

TO MINISTERS.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—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 uvula, 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 useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know as well, as it is of *hemorrhoids* and *piles*. Now, after a personal experience of nearly twenty years, and the added exper-

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

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

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

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

Let all Take Notice.

This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. B. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell no other party South of the Ohio River. E. H. DANFORTH, Office of Man'g Co., Conn., May 1, 1878.

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

RECENT TESTIMONIALS.

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

Let Suffering Females Read This.

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

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

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

DR. J. R. GRAVES: Having suffered for a time with a *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 therein as superior to all I feel confident others similarly affected would be greatly benefited by its use. WILSON, Miss. EUDORA COLE

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

Rev. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had continued to use it a week earlier my voice would not have been affected 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 a Banning Body and Lung Brace. I accepted and kept it for three years without wearing it. Recently, under the head of "bum-bugery," I received the heavy and fatiguing efforts of the Central, and concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of the Brace. I secured at least three times the amount of labor that I did before without it. My physical strength has been most decidedly renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this brace to those who may, physically or otherwise need it. S. A. LOFFLY, Pastor Third Baptist Church, St. Louis.

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

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

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

would have been utterly impossible to have stood it without the Brace. It is precisely the very thing for those who have to travel so much on horseback. Let all who have it to do get a Brace as soon as possible. R. E. MELVIN, Camden, Miss., January 3, 1877.

Testimony of a Laboring Man. I received my Brace about the tenth of February, and I find great help from it. I find I can now work much better, and all day long, Mine is an old complaint. Twenty-five years ago I hurt my back lifting. This is what I can say after a trial of only sixty days. If I continue to mend, it will not be long before I am sound. T. H. DAKIN, Fulton, Miss., 1874.

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 the testimony of hundreds, that it is the very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well high, or altogether laid by, not able to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of 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 neck over the Adam's apple, two inches below the tips of the side bones, and about two inches above the nipple 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-bowls close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

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

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

J. B. GRAVES.

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. — Jeremiah. Old Series—Vol. XXXIV. MEMPHIS, TENN., JUNE 30, 1877. New Series—Vol. X. No 31.

Our Pulpit.

THE BAPTISTS IN RELATION TO REVIVALS.

BY REV. F. L. CHAPPELL, EVANSTON, ILL.

"This is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.' Acts ii. 17-21.

THIS text may be regarded as the standard classical Scripture on revivals. It may be so esteemed not only because of its contents, but also because the inspired spokesman of the apostles on pentecost selected it from the whole range of Old-Testament Scripture as the best explanation of the wonders of that eventful day, which witnessed the first grand typical revival of the Christian dispensation. A careful attention to it, therefore, gives us the best idea of what a revival is. In quoting the passage, we too frequently stop midway in it, and thus lose half its force. Neither Joel nor Peter halt in their description of the outpouring of the Spirit until they bring us amid the wonders, signs and judgments of the great and notable day of the Lord. Nor do they simply make the out-pouring of the Spirit to extend to the judgment day, but they make that a part or result of the Lord's latter-day working. "That day," so many times mentioned by the prophets, and so solemnly celebrated in song,— "Dies irae, dies illa,"

is but a part and consummation of the renewing work of God in the earth. In it, material as well as spiritual regeneration is effected; outward as well as inward wonders appear; universal as well as local results are secured: all things are made new. Not only are there new hearts, but also new bodies, new earth and new heavens; all things are restored; for then the regeneration comes, when the Son of man sits upon the throne of his glory with all things beneath his feet. Revivals, then, are incipient regenerations; preparatory, local, inward premonitions of the mighty, universal regenerating work of God, which will be finished in the great day; they are supernatural workings of God in and upon nature, looking to its complete renewal; they are the advance skirmishes of the army of the Lord as it marches upon the domain of the usurping prince of this world. Evangelization is, then, the heralding of the glad tidings of the new creation,—of the grand coming victory of the kingdom of God. Its language is, "Repent and be converted, in order that the times of refreshing may come from the presence of the Lord; and that he may send Jesus, whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began."

The preaching of the gospel is a herald of a new order of things which God alone can inaugurate. The revival which follows his preaching is the result of the divine impulse beginning inwardly and locally this new order,—the witness and earnest of the truth preached. But Satan resists this advance upon his kingdom; conflicts and confusion sometimes ensue; good and evil are strangely blended; nature-worshippers and worldlings carp and condemn. Anon the impulse

passes: the world rejoices. But lo! it comes again and again with similar and mightier results, as the revival of 1800 followed that of 1740, with the French Revolution between; a multitude of souls are born again, while wars and rumors abound; these are the first fruits of the Spirit,—the beginning of sorrows—literally, birth-pangs—of the new creation. Amid these, we are now, historically, in an age of revivals,—divine impulses,—that shall end at last in the great regeneration of all things.

As now observed, revivals concern chiefly the souls of men, since they, of all the earthy frame, are the most precious, central, kingly, from which and by which the regeneration must proceed outward to include all things. But because thus inward and spiritual in their present aspect, revivals are none the less actually supernatural in their character and universal in their aim.

With this understanding of revivals, we inquire what particular relation to them, and what part in them, do Baptists sustain?

THE BAPTIST PLACE FOR REVIVALS.

And I remark in the first place, that,— 1. Baptists only have a logical, or at least, a large and permanent ground for revivals. Baptists only are dependent on the supernatural Spirit entirely: they only completely eschew nature and nature's methods for salvation, having no confidence in the flesh. Pedobaptists, on the other hand, always have some faith in nature,—some confidence in the flesh,—some dependence on natural methods, that divides and mars their reliance on the divine Spirit only and directly. Just what their position is, it is very difficult to say; for they do not agree among themselves, and doubtless are not quite clear in their own minds on the matter: but their children are not entirely without hope and without God in the world; but rather, they are, through their fleshly birth, or through their infant baptism, in some sense, either wholly or in some halfway degree, members of the family of God, or more safe as regards their salvation. The Baptist must have the work of the Spirit for salvation; on the divine Spirit alone he relies; without it his child dies; aye more, his church dies also. But the Pedobaptist has a hope for his child, and can perpetuate his church even though a revival never come. Whenever he carries out the logical results of his theory, he leans upon nature and the flesh rather than upon the supernatural impulse of the Spirit. Lest I should misrepresent him, let me quote a writer in the *Advocate* of February 1, 1877; he lays down two propositions: First, "The children of church-members belong to the church of God in an organic relation;" secondly, "The perpetuity of the church of God was secured in the inherent and unchangeable laws of the family relation." These constitute, according to his idea, the scheme of redemption. Concerning adult conversion, he remarks, it "was provided for, but how small was the scope and scale of it as compared with this family scheme! Adult conversion was abnormal, only from the tribes who knew not God, and had never known covenant relations: it is a gross irregularity now." This is, as it seems to me, a very fair statement of Pedobaptism; but it excludes or gives only the smallest place to revivals; they are gross irregularities; it looks to organic and natural laws as its stronghold, or, at least, would make the supernatural Spirit ever to run unobserved through them; it would exclude the divine impulse, and establish the reign of nature as an ultimate good, leaving no place for and

seeing no need of the great regeneration of all things, which is so solemnly promised. Thus curiously and unconsciously does Pedobaptism shake hands with natural religion, and rule out revivals of spiritual life. And, as we turn to the pages of history, we find that just in proportion as Pedobaptism has reigned, revivals have been unknown. The middle ages and the established churches with one great voice proclaim this result. Pedobaptism has no logical, or, at least, no large and permanent place for revivals. It may tolerate them for a little on Heathen soil, where the gospel is first preached; but it must certainly banish them from Christian communities, and remind the Lord for ever sending them there. And therefore it is not strange that we even now find some Pedobaptist divines, especially those engaged in Sunday-school work, inveighing against revivals and evangelists as promoters of unnatural, disorderly types of piety, and arguing instead for a Christian nurture that will never let a child know when he passes from death to life, if indeed any such passage is necessary.

BAPTIST ADVANCEMENT BY REVIVALS.

11. But, in the first place, Baptists only can have their faith advanced by revivals. Although Pedobaptism reigned at one time so well-nigh universally in the nominal Christian world, having no place for revivals, God could not be thwarted in his purposes of redemption. He sent them, place or no place. They came and made place for themselves. But in order to do this they shattered and weakened the doctrine and practice of infant baptism. The established churches, which were built upon this doctrine, have never been and can never be what they were before the era of modern revivals. The Reformation, the Great Awakening, the revival of 1800, and the more recent outpourings in our own country, have been so many death-blows to Pedobaptism. To be sure various of the sects that have been created in and since the Reformation, as the Independents, the Presbyterians, and the Methodists, may remain nominally Pedobaptist, but practically they are largely Baptist; or they could not live. Every revival with its thrilling impulse of spiritual life gives the lie to the idea of organic, fleshly religion, and forces the rite of infant baptism out of practice, or to rest itself on some less pronounced and illogical ground. So that now thousand upon thousands of members of Pedobaptist churches have no faith in it as a divine institution. The Great Awakening cut off Methodism from the English establishment; destroyed Stoddardism, or the Half-way covenant, among the Congregationalists; and forced the practice of the Presbyterians away from their standards, because it could not advance them as they were; while on the other hand it brought to the front and into vigorous life the few struggling Baptists, who had for so long time been regarded as the veriest heretical outlaws. In fact, the Great Awakening was a deadly wound to Pedobaptism and a grand establishment of Baptist principles—a movement that changed the whole face of the Christian world. Prof. Curtis, in his admirable work, "The Progress of Baptist Principles in the Last Hundred Years," has given a most impressive array of facts, that can but arouse the most serious attention in the minds of the thoughtful. But what was the cause of this progress of Baptist principles? The outpouring of the Spirit, the reign of revivals. Some one may say that it was rather the awakening of the human mind and the increase study of the Scriptures. True, but what awakens the mind and opens the Scriptures save

that some mighty Spirit? Revivals have caused this great progress of Baptists and Baptist principles. Every revival gives an impulse to Baptist doctrine and a wound to Pedobaptist doctrine. Let me not be misunderstood. I do not deny that nominal Pedobaptists are greatly increased by revivals, but their doctrine is not. It rather suffers. While, on the other hand, Baptists grow as Baptists by revival power. Indeed, they have no other way of growing. In this age of revivals, Baptists increase in accordance with their standards, while Pedobaptists increase in spite of and contrary to their standards. They are forced continually to deny their faith and their former practice, so that they now gladly welcome even Baptists to their own fellowship; whereas, in former times they persecuted them as the veriest heretics. In fine, the modern Protestant world, Episcopalian excepted, is Baptist to a very large degree. In the chronological tables of church history by the late Dr. H. B. Smith, one of the peculiarities of the church in America is stated to be "the increase of the churches to a considerable extent through revivals of religion, rather than by the natural growth of children in an establishment." This is neither more nor less than saying that the church in America is largely Baptist rather than Pedobaptist. And it is so because of the many and mighty revivals that have been enjoyed. Before revivals became powerful and frequent, we were a little folk, hiding in the mountains through fear of Pedobaptist power, but since the Lord has poured out his Spirit so largely, we are a great people, admitted everywhere, and imitated by all the evangelized bodies.

BAPTIST EXPRESSION OF REVIVALS.

III. But, in the third place, Baptists only properly voice or express by their practice the work of revivals. When then the Spirit of the Lord descends upon human hearts and creates them new creatures, the spontaneous impulse of their hearts is to declare themselves new creatures. Believer's baptism thus becomes the logical necessity of the outpouring of the Spirit. The inappropriate anachronism of infant baptism is not readily accepted in such cases by many persons; or, if through persuasion and education it is accepted, does not satisfactorily voice the work now done, nor permit the subjects of it to declare it themselves by their own act. Almost every revival furnishes some cases where the strange and unnatural order of infant baptism disturbs the ready performance of duty. And sometimes the thing comes out curiously enough. For example, when Rev. Handel G. Nott was pastor of the Congregational church at Nashua, N. H., a revival came in hissed power, awakening many of the young people. Among these were two sisters, who were evidently near to accepting Christ as their Savior, when their mother came in urgent haste to the pastor requesting him to baptize them forthwith on her faith, lest in a few days they might believe and so be baptized on their own faith. The absurdity of the request awakened a train of thought that led Mr. Nott to become a Baptist. But was not the mother right, according to Pedobaptism?

And then, too, the form of the declaration of one's faith, as practiced by the Baptists, voices, as no other rite does, the work of regeneration, the hope of the resurrection, and all that class of truth, which is distinctive in Christianity. In short, believer's immersion is the most natural, logical, necessary expression of the results of revival power that can well be conceived. The converts arise and are forthwith baptized, according to New Testament example. So appropriate and Biblical is that scarcely any revival comes but what some Pedobaptist minister is forced by the common sense understanding of some loyal converts, either to go down into the water and immerse, or else to give believer's baptism to some that had been consecrated in infancy. Baptist practice is exactly adapted to the working of revival power; and so long as revivals continue, Baptist practice will be apt to continue. The greatest hope of Pedobaptism is the cessation of revivals. So long as revivals continue Pedobaptism can never maintain its integrity, since its practice is so decidedly inconsonant with them.

BAPTIST UNDERSTANDING OF REVIVAL.  
IV. But I remark in the fourth place that Baptists can best understand the seeming unnaturalness, excitements and confusions that sometimes characterize revivals. It is a fact not to be disguised that revivals have frequently been attended with demonstrations, excitements and confusions, with which the unlearned have been scandalized. This is precisely what occurred on Pentecost and in the Corinthian church of old, and what has attended most of the more powerful demonstrations of divine energy in all ages. Whoever has studied the history of revivals knows full well that these things have been abundant; that outcries, faintings, convulsions, fallings, jerks, trances, visions, ecstasies, prophesying, and the like have been very prominent in revival scenes. Just what to think of these things has been a perplexing question with lovers of revivals. Some have rather welcomed them as evidences of the divine power, as did John Wesley, others have disclaimed and discountenanced them as belonging to the Devil and his work, as did Whitefield. Many no doubt feel relieved because these things are not as common now as formerly. But whoever supposes that we have gotten entirely beyond them may yet find himself mistaken. For if Christ has entered on a campaign against the Prince of this world, and if revivals are but the advance skirmishes, certainly the closing in of the lines and the shock of battle will be as demonstrative as any thing yet observed. At any rate it is well to understand the matter.

