOLS. MARY SHARP COLLEGE. Winchester, Tenn.

The Twenty-eighth Annual Session of this Institution will open on the first Wednesday (28th) of September, 1877.

Z. C. GRAVES, LL.D., President, Professor of Mental and Moral Philosophy and Logic. A. F. DRY, A.M., Professor of Ancient Languages.

The Trustees of this Institution at their last annual meeting, established a Summer Course, in addition to the regular curriculum already published in the annual catalogue.

Monday, September 10th, 1877. and continue without intermission until the first Thursday of June, 1878.

NEWEST AND BEST MUSIC BOOKS. By H. S. Perkins. 75 cents per copy. No. 10 dozen.

ARMOR BEARER. ADOLPH BLOMBERG, M.D. Commonwealth of Massachusetts, Extra, etc.

CHURCH WELCOME. The largest and best collection of Hymn Tunes, Anthems, etc., for all denominations.

AGENTS WANTED. To sell the Patent Eye Cups to the hundreds of people with diseased eyes and impaired sight in your county.

DR. J. BALL & CO., No. 206 WEST 23d STREET, NEW YORK CITY, N. Y.

Fits Epilepsy, OR FALLING SICKNESS

Permanently cured - no danger by one month's usage of Dr. Couillard's Celebrated Infallible Fit Powder.

Consumption POSITIVELY CURED. We sufferers from this disease that are weary of the usual course should try Dr. Couillard's Celebrated Consumptive Powders.

DR. WARNER'S HEALTH CORSET. With Skirt Supporter and Self-Adjusting Pads.

AGENTS WANTED FOR Moody's New Sermons. Address and Prices, 700 (old) buses, Price \$2.50.

Graefenberg Vegetable PILLS. Have been known for over Thirty Years, and are acknowledged by all who have used them to be a certain cure.

WORK FOR ALL. In their own localities, canvassing for the Fire-side Visitor, (entitled) Weekly and Monthly.

THE SUCCESS OF OUR NEW MONTHLY FARM & GRANGE. Has exceeded even beyond our most sanguine expectations, and we are now upon a solid foundation.

SENECA FALLS Bell Foundry. For Church, Academy, Factory, Depot, Steam, Boat, Ship, Locomotive, Plantation, Fire - Engines, etc.

AGENTS WANTED. To sell the Patent Eye Cups to the hundreds of people with diseased eyes and impaired sight in your county.

TO WATCH SPECULATORS

TO WATCH SPECULATORS. We have the best imitation gold watch in the market for trading purposes.

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THE BAPTIST. STANTON & STARKE, Grocers and Cotton Factors.

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C. C. C. COMPLETE COTTON CLEANER

COMPLETE COTTON CLEANER. Thoroughly removes all lint, dirt, sand and light trash from cotton before ginning.

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TO MINISTERS.

I take this method of calling your attention to the celebrated Body and Lung Brace...

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...

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...

riance 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. With it, I am satisfied I should have been laid aside from public speaking eighteen years ago.

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 the Brace is a scientific wonder and a necessity; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic constipation; 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.

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.

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Banning Body Brace and Lung Brace...

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 is the best one made, they must send their orders to me, or to some one who has my written commission.

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 child.

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.

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

WILSON, MISS. EUDORA COLE. 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.

N. H. FORD, Editor Christian Repository.

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

Rev. J. R. Graves: Dear Sir: I used the Brace for some time during my late sojourn 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.

BEAN BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "humburgery." 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 endure at least three times the amount of labor that I did before without fatigue.

G. A. LOFTIN, Pastor Third Baptist Church, St. Louis.

The Testimony of a Phytologist.

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. LAMBERT, M.D. Crawfordville, Miss., Jan. 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 my temporary lameness, 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 every feeble health, I made the trip with comparatively no physical fatigue. I believe

it would have been utterly impossible to have done it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a brace as soon as possible.

H. E. STELLVIN, Camden, Miss., January 3, 1877.

Testimony of a Laboring Man.

I received my Brace about the tenth of February, and I had great satisfaction in it. I can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago hurt my back, and I can say after a year of only sixty days, if I continue to mend, it will not be long before I am sound.

T. H. DAKIN.

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

J. A. REYNOLDS, Fulton, Miss., 1874.

Great Reduction.

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

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

Take snugly the number of inches around the hips, over the hips, 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.

Open the truss and fetch it around the body, shoving the hip-bows close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the ruptured, and place the oblong truss balls, with the lower end close to and above the hip bones, and the outer convex side, if very close to the small, hard, prominent 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 extra. Front and Spring displaced for \$2.00. Hernia pads (separately) for single or double rupture \$1.00. 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.