But whoever supposes the kingdom of God is coming chiefly through natural channels, as the Pedobaptist must, looking as he does to fleshly descent and educational processes for the upbuilding of the church, and remanding the operations of the supernatural to the grooves of carnal generation and natural law—such an one, I say, must be more perplexed at these things, than is he who believes, as the Baptist must, that God is working directly and supernaturally on man and nature for their reorganization. Whoever understands, as the consistent Baptist must, that the kingdom of God is a supernatural kingdom that is to replace or reorganize the present imperfect system of nature, will not be surprised or scandalized at events that give evidence of such a working in the world. It is not at all to be wondered at that these impulses of the supernatural sometimes overbear and disturb the natural order of things—nor is it strange that weak men in the flesh are overcome and confused as these powers of the world to come surge in upon them. Nor yet again is it at all to be wondered at that the Prince of this world, in his determination to hold his ground, attempts to oppose, match and counterfeit the works of the Lord to a wonderful degree. So that between these opposing forces there comes to the surface the most perplexing mixture of good and evil, truth and error, light and darkness, that can be well conceived. God is not the author of confusion, but confusion will arise where the Devil fights with God for the possession of a realm so weakened and broken as that of man and nature as sold under sin. Given these three things: supernatural energy, human imperfection, and satanic opposition, and you will get just such an exciting medley as often appears in powerful revivals. And some of our grand old Baptist evangelists, like Knapp and Swan, were never more at home and masters of the situation than when in the midst of these divine-diaabolical scenes of confusion. Indeed, Eld. Knapp never considered that he had gotten well at work, till he had stirred the Devil up. Whoever is scandalized at the unnaturalness and excitements of revivals, believing that grace works only in the orderly process of nature, should remember that, however orderly military discipline and movements may be, a battle-field is a rather confused place after all. But that, however confused it may be, it is the place where victories are gained and blessed destinies secured. Indeed our text presents a rather troubled and confused scene when the Lord "shows wonders in heaven above and signs in the earth beneath, blood and fire and vapor of smoke, when the sun turns into darkness and the moon into blood." But amid it all, "whoever shall call on the name of the Lord shall be saved."

BAPTISTS GARNERING RESULTS OF REVIVALS.  
V. But fifth, Baptists are best fitted to garner and preserve the results of revivals. To separate the chaff from the wheat, to discern what is true and what is false, and to gather all the truly regenerate into covenant relation for testimony to the world, and for their own culture and growth, becomes a great duty in times of revival. With the utmost fidelity to Scripture methods the case is difficult enough. Even in apostolic days an Ananias and Sapphira, and a Simon Magus found their way into the church; and the walk of many in our churches leads us to fear that Baptists are none too successful in this work. But certainly they have the advantage of Pedobaptists in their ecclesiastical methods. In the first place, they hold and preach baptism as the first, immediate, duty of the convert, by which he is completely united to the church. If he believes himself regenerate he must declare it at once by baptism. But in most cases a person will not pass the ordeal of the relation of Christian experience and a public immersion without a strong conviction of duty, and real consciousness of a spiritual change. Yet unless such confession and profession is made, the person must feel himself wholly outside the visible family of God. Thus separation from the world and distinctness of religious position is made very clear by Baptist practice, and under it the results of revival power are well governed and preserved.

But with Pedobaptists all these matters are in confusion. Those who have been baptized in infancy are in some sense members of the church before conversion, and those who are upon first seriousness admitted on probation, are also (and if previously baptized, doubly) half-way members of the household of faith, without faith or regeneration. Many evangelists, moreover, out of deference to denominational differences, eliminate baptism from their preaching and practice, so that numbers of professed converts are left to wander without a place in the church of God. In all this there is much that is confusing, indistinct and hurtful. But Baptists escape all this, and, so far as human discernment can go, do their work distinctly and clearly, recognizing only the world on the one hand, and the church on the other; remembering the words of Christ, "He that is not with me is against me," and again, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." With such a method the results of revival power are best garnered and preserved.

BAPTIST PRESERVATION OF TRUE REVIVALS.

VI. But sixth, Baptists are best calculated to preserve the true and distinct character of revivals as supernatural visitations of God. The majority of Protestant Christendom may seem ready enough to rejoice in revivals, and to declare that they are the hope of the world. Especially so now, when the grand campaigns of Moody and Sankey are so popular with the public. But in point of fact, the cause of true revivals stands in imminent peril to-day.

It is the policy of the Prince of this world, whenever he cannot prevent a movement against his kingdom to insinuate himself into it, and manage it in his own interest; and such seems now to be his attitude toward revivals. Instead of meeting with opposition, as of old, they are exceedingly popular. Even the Universalists, who used to so bitterly oppose, now wish to be reckoned in; and almost all classes are ready to shout in favor of revivals. But how rapidly they are losing, in the popular estimation, their distinctive character as divine visitations of supernatural energy, according to the sovereign will of God! How generally they are relegated to the realm of nature and human agency! How few minds conceive of them as our text represents them,—as supernatural impulses, incipient regenerations, premonitory throes of a general renewal of all things spiritual and material! The possibility even of miracle is hooted by those very ones who are so ready to applaud revivals. In fact, a revival, in popular phraseology, is now simply a series of reformatory meetings. The newspapers announce weeks beforehand the day on which a revival will commence in a given

place. Nor is this conception of revivals wholly due to an undiscerning world; for the methods and phraseology of revival meetings are coming more and more to exalt human and natural agency at the expense of the divine and the supernatural. Of course we understand that the divine and the human co-operate in any true work of grace, and that it is an exceedingly nice matter to balance these two agencies exactly evenly, or, according to their respective importance. It is possible that in some cases our fathers were rather too exclusively Calvinistic; but certainly modern revivals, in many instances, are coming to be so exclusively human and natural in their operations that God is reckoned to be in the midst of them rather by compliment than by manifest leading power. Conversion is reckoned to be so purely a matter of human volition that the idea of a divine renewal of the heart is almost lost sight of.

Now, such being the tendency of the day, when the Pedobaptist urges his plan of Christian nurture as the regular and normal method of salvation, and declares adult conversion abnormal and a gross irregularity, it is plain enough, that, if he is to have sway in directing Christian opinion and effort, old-fashioned revivals will soon be ruled out of Christian communities, as they already once have been in the history of the church. If the popular estimate of revivals changes as much in the next hundred years as it has in the last hundred years, we shall have nothing left worthy of the name of revival: a religion of natural methods will reign again. But if the Calvinistic Baptist, with his idea of the new birth symbolized in believers' immersion, and with his faith in the resurrection of the body and the restoration of all things in the new creation, is permitted to have a voice in shaping our notions, we may yet have a heart to ask God to do something outside the natural channel of fleshly descent and mental culture.

In short, there is a profound question before the Christian world at present, and that is, whether man and the world need education or regeneration;—whether the hope of the world is in revival of religion or Christian nurture:—whether God must save humanity or whether humanity can save itself;—whether we are going easily and naturally to slide or grow into a perfect fleshly race, and a perfect natural world; or whether God will supernaturally touch us by revivals again and again, mightily and more mightily by his regenerating power, until, amid the wondrous signs and transformations of the great and notable day of the Lord, all things shall be restored, as the prophets have declared, so that we shall become an immortal race in a new world? This is the great and manifold question before us: to it the Pedobaptist has one answer and the Baptist has another. The Pedobaptist would rule out revivals as abnormal: the Baptist would cling to them, and pray for their intensification, until at last they shall revive, or more properly, renew all things.

BRO. GRAVES:—In casually looking through some books and tracts in my small library, my eye rested on a volume, in paper cover, 232 pages, published by Graves & Marks, 1855, Nashville, Tenn., called "A. Campbell and Campbellism exposed, by J. R. Graves. Articles of A. Campbell written from November, 1853, to December, 1854, reviewed." It occurred to me that some time past that you, or some one, was very anxious to find the work, consequently I send you this note to inform you where such document may be found, if required to serve the cause of truth. How much I would be delighted to hear your five doctrinal sermons in our midst. The Old Banner (THE BAPTIST) is still waving in the spiritual horizon, still giving no uncertain indications. May God bless you in your labors of love for the truth, in the prayer of many faithful brethren. Yours affectionately, M. F. HAM.

Thank you, Bro. H. How delighted we would be to visit your section and see all the surviving brethren, and deliver those sermons. Can it not be brought about, or have too many who once knew us passed away, so that ours is a strange name in Scott county? If any brother needs a copy of that debate, send postage, 25 cents, to Bro. Ham.

THE WORK OF CHRIST  
Consummated  
IN 7 DISPENSATIONS.

BY THE EDITOR.

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

PART II.

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

THE PATRIARCHAL DISPENSATION.

The Right of Primogeniture, the Eldest Born the Prince and Priest—The Knowledge of God and True Worship Re-established—The Noahic Covenant—The Origin of the Races and their Colors—The Origin of Different Languages—The Peopling of all Countries with Nations of the same Blood, but of Different Races and Colors.

WEDNESDAY MORNING, ANNO MUNDI 1656.

THE waters had rolled back into their seas, and the face of the earth once more appeared; when Noah and his family came forth from the ark, and looked down from the heights of Ararat upon a desolate world. The venerable patriarch lingered upon the mountain top, and near the open door of the ark, as though loth and fearing to descend into the uninhabited plains below. He built an altar of unhewn stones, and laid upon it a burnt-offering. The family bowed in humble worship around it, lifting their profound thanks in praises to God for their deliverance, while the venerable patriarch implored the protection and blessings of Heaven upon his solitary family. The holy fire descends, and the smoke of the sacrifice ascends as a sweet savor before God. And he blessed Noah and his family, and appointed the bow which then hung upon the clouds of heaven to be the token of an everlasting covenant with him and his seed, that the earth should no more be destroyed by water. Thus assured, the patriarch, with his family, went forth to repopulate and subdue the earth. Here we see the true knowledge and worship of God re-established with all flesh. It is evident, if this knowledge is again lost, or this worship corrupted, it must be through the innate opposition in man's own heart to God, and a willful perversion of the knowledge which God had imparted to him of his character and will. How could the race forget God after the terrible and impressive lesson of the flood? With what terrible emphasis did God pronounce his abhorrence of sin, and the doom that must overtake the sinner! How could they forget this with the bow upon the cloud ever before their eyes, forever reminding them that God alone was the only true God, and the ruler of the heavens and the earth, and that rebellion against him involved the world and the race in ruin? In this, the—

PATRIARCHAL AGE, OR DISPENSATION.

the father was the Prince and Priest of the family; he ruled his children absolutely during his life; life and death were in his hands; he was also the priest of his family, and offered sin-offerings for them. These offices descended as birthright privileges to the first born son, and, with them, the largest portion of the estate. This was the birthright which Esau sold to his younger brother Jacob for a mess of pottage. He was a worldly, sensual person. He lived as men of the world now do,—for present enjoyment, not prizing these privileges, nor believing the promises connected with them.

ORIGIN OF DIFFERENT RACES AND COLORS.

Strange as it may appear, there are not a few men who affect to believe that none but the pure white race is descended from Adam, or are possessed of human souls. Among this number are some of our own ministers, men whose intelligence and piety we respect, and whose virtues we esteem. They have boldly affirmed to us that they did not preach to the Negroes or support missions among the Africans, or Chinese either, because they honestly believe that they have no human souls. They believe, with Mr. Payne, the author of Ariel, a most thoroughly infidel publi-

cation, by a man as destitute of morals as character, that it was the progenitor of the black races who tempted Eve to sin in the Garden of Eden,—a beast of the field, who stood at the head of the brute creation, and that a pair of these were preserved in the ark with other animals. It follows from this theory that neither the Mosaic history nor the atonement of Christ embraces the colored races, but the descendants of Adam only; and the commission to preach the gospel includes only the nations that descended from Adam. It is plausibly urged—

1. That, without a direct miracle, the children of the same parents must be of the same color to the end of time; but the nations are of different colors, and therefore of different parentage; and as there is but one white race, it must have descended from Adam, if it is claimed that he was a white man.

2. It is also claimed that the Scriptures clearly warrant the belief that a race of beings existed prior to the creation of the Adamic. That statement is brought forward with great confidence to support this assumption, that Cain, complaining of the severe punishment God laid upon him, declared: "I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me" (Gen. iv. 14); which, say they, he would not have feared if there had been no other inhabitants then existing on the earth.

3. It is also urged that the record declares that Cain went out into the land of Nod, and married a wife, begot a son named Enoch, and built a city and called it after the name of his son.

As I have heretofore devoted a series of articles to the exposure of the positions of "Ariel," Nott and others, I shall devote but a brief space to the refutation of them here. I have no discussion with any one who questions the authenticity of the Mosaic record.

As to the first argument, I am free to admit the premise, that, without the direct intervention of the Creator, one color, save the shade influenced by climate, etc., would have characterized all the children of Adam and Eve; but I also claim, relying upon the record, that there was such an intervention, although there is no specific mention of it.

Noah, whatever may have been the hue of his complexion, was the father of sons of very different complexions. Japheth must have been pure white, since from him descended the Caucasian race, as we shall presently show, the fairest of the human races. Shem was copper-colored, and the progenitor of the Hebrews and of the copper-colored race. When the second son was presented to Noah, he exclaimed, Ham, i. e., black; for the signification of the Hebrew term means heat, hence black, black from heat; and from Ham descended all the colored races, as we shall see from the countries they inhabited, and for which they were divinely adapted by color and constitution.

If you ask, how could children, descended from white parents, be characterized by colors and features so different? We ask, how can they use different languages and dialects? Through the workings and will of the same sovereign God, who is able, and whose right it is to give to each the body, color and dialect as it suited him. You say, a miracle; and we say, so let it be. God confused the tongues, not of the Negroes only, as Ariel asserts, but of the descendants of Shem and Japheth as well as of Ham, a fact patent to all men to-day. Ham was born black because it pleased God that he should be the father of a dark and black-skinned race; and color, therefore, was not the curse pronounced upon him by his father, but inferiority,—physioid, mental, social inferiority, and SEVITUDE especially. "Japheth shall dwell in the tents of Shem." Here we see that the pure white race is decreed to be the superior race, "and Canaan," Ham's eldest son, and taken as the representative of Ham's descendants, "shall be his servant." "A servant of servants shall he be to his brethren." Here we see inferiority and SEVITUDE were the *onus* of the curse pronounced. This has been fulfilled to the very letter. Those who would make the children of Ham the equals,

\* Published in this paper March, 1868.

and even the masters, of the children of Shem and Japheth are laboring to arrest the Divine order, and are fighting against God. God has otherwise decreed it; and man cannot reverse that immutable decree. The position of the descendants of Ham has been, from the day that the curse was allowed by God to take effect, that of inferiority and servitude; and this will be their position until every curse is removed by the advent of earth's Messiah, Redeemer and King to restore the ruins of the fall. Fanaticism is to-day at war with the Almighty, and will, in the end, be discomfited. He that sitteth in the heavens shall laugh and have them in derision.

But "Ariel" is constantly refuting himself. He asserts that this brute-beast race, of which he claims the Negro is the head, is always designated in the Hebrew by the term *Adam*,—man, a man; while the Adamic race is always distinguished by the definite article *ha* with the noun *Adam*,—*ha Adam*, i. e., the Adam. If this be true, then was Adam himself a Negro; for God said, let us make Adam (the noun without the definite article),—a Negro! Eve was therefore formed from a rib taken out of the side of a Negro, and she, too, must have been black. Cain also must have been a Negro; for when he was born, Eve said, according to Ariel, "I have gotten Adam [without the article], a Negro, from the Lord!" Nor was there a Negro on the face of the earth when Adam was created, according to this invariable rule; for we read, Gen. ii. 5: "There was not Adam [a Negro] to till the ground!"

But he frankly admits, as he must by his rule, that his soulless Negroes could sin by profaning the name of the Lord. He says that Gen. iv. 26 should read: "Then Negroes began to profane the name of the Lord." A soulless, irrational and therefore unaccountable beast sin! Who will affirm that the chattering of a monkey, or the braying of a wild ass, or the mouthings of any soulless brute, is profanity, save one mad with infidelity and opposition to the teachings of God's word?

The second argument is quite as baseless. The inspired original says Cain "went out from the presence of the Lord,"—from the seat of his special worship, which was before the entrance of the Garden of Eden, where the Cherubim were placed, from which the Shekinah shone forth,— "and dwelt in the land a vagabond;" for such is the meaning of *nod* in Hebrew: for the word is only transferred, not translated, in our version. David says, in Ps. lvi. 8, speaking of his wandering life: "Thou tellest all my [*nod*] wanderings." Nor does the record say that he married a wife in the land of Nod, but that he knew his wife—i. e., the one he already had—during his wanderings, and she gave birth to a son, etc.

Though in after years, when the race had greatly increased, the marriage of near blood relatives was forbidden, yet from the necessity of the case, in the infancy of the human family, brothers must have married their sisters; and Cain must have taken his own sister to wife. He had every reason to fear that the yet unborn sons of Abel's sisters would, in after years, avenge the blood of the innocent Abel upon the vagabond murderer, cursed of God, wherever they might meet him. It was against their wrath that God gave him assurance of by some visible mark or token, as he gave the bow to Noah.

I therefore attribute the origin of the different races of men, with their color and constitution, to the direct intervention of the Godhead, to the end that all parts of the earth might be safely inhabited by the human family.

I will continue the proof of the unity of the human race in the next chapter.

WHAT WILL WE DO ABOUT IT?

About what? About the great destitution of Baptist preaching in our State. Villages, neighborhoods, whole counties, have no Baptist preaching—never hear the pure, unmixed gospel. Ought this to be so? Are Baptist principles worth anything to the world? Is there any apology for our separate existence as a people? Is that existence worth perpetuating? Are our principles worth spreading? Can we make the world believe so, while whole counties of our own loved

State of Tennessee are allowed to remain unenlightened with our doctrines? The estimate the world settles that a man has of his principles, is measured by what he is willing to do, or to suffer, for their propagation. By this rule, what is the estimate of our principles the world is bound to think we have, as it sees such a condition of things, and we making no effort to change it? As, day after day, our Central Board of Missions, at Nashville, is calling for funds to supply their home destitution, and no response. This is not as it should be. Our principles are worth disseminating—they are vital to all possibilities of civil or religious liberty. They gave liberty of conscience, and of government, to the world, and, if that liberty is preserved, they must preserve it. We, as Baptists, have a duty to our race that may not be omitted, a responsibility that is fearful and cannot be shunned? For while others have imbibed our principles, so far as civil and religious liberty is concerned, they have not their underlying philosophy—the all-sufficiency and exclusiveness of Revelation as a rule of faith and practice,—human liberty, regulated by Divine law; hence they "see men as trees walking," with eyes only partially healed on this subject. This must ever be so, until they abandon their errors of ordinances and church government, especially infant baptism, which is pregnant with force in matters of religion. Baptists, therefore, must be chiefly responsible to God for the world's liberties. Shall we fulfill our high mission? What will you do? Will you aid us to spread those principles in our own State? Shall we not leave all Tennessee with them? Patriotism, and loyalty to God, equally demand it. Our very denominational life, in a great degree, depends on it. Will you help? If so, send up mission money to H. W. Buttorf, Treasurer of Convention, Nashville. Will not every reader of this article, who loves Jesus and his pure truth, send a contribution, however small? We need money now, to commence our work. A little from each will aggregate large enough to enable us to do a great work. Shall we have it?

W. A. MONTGOMERY, Corresponding Secretary S. M. B. Leadvale, Tenn., June 1877.

ORDINATION.

This question has of late excited some lively discussion, especially with our Northern papers. It is perhaps well that this question be discussed for the good of the rising ministry and many of our present membership. There seems to be two extreme views touching this subject extant. The one is the Romish view which makes "Orders" a sacrament and exalts the ministry above other men, pretending that under their prayers of consecration the eucharist is transubstantiated into the real body and blood together with the soul and divinity of Christ, that these men have power to absolve from sins, etc. The other view discards ordination altogether, and sets up a new order called "Lay Preachers." Most prominent among this class may be mentioned D. L. Moody. These men preach but do not baptize, nor do they preach on the subject of baptism, but by implication they encourage the idea that baptism is a useless ceremony. It seems to me that these lay preachers occupy the opposite extreme to the Romish priesthood. A special call to the ministry I suppose is recognized by all Baptists. "No man taketh this honor unto himself, but he that is called." If he is called of God to preach, it is not optional with himself whether he preaches or not, but he feels "woe is unto me if I preach not the the gospel." If a man claim to be called of God to preach, he should adhere to the requirements of the divine commission, which demands that after men are disciples by the preaching of the gospel they are to be immersed and indoctrinated in all the commands of Christ by those who disciplined them. Can this requirement be divided? When a minister has under God disciplined his hearers is his work done? Why should he not baptize them? Why should he not indoctrinate them in all the requirements of the Master? They may say in the language of Paul "Christ sent me not to baptize but to preach the gospel." Very well, but Paul was an ordained preacher and baptized whenever occasion required it. (See I. Tim. II. 7,

also I. Cor. i. 14.) If they claim Paul as their criterion they should do as he did. I think the Scriptures clearly teach that the ministry of apostolic times were ordained. Timothy was ordained, (I. Tim. iv. 14.) Titus was left of Paul to set in order the things that were wanting to ordain elders in every city (see Titus i. 5.) Paul and Barnabas ordained elders in every church on their mission (see Acts xiv. 23.) These references show that the rule in primitive times was to ordain ministers, upon those who claim that preachers should not be ordained rests the onus of proving the exception. The next question "Who has the right to ordain?" J. B. S.

FIVE HUNDRED DOLLARS FOR THE YOUNG MINISTERS.

We must raise \$500 for the young ministers studying at our University within one month or send some away. Who will help?

SUBSCRIPTIONS MADE.

- J. R. Graves, \$1.00; Mrs. J. R. Graves, 1.00; Miss Nora Graves, 1.00; from a poor sister, (no State or postoffice), 1.00; no name, 1.00; I. M. Walton, 1.00; E. F. H. Johnson, 4.00; J. R. Jordan, Rutherford, Tenn., 1.00; Miss Patti A. Owen, Courtland, Ala., 1.00; John Newberry, Mooringsport, La., 1.00; J. P. Bashaw, Mount Juliet, Tenn., 1.00; G. W. Garrett, Pocahontas, Tenn., 1.00; W. D. Stanton, Atlanta, Ga., 2.00; Jas. C. Williams, Eagleville, Tenn., 1.00; J. W. Bashaw, Mt. Juliette, Tenn., 1.00; J. W. Chatham, Tenn., 1.00; C. M. Broadway, La., 1.00; A. O. Montague, Tenn., 1.00; Jos. Robertson, Tenn., 2.00; J. A. Belsler, Texas, 1.00; N. A. Holman, Tennessee, 1.00; C. M. Sherrouse, Louisiana, 1.00; Rev. S. C. Lusk, Mississippi, 1.00; J. W. Talianferro, Tennessee, 1.00; Mrs. D. A. Fort, Alabama, 1.00; W. T. Bennett, Tennessee, 1.00; Mary Hyatt, Ark., 1.00; Hannah Hyatt, Ark., 1.00; D. A. Flournoy and wife, Ala., 2.00; Bettie Shelton, Texas, 1.00; J. S. Pyland, Texas, 1.00; Mrs. M. G. Pyland, Texas, 1.00; W. C. Johnson, Tennessee, 1.00; T. J. Eastes, Tennessee, 1.00; E. W. Saulman, Tennessee, 1.00; John A. Wiley, Alabama, 1.00; Mrs. Z. C. Todd, Tennessee, 2.00; Miss Ann Murray, Tennessee, 1.00; Mary E. Winstead, Louisiana, 5.00; R. R. Irion, Louisiana, 2.00; Isham West, Louisiana, 2.00.

DOT NO. 36.

In a pleasant interview between a Baptist and a Presbyterian clergyman on the action of baptism, the Baptist proposed to close the interview by translating the word in question: "And, to meet it more clearly, I will give this English sentence, which you will please translate into Greek: 'I indeed immerse you in water.'" After a few moments' reflection, the Presbyterian replied: "That would be the same as it is in the Greek Testament." L. extended the question: "Would you not, in translating that Greek back into English, give the English you translated into Greek?" "Of course," was the reply. "Well, Mr. Presbyterian, have you not settled the meaning of baptizo to be immerse?" El Paso, Ark.

SECULAR ITEMS.

Tigers annually destroy more than four thousand East Indians, and venomous snakes bite and kill more than eight thousand.

Not long since a lady in Eastville found a diamond ring in a bag of coffee. There were five stones of large size in the cluster set.

W. H. Vanderbilt is said to own more than half the Rudson River railroad stock, and to clear \$4,000,000 on it annually. A few days since, he drew a quarterly dividend of \$1,000,000 on it.

Girard College has educated thirteen hundred boys, and expended \$2,500,000 in the work. It costs, therefore, \$1923 to educate a boy at this College.

It is reported that Secretary Sherman of the Treasury says, that, if Congress does not interfere by new legislation, he will be able to resume specie payments as at present fixed by law,—January 1st, 1879.

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH." Ps. J. R. GRAVES, Editor and Proprietor JAS. B. MAHAFFY, Book-keeper and Order Clerk Business Office: 227 Second street, Memphis, Tenn.

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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.
2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in *quodlibet* meaning, unchanged and unchangeable (till he come).
3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or incidentally construed as a recognition of their equality with Baptist churches.

Send all *Brace* orders to the editor, and not to other parties in this city or elsewhere: for we cannot be responsible for money or Braces sent through others; and no one in this city sells our improved Braces.

THE MARY SHARP COLLEGE.

WE have been giving the last few days to the Commencement examinations and exercises of this Female University of the South, as it has for years been called by the first educators of the land, and which the recent action of the Trustees have virtually made it. Severe as the times have been during the year now closed, the patronage of the school is within a few names of the number of the two preceding years, when we had a right to expect a large decrease. One hundred and fifty-one students from twelve different States, and one from the Indian Territory, have been in attendance. The health of the school has been nearly perfect. In some classes more has been accomplished than last year. The examinations have been most thorough, and not conducted by the Professors only, as in most other schools, but by literary gentlemen not connected with the school. Prof. Geo. Jarman, Chairman of the Faculty of the Southwestern Baptist University, Jackson, Tenn., was present all the time, and aided in examining almost every class. His daughter is a student here, as is the sister of the President of Bethel College, Kentucky; and the daughters or wards of some six or seven other gentlemen who are or have been Presidents or Professors of colleges is certainly the highest testimonial of their high appreciation of this school. In the Ancient Languages, we were present at the examination of the Seniors in Horace and in Antigone, in Prof. Dix's department. We are confident that we never heard Horace better read, and certainly never so much of it in one term by four hundred lines. We cannot refrain from mentioning with special praise the excellencies of the renderings given in Latin and Greek by Miss Jelks of Alabama, Miss Bowen of Georgia, the daughter of the late missionary to Africa, Miss Shaphard of Winchester, Miss Moore and Miss Beasley of Mississippi, and Ida Anders of Texas. In the Department of Mathematics,—Prof Barrett,—while the whole class stood high, the examination passed by the Misses Moore and Beasley of Mississippi, Misses Lulu and Lucy Bowen of Georgia, and Miss C. Taylor of Arkansas, are deserving of special mention.

This class, like former ones, can, unassisted, calculate all the eclipses for next year within a second of time, which very few graduates of any university of America can do.

The Junior and Senior concerts, under Prof. Smith, were commendable. We think the music on these occasions should be of a more popular character, and the sixteen and twenty-four hand pieces abated altogether. There is generally more noise than music or good time and execution.

The Baccalaureate sermon, by Eld. Terrell, late

Professor of Mount Pleasant College, Missouri, was certainly one of the ablest we ever listened to. It was requested for publication in this paper, in which so many able sermons have already appeared the present year.

There were fifteen graduates the present year, which, as a class, ranked fully equal to any former one.

Only one past graduate had met the demands of the College, and returned to read an essay for the second degree, A.M.,—Miss Nora S. Graves of Memphis, Tenn. Only eight young ladies in the past twenty-five years have won this proud distinction; and we think they richly deserve to be mentioned here: Misses S. F. Sharp, V. F. Robertson, M. E. March, Nina L. Duffield, Laura N. Bryan, Rosa M. Pruden, Ida M. Boone, and Mattie Jones. There are only ten ladies in the South who have received the degree of A.M.

The commencement demonstrated to all that the Mary Sharp has lost nothing of the prestige of former years, but is adding to it. Dr. Z. C. Graves, its President for twenty-seven years, is as full of fire and energy as when he first commenced; and has the same rare faculty of interesting his pupils in their studies, and they all love him as well.

Parents wishing to send their daughters to the Mary Sharp for one, two or three years only can have them graduated in the course they complete, while heretofore they have been compelled to remain four years, in every case, before they could obtain a diploma of any kind. A large increase of patronage is confidently expected.

A FEMALE UNIVERSITY.

The Trustees, after mature deliberation, have re-organized it, so that it is in fact a Female University of the first order.

1. A Normal School was organized under the immediate instruction of Prof. Terrell and his lady, late of the Mount Pleasant College of Missouri. In this school, not what to teach, but the *how* to teach will be taught. Those wishing to become successful teachers should not fail to pass through this school.

2. In addition to the above, a thorough Scientific Course, with either French or German, was inaugurated, in which a young lady can graduate without studying Greek and Latin and receive a diploma with the grade of L.B.

3. A regular School in Book-keeping and business transactions has been established, under an eminently qualified Professor.

4. The Trustees empowered the School of Music to give regular diplomas in place of medals to those entitled to graduation.

5. The School of Fine Arts is under Mrs. A. C. Graves, assisted by competent instructors.

6. The regular collegiate course embraces the Scientific, Ancient Languages and one Modern one; and, completed, entitles the pupil to the degree of A.B., as in our best colleges.

We the undersigned patrons of the Mary Sharp College, having been in attendance upon the examination exercises of the present year, esteem it our privilege and pleasure to express publicly our hearty endorsement of the President and Professors of this Institution. We are assured by what we have witnessed that the course of instruction is as thorough and complete in all its departments as any Institution in the land where young men are educated, and that the instructors have the rare talent of arousing the energies and developing the faculties of the mind.

We cheerfully and cordially recommend this Institution to all parents in search of a school where their daughters may be trained to think for themselves, to arrive at conclusions from a course of reasoning wholly their own, and where they may be prepared for the responsible duties of active life. Another consideration worthy of notice is, that the young ladies are not encouraged in extravagance in dress, and that the uniform adopted by all is neat and plain without being costly. The price of board, which at other Institutions for young ladies is rarely below \$20 per month, is here \$16, everything furnished.

In respect to healthfulness, we regard Winchester as unsurpassed by any location in the South. Being situated nearly on a level with the Cumberland Mountains, the atmosphere is pure and bracing, and is a delightful summer resort to invalids and pleasure-seekers from the malarious districts of the great Mississippi Valley.

In behalf of the young ladies of the South, and because of the deep interest we feel in a higher

female culture, we respectfully request all newspapers, secular and religious, friendly to the true interests of woman, to give publicity to the above.

- GEO. W. JARMAN, Jackson, Tenn.
J. R. GRAVES, Memphis, Tenn.
D. S. HOLMES, Lake, Miss.
W. R. KILLUM, Waco, Texas.
G. C. SANDURKY, Shelbyville, Tenn.
H. W. DEAN, Rome, Ga.
E. M. OWENS, Crawford, Miss.
JOHN Q. TAYLOR, Helena, Ark.
P. T. RNEY, Edgar Waters, Lebanon, Tenn.
Winchester, Tenn., June 20, 1877.

BREVITIES.

A crop of Moody and Sankey revivalists is springing up all over the country. They invariably use Bagster's Bibles with limp covers.

We are in receipt of a letter, full of good words for the Southwestern Baptist University, from Eld. A. J. Fawcett of Lake City, Ark., an old student of Union University.

The Rev. C. W. Payne, late of the Freewill-Baptist denomination, was, in accordance with the vote of a large council, recognized as pastor of the Baptist church at Knoxville, Iowa, April 19th.

FOURTH OF JULY.—According to a time-honored custom, we give our office holiday Fourth-of-July weeks; so there will be no paper next week. No subscriber will lose a number, as we issue fifty numbers for a volume. Will one hundred write to ask why their papers were not sent?

The Big Hatchie Association meets at Collierville—we wrote LaGrange last week by mistake—on Friday before the fourth Sunday in July. Let us have a full attendance, and all bring up something for missionary purposes within our own bounds.

Elizabeth C. Clapham is the name of the young woman, a daughter of a Scottish advocate, who wrote Mr. Sankey's famous hymn, The Ninety and Nine. It was written on the spur of the moment, for the *Children's Hour*, a paper published by her cousin in Edinburgh.

A VETERAN RETIRED.—Dr. Charles Hodge of Princeton Theological Seminary, after a service of fifty-five years as a teacher of theology, retires from the main duties of his professorship. His son, Dr. A. A. Hodge of Alleghany Seminary, has been elected to succeed him.

THOSE NOTES.—Let no stockholder blame us for the disposition the Society made of the notes of West Tennessee stockholders, as we did not put them out for collection. They should all know that those who have them were especially ordered not to press collection where there was a willingness expressed to pay a part or all at an early day.

In Cook's Newspaper Directory, just out, the publishers of the *Christian Index* claim that their paper "has the largest list of names and wields the widest influence of any in the South."—*Religious Herald*. The *Index* must have grown marvelously; for when we had ten thousand, it had less than three thousand. We call for the figures. "Tote fair," Bro. Harrison.

The brethren of Mineral Springs and other churches we expected to meet on the second Sunday in July will have to excuse us for again deferring the time, since Providence does not permit it. We are in receipt of an order from the court to be present in Nashville on July 7th, as the administrator of our children. We could not foresee, nor can we fail to obey this summons. Another time must be fixed.

Concord Baptist Association will convene with the church at Christiansa, ten miles south of Murfreesboro, on the Nashville, Chattanooga and St. Louis railroad, Friday before the first Sabbath in August next at ten o'clock a. m.

J. M. PHILLIPS, Moderator, W. H. WALLACE, Clerk.

SOME DAY.

SOME day earth will know no gloom,
Some day faith will rise from sleep,
Some day hope will bud and bloom,
Some day men will cease to weep;
When the path of life is rough,
Some day Death will cry, "Enough."

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. BAP.

"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."

THE TRUE VINE.

"I am the true vine," indeed he is! If he
was not the cross would have prevented, as the
Jews expected it would, his resurrection and ap-
pearance among men, and their bitter and vile
desire to destroy the influence of his teaching
would have met with success, and he who came
as the proclaimer of "soul liberty" would have
turned out to be an eminent impostor. But I
thank God from my very heart that the crucifixion
of Jesus became the mainspring of his ministry
—made him the True Vine.

Life was implanted in him by the Eternal King.
And when friends became false, foes insulted him,
and the hideous mandates of the Roman rabble
cried for his blood, and perjured witnesses shouted
"away with him," he braved it all; and what
would have shaken the courage and unnerved the
hearts of a thousand Michaels, moved him not.
After he had suffered the most cruel of deaths,
lain in the grave, and had risen, did he seek re-
venge? Did every fiber of his frame quiver with
a determination to plunge a dagger to the hearts
of his enemies? No! no! It was Jesus. In his
heart no such feelings were in existence. Like the
vine, which affords shade for those who are dis-
posed to kill it, he overshadows and yearns to
pardon and to bless even those who split his side
to their sword hilts.

How wonderful is his love! O, how excellent
is his forgiving nature. How deep and broad,
how grand and heavenly is his goodness!
Had he not been divine would he have dealt so
kindly; would he have prayed so tenderly with
and for those who had reviled him and slew him?
No, my unconverted friend.

Now, since he has done so much for your good,
how can you refuse him admittance into your
heart? He bled; will you not remember his
wounds? He shuddered upon the cross; will you
not regard with love his agony? He died for
you; will you not weep o'er his grave? He has
risen from the dead, and now proclaims salvation:
will you not accept it and enjoy eternal bliss?

J. H. MARTIN.

THE "UNFERMENTED WINE" QUES-
TION.

The question of unfermented wine at the Lord's
supper is widely agitating the Northern churches.
A writer in the Examiner and Chronicle, New
York, gives the following coup de grace to the
whole question:—

I was particularly pleased with the good sense of
an article entitled "The Wine of the Supper" in
the Examiner of last week. It is safe to say that
the verdict of scholarship is decisive against the
view that two kinds of wine are mentioned in
the Bible; one (fermented) disapprovingly; the other
(unfermented) approvingly. The distinction is

rather between the proper use and the abuse. The
idea which "C. E. H." so justly criticized can
only be maintained by a juggling with Scripture
and with philology, of which, unhappily, Pede-
baptists (Dr. Dale conspicuously) often furnish us
with examples in their treatment of baptize, and
Universalists in their treatment of aminos.

I am inclined to bring this "unfermented wine"
theory to the test of a single simple passage. In
Hosea iv. 11, the effect of "wine," (yayin) and
"now wine" (tirosh) is said to be "take away
the heart." It will be remembered that tirosh is
the word said to mean the unfermented, harmless
and to-be-commended juice of the grape. Wine
and unfermented grape-juice "take away the
heart," i. e., sear the conscience, and debase the
manhood. If "unfermented grape-juice" can do
this dreadful work, I do not see what more harm
it would do if it were fermented. Who does not
see the misfit here?

Give to tirosh its true meaning, wine, indeed,
but new wine, wine of the first year in distinction
from old wine, and all is plain. Wine (whether
new and heady or old and strong, or both) is ca-
pable of "taking away the heart." The habitual,
improper and excessive use of wine is meant. But
this does not prove that the cautious and temper-
ate use of wine is sinful per se, or that it is neces-
sarily harmful.

I specially deprecate a change in the "wine of
the supper," or rather the substitution of canned
grape-juice for wine at the holy communion. It
may be done with good motives, but it is a sacri-
legious act. The Lord knew all things past, present
and future; and knowing all things, he selected
the "elements" to be used at the supper. Bap-
tists should be the last people in the world to
change his ordinance, or to justify such a change
by sophistical reasonings. No good cause will be
advanced by it. The cause of temperance will not
be advanced by mutilating the communion as or-
dained by the precept and example of our sovereign
Lord.

QUERIES.

Will you please state in THE BAPTIST when
Paul received the remission of sin? Was it when
he fell to the earth? or was it when the scales fell
from his eyes? This is a question of controversy
among some of the Baptist brethren; and this is
why we want your judgment on the case.

ALPHA.

When Saul said, "Lord what wilt thou have me
to do?" he had savingly accepted Christ as his
Redeemer and Master. This is the language of
faith and submission; baptism was only the out-
ward test of it; what it did, it did figuratively,—
washed away his sins. See I Peter iii. 21.

Matt. xii. 43-45. Was it the man or the evil
spirit who walked through dry places, etc.? The
Methodists here claim this passage as teaching
final apostasy; does it do it? J. J. W. M.

Any school-boy who can parse a simple sen-
tence will tell you that it was the unclean spirit
that went out of the man that returned. The
man passed for a reformed man, doubtless, after
the unclean spirit left him, but his soul was never
regenerated; for when the vile spirit returned, he
found it all ready for him. It is as strong a
passage to prove apostasy as the Methodists can
find, and it has no reference to it.

Is there not some Arminianism in our church,
and among our ministers? I think I hear it from
our pulpits often. Why are our people so bitterly
opposed to the doctrine of election as taught by
Paul in Romans and Ephesians? C. C.

There is undoubtedly a large amount of Ar-
minianism in our churches; and it is because our
ministers do not teach the whole truth,—are ex-
horters rather than doctrinal preachers. They do
not read from the pulpit those Scriptures that in-
culcate the doctrine. If they would read the first
chapter of Ephesians twice a year from the pulpit,
it would expel the heresy.

Please answer this through THE BAPTIST: If
there is no ordained minister present on sacra-
mental occasions, has the church the right to ad-
minister the Lord's supper? Please answer as
early as convenient and much oblige readers of
your valuable paper. J. B. RICHMOND.

J. W. EDWARDS.

We should say, when there is no ordained
minister present, the church, if she desires to pre-
serve order, should not propose to administer
either ordinance. We have been unable to find
an example in God's word where either ordinance
was administered by the church through one of
her private members. The pressure of the times
is to shade and shelt altogether the regular minis-
try.—God's appointed officers to preach and ad-
minister the ordinances, and to rule the church
by his word. Laymen are now taking the gospel

into their hands, and Young Men's Christian As-
sociations; and now the ordinances must be
turned over to them, and the church run without
ordained ministers. What next?

BREVITIES.

Baptists in China have doubled in number
during the last six years.

Kind Words, the Sunday-school paper, has a
circulation of two hundred thousand copies.

The Moslem University at Cairo, Egypt, is said
to have about ten thousand students.

The English revisers of the Bible have finished
their first revision of the New Testament and the
second of the Gospels.

The Big Hatchie Association meets in LaGrange,
Tenn., Friday before the fourth Sunday in July.
Half fare will be secured on all the railroads.

A church was organized at Murfresboro, Pike
county, Ark., by Eld. J. P. Copeland and others,
Saturday before the third Sunday in June.

A Baptist chapel is to be built at Naples, Italy.
The son of Dr. Landels, who has been laboring
there, is now in England to secure subscription.

Deacon Penn's meeting at Jefferson has resulted
in nearly one hundred additions to the Baptist
church. It is reported that he has consented to
be ordained, as an evangelist, we suppose; and if
so, he has acted rightly.

The Western Recorder says that the managers
and faculty of the Southwestern Baptist Theologi-
cal Seminary have decided to move the institu-
tion to Louisville this fall, provided Kentucky
raises the balance of her endowment, which
amounts to \$11,500.

QUERIES.—We have an uncounted number of
these on hand, and "still they come." We are
willing to answer as we have time. Pending
church difficulties we studiously avoid, yet if both
parties will unite in preparing the question, or
questions, we will promptly give our opinion.

Mr. S. Baker, jr., the son of Dr. Samuel Baker
of Kentucky, a graduate of the University of Chi-
cago in the class of 1868, has decided to enter the
ministry. What an honor God puts upon a father
when he calls his son to the ministry. Will God
ever so honor us?

The Baptist Herald of Missouri thinks our
colleges ought to add two more letters to modern
doctorates, namely, S.S.,—soft shells,—to indi-
cate the idea of alien immersions. This paper has
been merged into the Battle Flag, and both moved
to St. Louis. Bro. Lemman's pen will be a great
accession to the Flag.

Dr. J. M. Pendleton in concluding his sermon
before the Society of Religious Inquiry at Crozier
commencement said: "You are in the greatest
work that can employ the energies of man. Do
not regard yourselves objects of charity, to be
pitied. After forty-five years of ministerial life, I
look back and ask myself how I would spend it if
I had to go over it again, my answer is: So help
me God, I would preach the gospel to dying
men."

DEBATE.—There is to be a public debate in
Cleburne, Texas, July 2d proximo, between Bro.
W. J. Brown and Mr. Price, Methodist. The
last question to be discussed is one framed by Mr.
Price; viz., The Baptist church is not the church
of Christ nor any part of it on principles assumed
by Baptists. Price affirms. That's the question,
and the real issue between us and Methodists. If
the Baptist church is a Scriptural church, then it
is certain that Methodist societies are in no sense
churches.

BAPTISTS IN MISSISSIPPI.—The statistics show
that there are about 75,000 colored Baptists in the
State. As nearly 30,000 are reported in one large
Association alone, we see no reason to question
the estimate. Our white Baptist membership is
reckoned at about 65,000 so we number 140,000;
or say full one sixth of the entire population. Yet
as a denomination we are sometimes ignored, and
our people hold fewer political offices perhaps
than the smallest sect. Why is this? Is it because
they don't fancy mixing politics with religion?
—Southern Baptist.

BAPTISM OF A METHODIST PREACHER.—Editor
Herald: I was at Good Hope church, at Stoutland,
Mo., last Saturday and Sabbath. As I have told
you before, Bro. Peterson, a Methodist preacher, has
joined that church. I saw Eld. Burke take him
down into the water Saturday and baptize him.
Another brother was baptized also whose name I do
not remember. Bro. Peterson said he did not
want to stop his work in the ministry, and the
church, knowing him so well, met Saturday night,
called a presbytery consisting of M. Burke, S. B.
Elliot and myself, and, after examination,
ordained him.—Missouri Herald.

A correspondent of the New York Tribune writ-
ing from Italy recently, says that the population
is about 27,000,000, and that of these, 19,500,000, or
about three-fourths, cannot read in their native
language, notwithstanding the progress that has
been made since the revolution which made Vic-
tor Emanuel king of the entire country. In thirty
of the sixty-five departments, it is stated that the
average of sixty-three per cent of illiterates is ex-
ceeded. In some it rises to eighty per cent, and
in only one it falls to ten per cent. In the city of
Rome, with its multitude of priests, monks and
nuns, only fifty per cent can read. In the outlying
old Papal States the per centage is the largest.

The suffering in California is frightful. The
San Francisco correspondent of the New York
Graphic writes: "You have no idea of the terri-
ble depression on this coast. We are suffering
from a complication of disorders. The great
mining bubble has burst, and has ruined every
one. I mean this literally, for not only have the
rich or the middle class suffered, but the mania
for speculation has spread to the very servants;
and they are all to-day out of pocket and in debt.
Men who but three or four months since supposed
they were rich are to-day begging for employ-
ment; and probably three persons out of every
four are now making their first acquaintance with
extreme poverty. The whole community seems
to be beggared; and, to add to our affliction, we
have just passed through a great drought; our
cattle are dying by the hundreds of thousands;
their carcasses cannot be sold for any sum, how-
ever small; and the ruin of cattle dealers will in-
evitably bring a great deal of the land now held
in massce into the market to be sold for a song."
Southern California is described as an ash heap,
while the Sonora, Sacramento and Sonora valleys
are burnt to a crisp. On one ranch alone twenty-
five thousand sheep were killed because they
could not be fed.

THE 7 DISPENSATIONS.

We are constantly receiving commendations of
this Biblical series, which is the result of more and
closer study than any work of our whole life; in-
deed, the fruit of a whole life's study will be gar-
nered up in this series. We have written for the
instruction of our brethren, and to put the public
in possession of our understanding of God's word.
We are encouraged by the words of our brethren,
not only ministers, but private brethren. The
following from our esteemed Bro. Heflin of Texas
expresses the views of many. He sends a new
patron along with it; and we hope that every
other brother will try and do the same, to com-
mence with chapter I. Part II. Try it, brethren,
and sisters too.

BRO. GRAVES:—I am so delighted with your
7 Dispensations, and especially with the first ar-
ticle of the Part II., that, if I was able, I would put
it in the hands of all my dear brethren of our
church; and I would beg every Baptist to take,
read and digest, to the comfort and joy of their
hearts, all you have written or will write on the
World's Great Week. I would not be without
your paper for the last six and the next twelve
months for fifty dollars. How it is that Baptists
will do without such precious food in this life I
can't tell, when it only costs a mite compared
with what they spend for naught.
Crockett, Texas. J. T. HEFLIN.

BRO. PENN IN SHREVEPORT.

BRO. GRAVES:—At the request of Bro. Hackett,
I came to this place on Monday, the 18th inst., to
assist in a meeting of days with his church. Being
unwell, I felt it to be fortunate for the interests of

the meeting to find our Texas evangelist, Bro.
Penn, here. Bro. Penn had been expected for a
long time; and the brethren had almost despaired
of his coming. He is here, however; and this is
the fourth day of his meeting. Seven have pro-
fessed conversion: forty-two were forward for
prayer last night. The house is crowded; all
available space filled with chairs; while numbers
stand at the doors and windows, and many go
away without hearing. Bro. Penn is in earnest;
he has strong faith; breaks down all forms;
makes plain, simple, short talks; has no firsts,
secondlies or lasties in his service; offers prayer
repeatedly, both silent and public. Bro. Parker
sings delightfully; and it does look as if Shreve-
port is to be wonderfully stirred.

There are some things I can say of Bro. Penn.
He is not talking for money; the practice of the
law would bring him more. He is not talking for
popular applause; he refuses to hold union
meetings, even refuses to hold a meeting with a
Baptist church that tolerates alien immersions.
This being the first time that it has been my
privilege to be in a meeting conducted by him, it
is my honest conviction that he has in view the
glory of God and the salvation of sinners. Some
of his ways of working are new,—out of the
usual methods; and it takes several days to get
used to them. He does all the talking, which
gives visiting brethren the better chance to judge
of the work. Pastor Hackett is looking on, and
earnestly working and hoping for glorious results.
May scores of baptized believers be reported in
due time.

Bro. Hackett is well received in Shreveport;
the man for the place. G. W. HART-FIELD.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers
seven lines gratis, all over, and of all not-subscribers, five cents
per line of eight words. Cash must accompany the manu-
script for it to receive attention.

Little Lucy, second daughter of J. A. and
Theodora Addison, died at the residence of her
parents, Groesburg, La., June 6th, 1877, aged
eleven months and twenty-seven days.

Just across the valley,
Where the shadows fall along,
A Savior stands awaiting
To bear her in his arms.

A kind Shepherd led her
Through pastures fair and green,
Beside the "still waters"
The house of God is seen.

There at the pearly gates
He left his staff and rod,
Then took the fair young Lucy
In his arms to his God.

Cease thy weeping mother,
Your efforts were in vain,
With all your anxious care
You could not ease one pain.

But the Comforter will come,
With healing in his wings,
Keep not back a farthing
But all your treasure bring.

—S. S.

James G. Wooton was born in Madison county,
Ga., January 3th, 1818; was baptized into the
fellowship of the Moriah Baptist church, Georgia,
August, 1839, by Eld. P. P. Butler; was married
to Miss E. E. Sanders May 23d, 1839; moved to
Mississippi in 1844, and united with the Bethel
church in Lafayette county in 1845; was ordained
deacon of the same in 1847, which office he faith-
fully filled up to the time of his affliction which
terminated his useful life, April 26th, 1877. Bro.
Wooton was a model man. He loved the Baptist
cause, and was a subscriber to THE BAPTIST up
to his death; raised his children "in the nurture
and admonition of the Lord;" leaves his wife a
widow, but in the care of God and a good family
of grown children. Bro. Wooton suffered over
sixteen months with acute rheumatism; his
suffering, at times, was most excruciating; he
bore it all with Christian resignation, and at last
breathed his life out sweetly into the arms of his
Savior. To him death was great gain. "Let us
die the death of the righteous; and our last end
be like his." W. W. FINLEY.

The Stock notes for Missouri and a part of Ten-
nessee have been placed in the hands of J. R.
Graves for collection. A. Van Hoose is acting as
General Agent for the States east of the Mississippi
W. E. PAXTON, Cor. Sec'y.

born January 8, 1844, professed faith in Christ and
joined the New Hope Baptist church in 1856, was
married May 1st, 1850, died May 17, 1877. She
entered this church as one of the constituent
members, full of vigor and hope. We recognize
her life as eminently practicable. As health pro-
fessed she was punctual in attendance and active
in service, and dispensed with a liberal hand to
all its interests. During her long protracted illness
she looked calmly to her dissolution, expressing
her entire willingness to die. Her faith, like an
anchor, laid fast hold upon the Savior. This
morning we recognize the solemn fact that her
seat in our circle is vacant forever, that she has
sung her last sweet song in Smyrna church. And
we, respond "Blessed are the dead, who die in the
Lord." We tender our bereaved brother and lit-
tle daughter our deep and sincere sympathy, com-
mending them to the blessed promises of the res-
urrection.
S. L. SANFORD, Moderator.

D. S. McCULLOUGH,
J. B. WILDMOTE,
W. M. CRUTCHER.

Smyrna Baptist church, Marshall county, Ten-
nessee, June 3, 1877.

JULY APPOINTMENTS IN ARKANSAS.

We will deliver two doctrinal sermons at Mine-
ral Springs Thursday and Friday before the second
Sunday in July; at Ozan church Saturday and
Sunday; at Washington on the first Monday
night after the second Sunday, also Tuesday
morning and night. The brethren will take a
little pains to circulate these by postal-card, as the
time is short.

TENNESSEE.
At Falling Creek church, Wilson county, Tenn.,
commencing Thursday before the second Sunday
in August. Will be in Murfresboro Wednesday
morning, (D. V.) TEXAS.

We will be compelled to withdraw our promise
to be with the church in Atlanta, Texas, on the
fourth Sunday in July, as our own Association
meets on that day, and we must attend. A later
day will be better for us, and for the church; and
we will soon fix the time. Bro. Warr must ex-
cuse us to the brethren. Duty begins at home.

BIG HATCHIE BAPTIST ASSOCIATION

Will convene with the church in Collierville,
on Saturday before the fourth Lord's day in July
next; (being the 21st day of the month), on the
Memphis and Charleston Railroad.
J. R. GRAVES, Moderator.
JOSEPH H. BORUM, Clerk.

ARKANSAS BAPTIST STATE CON-
VENTION.

This body meets with the church at Forest City
on Thursday, July 19th, 1877. Delegates and
visitors who expect to attend will please notify
the undersigned immediately of their intention.
F. M. PREWETT.

Chairman Committee of Reception Forest City
Baptist Church.

SOUTHERN BAPTIST PUBLICATION SO-
CIETY.

All orders for Books intended for the Society
should be addressed to the present Corresponding
Secretary, W. E. Paxton, and no longer to W. D.
Mayfield, who was the former Business Manager,
and who is no longer in this city. By noticing this
much confusion and delay will be prevented.
J. R. GRAVES, Pres't.

NOTICE.

The Stock notes for Missouri and a part of Ten-
nessee have been placed in the hands of J. R.
Graves for collection. A. Van Hoose is acting as
General Agent for the States east of the Mississippi
W. E. PAXTON, Cor. Sec'y.

All Stockholders in West Tennessee and Missouri
who are still indebted to the Society will please re-
mit or report at once to me. The time has come
when the unpaid Stock should all be paid in, or a
new note given. If you know you are indebted
please remit a part if not all, for it is needed to pay
for Foundry and new plates.
J. R. GRAVES, Pres't

NEWS SUMMARY.

THE SOUTH.

An eagle killed near Swayneborough, Va., measured from tip to tip of the wings seven feet eight inches.

The revenue officers raided illicit distilleries in Putnam, Jackson, White and other mountain counties of Tennessee, and broke up fourteen, and got into a fight and killed an illicit distiller named Sam Johnson, and badly wounded two named Morgan, and captured twelve prisoners, recently.

The southern bound freight train on the St. Louis, Iron Mountain and Southern railroad, ran over a man lying on the track, near the old arsenal, June 23, and killed him. The man's name was subsequently learned to be John Duffy, recently from Galveston, Texas. He has relatives in Lynchburg, Virginia. It was on the same day and at nearly the same place, an old man named Henry Hoffman threw himself under an express train and was instantly killed.

Another report of a neat sklower comes from Franklin, Tenn. A scientist says, I have placed the substance under a fair microscope and find it an organism, a lobulated infusoria. From the average seen in one drop the number must have been immense indeed. The inclosing jelly is perfectly transparent, except a little coal dust and paint from the roof. Each animalcule is enclosed in a case or shell of silica and all are alike of the same family. One drop contains about fifty or sixty, and they have plenty of room to float around. They are about one-fourth of an inch long. Where they came from I cannot say; possibly from the decaying heaps of kelp in the Gulf of Mexico, or, as the winds have been from the north for some time, they may have come from the lakes.

Fred. Torrence, a colored man, who took an active part in the last election and gained quite a reputation by his funny speeches at the Tilden and Vance clubs, recently died near Charlotte, North Carolina, and was buried on his former master's plantation, honored by the presence of a large number of whites and blacks.

The water-works in Dallas, Texas, have reduced the rate of insurance there at least \$10,000 per year.

The colored schools of Mississippi are reported to be in a flourishing condition.

The latest assessments of property in Knoxville is \$1,002,012 less than that of 1877-78.

Turtle eggs are retained in Wilmington N. C., at 10 cents per dozen.

Fayette county, Texas, is out of debt and has \$19,000 in her treasury.

A forty-eight pound watermelon sold in Key West, Florida, at auction for \$3.

The century plant at St. Augustine, Florida, about to bloom, has reached a height of twenty-one feet, and is still growing. It has twenty-four branches.

A whale thirty or forty feet in length was recently seen off Santa Rosa island. This is said to be the only specimen ever seen in Pensacola bay.

The peach crop of Marion county, Fla. promises an abundant yield. The trees are now so heavily laden with fruit that they have to be propped up.

The Charleston (S. C.) News and Courier says: At the recent fire at Union twenty-seven boxes of Confederate archives were destroyed. The papers were brought to Union by the train which followed close upon the retreat of President Davis, who, finding the enemy pressing hard upon his rear, ordered them to be left with Col. Young of that place. Col. Young had faithfully preserved them, and was upon the point of sending them to the Southern Historical society at Richmond, when the fire came and destroyed them. The valuable historical facts which these papers would have divulged are thus lost to the world.

A dispatch from New York announces the death of Robert Dale Owen, the great abolitionist, which occurred at LaGrange, New York, on June 21. His remains will

be carried to New Harmony, Indiana, for interment.

A fire at Marblehead, Mass., June 25, destroyed nearly the entire business portion of the city. Over forty dwellings were destroyed, and the balance of the burned property, to the number of seventy-two buildings, caused a loss of over \$500,000.

The New York World states that Gov. Tilden will sail for Europe July 18.

By the upsetting of a boat in Boston harbor last week, J. C. Jones, Jeremiah Shannon and John Doyle were drowned.

THE WEST.

Reports of a tremendous wind storm in Illinois, Missouri, Iowa and Wisconsin on June 24, reach us, accompanied with details of severe loss of property.

At Davenport, Iowa, during the heavy gale there on June 22th, the velocity of the wind reached seventy miles an hour. At St. Paul the river had risen 21 feet 7 inches during the preceding twenty-four hours.

General Sheridan and staff have left Chicago for the Big Horn country, to look into the Indian troubles, and to take measures for their suppression.

WASHINGTON.

An insane man recently called at the executive mansion to obtain an order for the payment to him of the Geneva award. He had a large bundle of papers supporting his claim.

J. M. Keating, editor of the Memphis Appeal, recently had an interview with the president, during which the latter said he was very anxious to visit the south and meet in his homes the leading men of that section. He felt satisfied that the spirit of fraternity between the sections was rapidly gaining strength. He thought the people of the south should encourage immigration of people and enterprising men of the north. The president was desirous of hearing of facts as to the progress of education in the south, particularly among the colored people.

The chief of the ordinance bureau has given orders for the issue of 1,000 stand of arms to the state of Oregon, six hundred to the territory of Idaho, and five hundred to Washington territory.

The president has issued his formal order on the subject of the interference of federal officers with the management and control of party politics. The text of the circular, addressed to every officeholder in the country, is as follows:

EXECUTIVE MANSION, WASHINGTON, D. C., June 23.—SIR: I desire to call your attention to the following paragraph in a letter addressed by me to the secretary of the treasury on the conduct to be observed by officers of the general government in relation to elections:

"No officer should be required or permitted to take part in the political organizations, caucuses, conventions, or election campaigns. Their right to vote and to express their views on public questions, either orally or through the press, is not denied, provided it does not interfere with the discharge of their official duties. No assessment for political purposes on officers or subordinates should be allowed." This rule is applicable to every department of the civil service. It should be understood by every officer of the general government that he is expected to conform his conduct to its requirements.

Very respectfully, R. B. HAYES.

FOREIGN.

Reports from Erzeroum say that the Russians continue to make determined attacks on Kars. Continued fighting at that place for three days resulted in the repulse of the Muscovite troops with great slaughter. The Sukumkaleh rising in Caucasus, which had been languishing, has suddenly immensely revived.

Arrangements have been affected by which England, with the consent of the khedive, and not in opposition to the sultan, shall occupy Egypt.

It is asserted that the British parliament will vote an extraordinary credit of £20,000,000 for military contingencies.

An ukase has been published authorizing the Russian minister of finance to issue a

five per cent. loan of 200,000,000 rubles, to be called "the oriental loan of 1877." The loan is to be paid off in forty-nine years.

Germany is excited over the fact that a Colorado beetle was found in a potato field, near Cologne, the proprietor of which had recently been dealing in American beef.

The Pope has appointed the Rt. Rev. Louis M. Fink, present Vicar Apostolic of Kansas, to be archbishop of that state, and the Rev. James Gobbens, D. D., present bishop of Richmond, Va., as the successor of the Most Rev. James Roosevelt Bailey, D. D., archbishop of Baltimore.

President McMahon has pardoned eight hundred and forty-four more communists.

The French chamber of deputies was formally dissolved June 25th by order of President MacMahon who states that he will hold office till 1880, and answer for order at home and peace abroad.

THE FOREIGN WAR.

The passage of the Danube by the Russian troops was accomplished at Ibrail on June 21. Several army corps crossed at Galatz, meeting with but little opposition. This event has been waited for with feverish anxiety by all Europe, and the prediction now is that heavy fighting will soon ensue.

Letters from Constantinople state that the Turkish war department is destitute of funds. The execution of many contracts is therefore suspended.

The porte has telegraphed to its representatives abroad a note begging the cabinets to take cognizance of the destruction with explosives, of four Ottoman merchant vessels by the Russians, which is denounced as contrary to the rules of international law.

MISCELLANEOUS.

Gen. Wade Hampton, governor of South Carolina, will deliver an address in Rockford, Ill., during the fair week. The other orator of fair week will be the Hon. Robert Ingersoll, of Peoria, Ill.

Forty-six of the heaviest Jewish business firms of Cincinnati have publicly signed a protest against the action of Judge Hilton, in expelling the banker, Seligman, from the Grand Union hotel at Saratoga, and pledge themselves to withdraw their trade from the house of A. T. Stewart & Co., of which Judge Hilton is the head.

The Sahara Canal.

An article in the last number of the Scientific American, "Land below the Level of the Ocean," treats of the scheme to convert the desert of Sahara into an inland sea by cutting a canal to it from the ocean. The article gives large figures and suggests some marvelous results:

"It should be considered that this large inland lake, if once established, would have no fresh water supply by rivers; but the sea water would rush in through the channel, to make up for the evaporation, which we may safely set down at 1,200 pounds of water per year for every square foot. This would lower the level twenty feet per year, which is one-quarter of the whole quantity of the lake. This, for a whole surface of 4,000,000 square miles, or 100,000,000,000,000 cubic feet of water, to be replaced annually from the ocean, or nearly 6,000,000,000,000 cubic feet per day, or 250,000,000,000 cubic feet per hour, or 1,166,666,666 cubic feet per minute, or 63,444,444 cubic feet or 625,000,000 gallons per second. As the German Rhine carries only 1,000,000 gallons of water per second, on an average, the channel bringing the supply to the desert of Sahara from the ocean would have to carry as much water as is carried by 625 rivers like the Rhine; and from the salt water only pure water would be evaporated, leaving the salt behind. As this amounts to four per cent, or one twenty-fifth of the sea water, and as nearly twenty feet deep, or one-fourth of the water in this new lake, would annually evaporate, it would only take 1x5, or 100 years, one single century for all the water to disappear and a deposit of salt take its place. Then the now sandy desert would be changed into a desert of salt, which salt would fill the

whole basin, and would certainly be a more serious affliction to Algeria than the present sand plain can possibly be.

SMALL FAVORS.

Death cannot be an evil, for it is universal.

Example has more influence than authority.

Love those who advise, but not those who praise you.

One ungrateful man does an injury to all who are wretched.

It is safest for man to judge favorably of his fellow-creatures.

The tongue is a little thing, but it fills the universe with trouble.

A man's temper is most valuable to himself, and he should keep it.

Frowns blight young children as frosty nights blight young plants.

A cheerful face is nearly as good for an invalid as healthy weather.

We may as well expect to grow stronger by constant eating as wiser by constant reading.

No charity should be extended to those who are not as willing to do justice as they are to receive it.

An utter contempt of public opinion, and a sensitive regard for it, are equally the car-mark of a fool.

We cannot conquer fate and necessity, yet we can yield to them in such a way as to be greater than if we could.

Harvest never comes to such as sow not; and so experience will not, unless you do what God has commanded.

We have nothing to enjoy until we have something to impart. He only lives who is not a reservoir, but a fountain.

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

The idea of a heaven and an existence hereafter is no more extraordinary than the fact of an earth and an existence here.

A soul without prayer is like a solitary sheep without its shepherd. The tempter sees it, and lures it away into his snare.

The welfare of a nation rests upon the happiness which it enjoys within itself, and its independence of all control from without.

Ladies, the best way to beautify the hand is to put a quarter in it and then shake hands with some suffering fellow-creature.

A Chinese Bath-house.

A Shanghai correspondent of the San Francisco Chronicle, writing of a visit to a Chinese bath-house, says: "Within we were accosted by a damp-looking specimen of humanity, with a face shriveled up like a washerwoman's thumb, who proved to be the proprietor, who consented for a consideration to allow us to examine the workings of the establishment. Pulling aside a dirty curtain we were ushered into a large room, in which a half-dozen tallow dips made feeble effort to illuminate the surrounding objects. A tank some fifteen feet long and ten wide was sunk in the floor to the depth of four feet, and possibly contained five hundred gallons of water, heated by means of underground furnaces to quite a high temperature, and in which I counted fourteen bathers at one time, while at least twenty others were either preparing to enter or completing their toilet previous to departure. The proprietor seemed quite proud of his accommodations, and after politely inviting us to take a bath, which we reluctantly declined, gave us the following information: The tank is refilled with clean water every midnight, and is not again changed for the twenty-four hours succeeding. His customers arrived at any hour between daylight and midnight, and usually numbered about one hundred and fifty a day. None were refused admission on any account, either of filth or disease. I tried to impress upon the keeper what a great advantage he would have over rival establishments if he would introduce a toothbrush on the end of a chain, but he was inclined to regard it as an innovation calculated to engender too luxurious ideas, and therefore declined it. Scarcely speaking, this frightful system of

bathing is the cause of propagating more disease than any other met with in this pestilential land, if we except epidemics, which can hardly be regarded as causes."

Water as a Beverage.

No one can exist without consuming a certain quantity of water, which is the essential basis of all drinks. It has been calculated that the body of a man weighing eleven stone contain sixty-six pounds of solid matters and eighty-eight pounds of water, and that he loses in various ways about six pounds of water in twenty-four hours, and this loss of water must be supplied in his food and drink in the ordinary physiological processes nothing passes into the blood, and nothing passes out of it, without the intervention, in some way or other, of water as a solvent. It will thus be seen that water plays a most important part in relation to animal life and nutrition. It is also the agent by which the body is cleansed inwardly as well as outwardly, and it is as necessary, though not quite so obvious, that the interior of our bodies should be washed and made clean as the exterior. In the processes of nutrition—in the physical and chemical changes upon which life depends—effete waste products are constantly being discharged into the blood from the tissues of the body, and these have to be got rid of; for if they are permitted to accumulate in the blood, the body becomes poisoned by them, and life is destroyed as certainly as if a large dose of prussic acid or opium were introduced from without. Men do indeed frequently die, poisoned by toxic agents which they manufacture within their own organisms. One of the uses of water, taken into the body as a beverage, is to dissolve these effete products of the work of the organism, and so to convey them out of the body through the action of the secreting organs. Water is readily absorbed into the blood and is rapidly discharged from it. In its rapid course through the body it washes, so to speak, the circulating fluid, and carries away, through the channels of excretion, substances the retention of which in the blood would prove in the highest degree harmful. It may readily be imagined that pure undiluted water performs this function better than any modification of it which we may drink as a beverage.—*Fortnightly Review.*

The Scotch Cabbler.

Queen Victoria has lately had a small pension bestowed upon Mr. Thomas Edwards, a pious cobbler of Scotland, who, in spite of poverty and incessant toil, has made for himself an honest name among the naturalists of the day. No one ever dreamed less about such a distinction than he did, and yet, after the lapse of years, the well-deserved compliment has been paid him.

This worthy man is the son of a handloom weaver, and was born on Christmas day, 1814. From his earliest years the weaver's boy manifested a lively interest in birds and beasts, and he returned the cottage into a sort of museum for curiosities.

Every effort was made to turn his thoughts to other matters, but his favorite study of natural history only became more and more an object of engaging pursuit.

When Thomas Edwards was sent to work in a factory, two miles from Aberdeen (where his father then lived), he walks back and forth were made the occasions for scouring of the woods and fields. He was obliged to be up by four o'clock in the morning, and did not return home before nine at night. But the young naturalist forgot fatigue, and cold, and scanty food, in the pleasure which he found in collecting specimens of birds and insects, and plants and flowers. It was mere haphazard assortment, since he learned to classify and arrange them with wonderful accuracy.

When Thomas Edwards grew up to manhood, and married, he sat down quietly to the drudgery of his cobbling stall, and his earnings were so meager that he could not afford to spend much daylight in his favorite studies.

At the close of a long day's work he would return home, and, having equipped himself with his insect boxes and bottles, his botanical book and his gun, set off with his supper in his hand, to begin his observations. Bad weather never kept him in the house, and, when rain overtook him, he would thrust himself

feet foremost into a fox's hole, while he patiently watched the moths, etc., as they flitted by. Other poor men sauntered their wages in grog shops and made themselves merry over the strange fancy of Thomas Edwards, but he heeded them not.

With a good hard-working woman for a wife, his home was always tidy and his children clean and well-behaved, and in the course of time the wonderful collections which the poor naturalist had made attracted the notice of men of science—until Thomas Edwards was authorized to sign himself a "Fellow of the Linnean Society."

The little history has its moral; and any intelligent, industrious boy, however poor and friendless, will be the happier for remembering it.

THE FEELINGS OF A DOG TO GOD.

It is no pleasure to a dog to go mad. Dreadful as hydrophobia is to the human being, rabies is worse to the dog. It makes its approach more gradual; it lasts longer, and it is more intense while it endures. The dog that is going mad feels unwell for a long time prior to the full development of the disease. He is very ill, but does not know what ails him. He feels dissatisfied with everything, vexed without a reason, and, greatly against his better nature, snappish. Feeling thus, he longs to avoid all annoyance by being alone. The sensation induces him to seek solitude. The light inflicts upon him intense agony. This induces him to find out the holes and corners where he is least likely to be noticed. If his retreat is discovered, and the master's voice bids him come forth, he leaves his hiding-place, anxious to obey the loved authority; but, before sensation comes over him which produces an instantaneous change in his whole appearance. He suddenly darts back into his dark corner. If let alone, there he will remain, drinking a great deal of water, but not seeking food. His appetites are altered. Hair, straw, dirt, fish, rags, stones,—the most noisome substances the poor dog longs to swallow, in hopes to ease a burning stomach. He is now altogether changed. Still, he does not desire to bite mankind; he rather endeavors to avoid society. He takes long journeys to vent his restless desire for motion. He does not walk, he does not run. He proceeds in a kind of trot. His eyes do not glare or stare, but are dull and retracted. His tongue hangs dry from his open mouth, from which there drops no foam. He cannot stay to bite. If, however, anything opposes his progress, he will, as if by impulse, snap—as a man, in a similar state, might strike, and tell the person to "get out of the way." If he returns home after these excursions, he seeks the darkness. His thirst increases, but with it comes swelling of the throat. He will plunge his head into the water, but not allow it to be swallowed. The throat is enlarged, so that nothing can pass. His state of suffering is pitiable. He lies at, and pulls to pieces, anything within his reach. He emits the most hideous cries. The noise he makes is incessant and peculiar. It begins as a bark; is quickly changed to a howl, which is suddenly cut short in the middle, and so the poor wretch at last falls, fairly worn out by the terrible disease.

Life Rescue.

The true plan to follow, when safety is the call, is to swim with everything below the chin well down under water, the head well back and resting centrally on the floating power of the lungs. But what will you do when your comrade is tired out and drowning? That depends. If he is cool and reliable, get in front of him, let him place his hands on your hips (not your shoulders), and you can carry him quite a distance. That supposes that both parties, rescued and rescuer, understand fair play. The weaker party is the one that ought to be rescued, if he shows any disposition to drown his friend by a miserable, cowardly death-clutch at the only floating thing around him. In the case of the death-clutch, go to the bottom with your man clutch, and leave him there. There may be an unpleasant wrestle, but the real drown-

ing man is ready to quit his prey when he strikes bottom. The better man has his blood to come to the surface and swim ashore.

But in a considerable swimming experience, and some rescues, there comes one absolute rule: Never face a drowning man. He welcomes rescue so eagerly that he will hug you around the neck and take you down. The safest and best thing to do is to get behind him, and, unless you are left-handed, put your left hand under his right arm-pit. The lift you give him will be enough in ordinary water. He can be coaxed to help himself, and if he is a reasonable being you can bring him to shore. If he is insane with fright, recollect that you are to be both prudent and heroic. Get away from him, clutch his ankle with one hand and tow him ashore. If the bank is near, he is not likely to drown on the way. If he does, it is not your fault. But a brave swimmer is master of his element.

I once saw two young fellows rescue a drowning comrade in a way that was remarkable for its neatness. The poor fellow was in mid-stream, cramped and exhausted, and barely able to keep afloat. Which was first was never decided, but in a critical moment each was behind him, each with a hand under an arm-pit; he was almost a dead weight on their hands, and they swam him to shore, more dead than alive. It was a struggle, but they were masters of the situation.—*St. Nicholas for July.*

An Interesting Belle.

There will shortly be offered for sale at Lancaster, England, an article of great interest to the American nation. Mr. Joseph Sly, of the King's Arms and royal hotel, Lancaster, has for many years devoted himself to the collection of rare and valuable pieces of furniture and antiquities of various kinds; and among his collections, which he will offer for sale in May next, is one of the three clocks invented by Dr. Benjamin Franklin, of Philadelphia. This clock strikes the hour, and has only three wheels; and on many occasions Mr. Sly received tempting offers to part with it. The dial is arranged to mark the time on the system of the land watches in years gone by. On the face is the inscription: "Dr. Benjamin Franklin, Philadelphia, inventor." It is one of the three clocks in the possession of the relatives of the late Rev. George Whitfield, who, along with Dr. Franklin conceived the idea of making a clock, for which purpose the former found the money for carrying out the invention.—*Jeweler and Silversmith.*

Open Windows at Night.

Very much has been written on this subject, and written unwisely; the facts are, that whoever sleeps uncomfortably cool will get sick. To hoist a window sky-high when the mercury is at zero is an absurdity. The cooler a sleeping apartment is, the more unhealthy it becomes, because cold condenses the carbonic acid formed by the breathing of the sleeper. It settles near the floor and is re-breathed. Hence, we must be governed by circumstances: the first thing is, you must be comfortably warm during sleep, otherwise you are not refreshed, and inflammation of the lungs may be produced, and life destroyed within a few days. An open door and an open fireplace are sufficient for ordinary purposes in cold weather.

When outer windows are opened, it is well to have them down at the top two or three inches and at the bottom for the same space. In miasmatic locations, and those are along water courses, beside mill-ponds, marshes, bayous, river bottoms, flat-lands, and the like—it is important, from the first of August and until several severe frosts have been noticed, to sleep with all external doors and windows closed, because the cool air of sunset causes the condensation of the emanations which were caused by the heat of the noonday sun to rise far above the earth; this condensation makes the air "heavy" at sundown, yet heavier by the greater solidification of the emanations by cold; and these, resting on the surface of the earth in their more concentrated and malignant form, are breathed into the lungs, and swallowed into the stomach, corrupting and poisoning the blood with great rapidity.

By daylight these condensations are made so compact by the protracted coolness of the night, that they are too near the surface of the earth to be breathed into the system; but as the sun begins to ascend, these heavy condensations, miasmas, begin to rise again to the height of several feet above the ground, and are freely taken into the system by every breath and swallow; hence the hours of sunrise and sunset are the most unhealthful of the twenty-four in the localities named; and noontide, when the sun is hottest, is the most healthy portion of the day, because the miasma is so much rarified that it ascends rapidly to the upper regions.

The general lessons are—1st, Avoid exposures to the our-door air in miasmatic localities for the hours including sunrise and sunset; 2d, Have a blazing fire on the hearth of the family room at those hours, to rarify and send the miasma upward; 3d, Take breakfast before going out of doors in the morning, and take tea before sundown; then, being out after night is not injurious.

Generosity of Napoleon.

During the campaign of the great Napoleon Bonaparte in Italy, in 1796, an incident occurred which showed that he could be generous as well as stern and brave.

It was during the night after the repulse of the Austrians at Arcole, a small borough in Lombardy, that the general was walking through his camp and taking his survey. As he was on his way he noticed a sentinel asleep. Instead of waking him, he took the soldier's musket lightly from him, and, going on guard, waited till some one should relieve him. After a time the soldier woke up. Great was his horror and surprise on seeing the general under whom he was serving pacing up and down the beat! He exclaimed, with terror, "Bonaparte! I am lost!"

The good-natured general replied, smiling, "Be easy, my friend; you are a brave man, and deserve some sleep. But next time wait for a better chance."

More Drainage in Holland.

Great success attends the enormous drainage and canal operations of the Hollanders. The two undertakings usually go hand in hand, so that, as in the case of the new canal from Amsterdam to the sea, while the lands recovered by drainage are of enough value to reduce the total cost of the enterprise by nearly a third, there is a further advantage secured by the unity of the plan, since the process of constructing the canal was contrived so as to facilitate the actual work of drainage. That canal having cut off and secured the drainage of a portion of the Zuyder Zee, a project for another canal, to drain the southern part of that body of water, is now before the chamber of deputies. The new canal is intended to give Amsterdam a direct waterway to the Rhenish provinces. The area to be drained is somewhat less than four hundred thousand acres. The cost of the undertaking, for which it is proposed to obtain government loans, is estimated at nearly \$50,000,000.

A New York grand jury has at last found an indictment against certain vendors of poisonous will-milk, and thousands of children saved from an untimely end will rise up to call the grand jury something that such a body is rarely called by people of mature age.

William Grenalgh, of Fall River, Mass.

aged twenty-five, wrote to his mother a few evenings ago that he and his wife were quite well. Two hours later he died of a sudden attack of paralysis, and the news was sent as a postscript to his letter.

English cockneys talk about the "Rosen" army

hon the Janube, you know.

The name Cashmere Bouquet, as applied to Toilet Soaps and Perfumery, is registered and patented as a trade-mark by Colgate & Co., New York. Purchasers, however, need hardly be so warned against infringements; the genuine article is so universally esteemed as to have made the names Cashmere Bouquet and Colgate & Co. nearly synonymous.



BAPTIST FACTS.

1. It is a fact that churches that would be regarded as essentially Baptist have existed in different parts of the world from the days of John the Baptist until now.
2. It is a fact that, in the Greek classics and elsewhere, the radical and well-established idea of the word *baptizo* is to immerse.
3. It is a fact that the most learned scholars and divines among Peloponnesians have conceded just what Baptists teach on the meaning of the word used by the Savior to designate the initiatory ordinance of his church.
4. It is a fact that the New Testament idea of the church is an assembly of believers in Christ, who have been immersed upon profession of faith in him.
5. It is a fact that the church of Christ was set up by himself in the land of Judea.
6. It is a fact that Christ has never authorized any man or set of men to set up a church to be the rival of, or to do violence to, or to rebel against Christ; and to belong to and uphold such societies is an act of rebellion against Christ.
7. It is a fact that Christ is proved a false prophet, if it can be shown that his church was overthrown and destroyed in the dark ages.
8. It is a fact that all Pedobaptist organizations were set up by men, and are too young by hundreds of years to be recognized as the church that Christ established.
9. It is a fact that the existence of the so-called churches in our land, that sprang from the reformation of the sixteenth century, is a positive contradiction of the promise made by the Savior when he established his church.
10. It is a fact that all the organizations that came from Rome, either directly or indirectly, have their human heads, like the church of Rome, which forever attests all claims to Scriptural churchship against them.
11. It is a fact that no institution calling itself a church ever thought of giving the communion to other than church members till after the Reformation.
12. It is a fact that the line and cry about open and close communion is an adroit appeal to the passions and prejudices of the people, and made to promote selfish and partisan ends.
13. It is a fact that there is no such thing in the world as an open-communion religious organization. Communion does not give the power to admit their own members, but their infants.
14. It is a fact that the branch, provincial, invisible and trunk ideas of the church are at most but eruptions of the imagination.
15. It is a fact that a society composed exclusively of pious persons may be very far from being a church of Christ.
16. It is a fact that it is worse than a clear loss of time, where the connection of a religious society with Rome has been established, to investigate its claims to Scriptural churchship farther.
17. It is a fact that whatever was essential to the existence of a church of Christ in the apostolic age is essential now.
18. It is a fact that the officers of the church, bishops, or pastors, and deacons, are amenable to the church for what they teach and what they do.
19. It is a fact that the church is charged with the duty of giving the gospel to the nations, and keeping the laws of Christ as they were delivered. No society outside of the church has the right to do this work.
20. It is a fact that the church and kingdom sustain the same relation to each other that a part does to the whole.
21. It is a fact that the Lord's supper is a local church ordinance, and that it should be observed by each church with its own members. If one not a member is invited, let it be by an avouchment for his correct walk and soundness in the faith by some one or more members, and by a vote of the church on each case.
22. It is a fact that the charge of close communion may as well be brought against Jesus and the apostles as against Baptists, since there were numbers of the disciples who did not partake of the supper when it was first celebrated.
23. It is a fact that the church administers the ordinances through her appointed officers, to those whose character she has examined and passed upon. A minister, examined and ordained, has no more right to baptize than he has to administer the Lord's supper where and to whom he pleases; they are church acts.
24. It is a fact that none are Scriptural ministers but such as have been called of God to the work, and commissioned by a true Scriptural church, of which they are members.
25. It is a fact that no teacher of heresy, however pious, is authorized by the Scriptures to preach, nor has a right to administer the ordinances of the gospel; and it is sinful to encourage such men to do so.
26. It is a fact that the recognition of such religious teachers as ignore the organization of which Christ is head, and the only authority that has established in the world as ministers of the gospel, is sinful, pernicious and dishonouring.
27. It is a fact that sprinkling and pouring and infant baptism are inventions of men, wholly without divine sanction, conceived by superstition and ignorance, and the legitimate offspring of the man of sin.

Commence Your Subscriptions to "THE BAPTIST" May 26th.

WE wish to call the attention of every Bible student, and all Baptist ministers especially, to the

BIBLICAL AND PROPHETICAL ARTICLES

that have been appearing weekly in THE BAPTIST since the first of February last, entitled—

THE 7 DISPENSATIONS AND WORK OF CHRIST.

This is by far the grandest and most important work we ever undertook—the master work of our life in Biblical and Prophetic interpretation. Some years ago we gave a few Chapters, but they were far from being full in themselves, or finished, and stopped just as we stood upon the threshold of prophecies that have reference to present, passing, and fast approaching future events, that will soon startle the world like "the trump of God."

THE WORLD'S GREAT WEEK.

It will be showed that the 7 days of our week clearly foreshadow the seven periods or Dispensations of the World's Great Week. The following is a brief outline of the principle subjects:—

1. "By whom also he made the world's" (Heb. i.) Does this teach a plurality of worlds, or does it apply to time, ages, periods, dispensations? The use of the Greek term *Aion* considered: also Time, Forever, Eternity. When did Time commence? When will it end?
  2. The First Dispensation—the World's Monday—Its bright morning, type of Heaven on Earth,—its sad close.
  3. The Second Dispensation—the World's Tuesday. Its Morning—the Shadow of Death—the Darkness Deepens until the Close—the Flood—Type of what?
  4. The Third, or Patriarchal Dispensation—the World's Wednesday—the Morning—a New World—the Close.
  5. The Fourth or Jewish Dispensation—the World's Thursday—the Events of this Day.
  6. The Fifth or Gospel Dispensation—the World's Friday—the Day in which we live—the Morning marked by the first personal Advent of the Messiah—the Prophetic Events that are now transpiring and must transpire before the close of this Dispensation. Under this head will be discussed the "Eastern Question," and the impending War in the East preparing the way for the last Great Conflict with which this Dispensation will close; the battle of Gog and Magog; the Return of the Jews; the Saints all caught up into the air; the righteous dead raised; the time of trouble and distress of nations, such as never was and never will be again: the close, as it was in the days of Noah.
  7. The Sixth Dispensation; the World's Saturday; the Millennium or Messianic, to be introduced by the Second Personal Advent of Christ; the proof that his Second Coming will be *personal*, and his reign on earth *literal*.
  8. The Judgment of the Nations; Exposition of the twenty-fourth chapter of Matthew; no Saints shown to be among the Nations Judged; the Millennium, what is it? The State of the Earth and of its Inhabitants during that Period; the Saints reign and judge with Christ; the close of the World's great Week; the final Judgment of the whole World an Eden,—a Heaven, repopled by the Redeemed alone, and the special Tabernacle of Christ on the Earth with his Wife; "then cometh the End;" Christ surrenders up his Scepter and Kingdom to the Father, whose Kingdom will then come (see Lord's Prayer); the Eternal Sabbath or "rest that remaineth to the People of God."
- This is but an *imperfect* outline of the subjects that will be discussed in this Series. It contains the "Key" to the interpretation of the Scriptures as understood by me, and will embrace a full discussion of all the unfulfilled prophecies, and a full description of Earth's last and greatest battle of Gog and Magog, waged by Russia for Universal Empire.
- We are anxious for the largest number possible of our brethren to see these articles, which will pass through the paper the coming six months. We especially wish every minister to see them; for possibly they may materially modify his views on several subjects, especially as to what the "coming of the Son of man" is, the Judgment described in Matt. xxiv. and Rev. xx., both of which pertain to the ungodly alone, when and where the Christian is judged, the day of probation, and the heaven promised to the righteous.

THE next feature of marked interest will be the publication of the last Essay ever written by the late Dr. N. M. Crawford of Georgia, on the question "Was Peter ever in Rome?" This is a paid article never before published. Following this will be the republication of—

THE MOST CELEBRATED DISCUSSION EVER HEARD IN THE OLD WORLD

upon the same question, "Was Peter ever in Rome?" It was held in the city of Rome between two scholars appointed by the Pope and Gavassi, a converted priest and Italy's most renowned orator, and other Protestant ministers. This question underlies the whole structure of the Papacy; the system and church is a manifest fraud. All Baptists, and ministers especially, should be thoroughly posted on this subject, as we have this growing power of darkness to meet in open debate in this valley of the "Great West." This is the most brilliant and thrillingly interesting discussion we ever read. We have obtained from Rome in authentic and certified full report of the debate. It is richly worth a year's subscription to THE BAPTIST.

A NEW PILGRIM'S PROGRESS.—PART III. BY JOHN BUNYAN.

We have received through an hunter-up and preserver of old things, a Third Part to Pilgrim's Progress, which has never been published in this country. It will appear in chapters for the first time in the columns of THE BAPTIST, following the 7 Dispensations. It will be of thrilling interest to all who admire Bunyan's Pilgrim's Progress, and it can no where else be had.

Another valuable feature of the paper is—

OUR PULPIT, —

in which is appearing a sermon each week from some one of the ablest of our American Baptist and especially of our Southern ministers. If these are worth 5 cts. each they will more than pay the subscription price of the paper one year. No Southern Baptist paper offers this feature. Several pages are given to Secular News and Market Reports and articles valuable to the Farmer and Housewife. We therefore especially request each minister who receives this Prospectus to see how many brethren and others he can influence to take the paper for the next six months at least, if not for one year, and we offer the following inducements: For a club of five annual, or ten six month's subscribers, we will send one copy one year improved Body and Lung Brace, which every minister should have to restore a lost voice or preserve a good one, and to preserve for years his physical energies. To each one who will send a club of five subscribers within sixty days, in addition to the above premiums, I will send a copy of the latest Revision of the New Testament—the Bible Union, or, one copy of *Middle Life*. Brethren, will you not make an effort the next thirty or sixty days, and see what you can do? You will find the paper otherwise more than ever interesting this year. It will benefit you; it will benefit your people. It will cost you but a little effort to present the matter to each of your churches, and to members of your congregations. If you do not wish to use the Brace yourself, your wife can use it, or you can readily sell it for ten dollars, but you do need it during protracted meetings at least, and it will save you years of strength. Make a faithful effort and read the first part of this Prospectus to your congregation.

AGENTS WANTED. I want, at once, a good, active agent in each county of the entire South the Brace, and other valuable articles of intrinsic value to the Farm and Household, to whom a handsome commission will be allowed. None but active and responsible men, who are willing to visit each family in the county need apply. Address the editor, with a stamp for reply.

J. R. GRAVES, Editor,



J. H. Hamberlin.—We do, and you may.

O. F. Breland, Mississippi. This as you say. Will correct by your statement.

M. Hoon Killebrew.—Where is your post-office?

Will Bro. J. T. Range of Fentress county give us his post-office.

Miss Ruth Wade.—You punctuated the piece correctly. Well done.

W. S. Hornsby, Tennessee.—What Sunday in September does your Association meet?

M. A. Deas, Mississippi.—We should be delighted to come.

A. J. Fawcett, Arkansas.—Come up a day or two before the Convention and spend a night with us. Fear we cannot go with you.

E. A. Finney, Missouri.—Have you received your dues from the Union S. P. Co.? Card us. We have written to them.

G. E. Reid, St. Helena Parish, La.—We once had that book by Bliss. Have you a copy or can you procure us a copy to re-examine for publication?

Business Department

Money Letters Received from June 18th to 25th.

Tennessee.—J. W. Harris, 100, T. J. Eastes, 500, T. J. Lane, 200, J. M. Carter, 135, T. E. R. Hunter, 200, T. F. Hale, 40.

Mississippi.—A. T. Pittman and others, 810, Mrs. M. A. Maness, 250, W. Stokes, 200, H. Pittman, 270, W. L. Cooper, 200, Minnie S. Dudley, 270, Isham Melton, 100.

Alabama.—U. E. Allen, 270, A. M. Nichols, 270, D. N. Mason, 100.

South Carolina.—G. Bell, 200, N. N. Burton, 135.

Miscellaneous.—H. McMath, Georgia, 135; C. H. Hughes, Oregon, 270, Eld. J. S. Herring, Texas, 500.

Missouri.—E. H. Moore, M.D., 135, R. D. Lawler, 1350, Penn. 1000.

Louisiana.—F. M. Patton, 1000, Eld. Robert Martin, 270, R. W. Homes, 1000.

Arkansas.—J. F. Reeves, 200, Geo. O. Dickson, 175, J. C. Riley, 135, John Hayes, 1410.

Ten years of assiduous activity would be cheerfully given by many a sufferer for that purity of blood which guarantees immunity from disease. The labor of a few hours will purchase that most energetic blood purifier and purifier.—Dr. Bull's Blood Mixture.

Order Department.

JAN. S. MAHAFFY, Order-Clerk. Articles that Can be had Through Our Order Department.

- The following articles can be had through our Order Department:
1. Young's Excelsior Fruit and Vegetable Saver, Kettle, and Individual Fights for sale. Agents wanted. Send for circular.
  2. Young's Peach Peeler and Stoner, and Apple Parer, Slicer and Corer combined, a useful article in every family. Agents wanted to introduce the above patents; send for circular.
  3. Java Early Prolific Cotton Seed, \$5 per bush.
  4. Banning's Improved Body and Lung Brace, Plain \$10, Ruptured \$12.50.

The Lung and Body Brace.

READ NEW TESTIMONIALS.

Bro. Graves: Some time in February last I purchased from you a Banning's Body Brace for an afflicted lady friend of mine. She had been laboring under a complicated form of disease peculiar to females for several years, and was treated regular during that time by the family physician, but grew gradually worse until some time in December last, when I was called to see her; but on examining her case I found that medicine would do her but little good without mechanical aid. I advised her to procure one of Banning's Body Braces and wear it, assuring her at the same time that it would give her permanent relief, and proposed to her husband that if he would buy one for her and it should fail to relieve her that I would take it and pay him his money back. He did so, and now she has been wearing it near two months, any say she feels like a new person.

and would not be willing to part with it for all Sumner county if she could not get another. I have been greatly benefited by wearing one myself and have purchased from first to last eight for my patrons, and all give entire satisfaction. I have seen and read many reports of the great benefit derived from wearing the Brace, but to my knowledge have never seen an exaggerated report in their favor. So far as my observation extends I am the first physician in the State to recommend them, but sympathy for suffering humanity and honesty of purpose constrains me to do so; and after a practice of more than twenty years of the healing art, would cheerfully state that I have never met with anything that equals the Banning's Body Brace. In conclusion would recommend every weakly person, male and female, in the land to procure one at an early day, and not wait until the constitution is in a manner broken down by disease. JNO. HOLMAN, M.D. Walthall, Miss., June 6, 1877.

Read what an Old Minister has to Say.

Bro. Graves: The "sixty days" has expired since I received my Brace, and this certificate has been delayed on account of sickness. I was so nearly given down by continued labor in protracted meetings last fall that I have not entirely recovered, but can testify to the merits of the Brace. My voice is greatly improved, almost as clear and strong as ever. My nerves partially improved, and I suffer very little from weakness of the knees and ankles, and the symptoms of rupture which I had suffered with for six months or more are entirely gone. ALFRED S. TAYLOR. Dublin, Green Co., Ky., April 6, 1877.

Bro. Graves:—I received a Banning's Lung Brace of you through our esteemed brother, Eld. W. P. Berrill, on February 17th, 1877. I now send you a certificate. I am fifty-five years old, and have been suffering for twenty-two years with disease of the kidneys and very weak back. I have tried the various remedies prescribed by physicians for such disease without permanent relief. My feelings were a dull, heavy tearing-down pain in my back continually, and occasionally a severe pain in the left hip; also an affection of the left lung, and general debility. I had these worn the Brace now for three months, my pains are already greatly relieved; can rest on either side in ease, can ride and do more labor with a great deal less pain than I could without it. I would not be without it in my case. I advise those suffering similarly to get one and be relieved. Thanks to God for the invention. R. S. WILLIS. Kosciusko, Miss., May 23, 1877.

Bro. Graves: The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be, but I was induced by my physician to get one. Shortly afterwards the church that I was a member of called me to serve them as their pastor, and I accepted on the condition that they would get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until becoming very hoarse, but with the Brace on I can speak with perfect ease one hour, and after speaking I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it, and I would advise all speakers who feel fatigue and lassitude after speaking, by all means to get the Brace before they have in stop speaking as I had to do. I would not be without it for my consideration. DAVID CTT. Coleman, Carroll Co., Mo.

Bro. Graves:—The Improved Banning's Body and Lung Brace was received March 19th, was put on, and has been worn daily since. I have been troubled with torpid liver, hoarseness in speaking and singing. I have experienced considerable relief, I have tried the Brace in standing, walking, riding, singing and preaching, and have found it an almost indispensable support, and a preventive of hoarseness, more or less, in singing and preaching; therefore I emphatically recommend it to the public, and especially to the ministry, as worthy of trial. It is all that is claimed for it. JOSEPH H. CROFT, JR. Carrollton, Mo.

A Minister's Testimony.

Bro. Graves: The Lung and Body Brace which I ordered from you was received on the 23rd of March last. I have used it about thirty days. Now, as an honest man, for the benefits that I think that I have already received, I would not be without the Brace you sent me, and the privilege of duplicating, for the best horse in Spartanburg county. I would cheerfully recommend all persons suffering as I have been with weakness of the hips and back, and with a dull heavy feeling around the abdomen, to secure a Brace at once and be relieved. S. B. ROBUCK. Spartanburg, Co., S. C.

Testimony of a Lady Believed.

J. R. Graves, Dear Sir:—Having given the Improved Brace a fair trial, I cheerfully bear my testimony to its value, and am now ready to recommend it to my lady friends. I had been living on medicines more or less for thirteen months, and, at last, I had to consent to the bed of affliction. I had the care of a kind husband and parents, and a physician who tried many remedies for my case; and he at last told me that he thought your Brace would do more good than all the medicine he could give me. I sent for one immediately; and I found relief from the first day's use. I never want to be without one, and now in the enjoyment of better health than I ever have been since I was thirteen years old, and I am now nearly twenty-nine years old. Mrs. E. F. MOSCIEKE.

Bro. Graves: With many others, I too desire to bear testimony to the value of your Improved Body and Lung Brace. I have almost been laid aside from public service for two or three years from weak lungs and back. I have worn the Brace about forty days, and I have no trouble at all now with either lungs or back. I can safely say it is the very thing that every person should have who is troubled in like manner as myself. J. A. TIPTON. Colquitt, Ga., May 21, 1877.

Dr. J. R. Graves: Dear Sir: My Brace acts like a charm. Having tested it I feel safe in saying that its many virtues were not exaggerated by the many flattering testimonials given in its behalf. Indeed, the half never was told me. To have a just appreciation of it one must try it. To try it is but to be pleased with it. I find it a great help in riding, walking, sitting, standing, and in fact all that I have to do. G. W. HATHIEL. DeWitt, Mo., May 22, 1877.

Bro. Graves:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though nothing like clear of my malady. I can ride horse-back or in a wagon, follow my plow, in fact, endure more walking about general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical help I need. H. C. LOWRY. Horn Lake, Miss., May 19, 1877.

Bro. J. R. Graves:—I have been long confined with disease of the lungs, chronic pneumonia and asthma, causing general debility. Last September, I obtained from you a Lung and Body Brace. Not being able to do all up much of my time, I could not have the pleasure of using it; but, so soon as I was able to use it, I found it to be all claimed for it in my case. It enables me to remain up and transact ordinary business with much greater ease than I had for two years past, particularly when on horse-back. I can now ride all day with the Brace on: with it, eight or ten miles per day would cause me to give out with my back. I could not do without it, and would recommend it to all suffering as I have; it is invaluable. L. A. SWERT. Martin Springs, Grayson county, Tenn.

The Testimony of an M.D.

Dear Bro. Graves: I received the Brace for my patient, Mrs. Martin. She applied it and it relieved her back immediately. I am well pleased with the Brace. It is the only supporter that I have seen or used in my extensive practice that I can rely upon without any appearance of evil from its use. I shall hereafter introduce it into my practice, and charge no commission. A. A. DAVIS, M.D. Houstonia, Pettis Co., Mo., March 1, 1877.

Dear Bro. Graves: After wearing the Lung and Body Brace sixty days I am prepared to say that it is all you claim for it for weakness of the back or breast. I have been afflicted with both a spinal weakness and a weakness of the breast for some time, and I find great relief by the use of the Brace. I will say to all thus afflicted, buy an Improved Body and Lung Brace. E. I. ATKINS. Mossy Creek, Tenn., June 2, 1877.

Eld. J. R. Graves: I prescribed one of your Braces to a lady patient of mine last fall; she says she would not take one hundred dollars for it, if she could not get another one of the same kind. S. TURNER, M.D. Hayneville, La., April 19, 1877.

Special Notices.

The new improved "Upright" is the latest and most popular style of Pianos, and is now preferred to the "Square." H. G. Hollenberg has the best assortment; send for price list. 224 Main St., Memphis, Tenn. 107 1/2

Marder Will Out.

A few years ago August Flower was discovered to be a certain cure for dyspepsia and liver complaint; a few thin dyspepsia made known to their friends how easily and quickly they had been cured by its use. The great merit of Green's August Flower became heralded through the country by one sufferer to another, until, without advertising, its sale has become immense. Druggists in EVERY TOWN in the United States are selling it. No person suffering with sour stomach, sick-headache, colic, nervous prostration of the heart, indigestion, low spirits, etc., can take three doses without relief. Go to your druggist and get a bottle for 75 cents and try it. BOTTLES IN EVERY TOWN in the United States are selling it. No person suffering with sour stomach, sick-headache, colic, nervous prostration of the heart, indigestion, low spirits, etc., can take three doses without relief. Go to your druggist and get a bottle for 75 cents and try it. BOTTLES IN EVERY TOWN in the United States are selling it. No person suffering with sour stomach, sick-headache, colic, nervous prostration of the heart, indigestion, low spirits, etc., can take three doses without relief. Go to your druggist and get a bottle for 75 cents and try it. BOTTLES IN EVERY TOWN in the United States are selling it. No person suffering with sour stomach, sick-headache, colic, nervous prostration of the heart, indigestion, low spirits, etc., can take three doses without relief. Go to your druggist and get a bottle for 75 cents and try it. BOTTLES IN EVERY TOWN in the United States are selling it. No person suffering with sour stomach, sick-headache, colic, nervous prostration of the heart, indigestion, low spirits, etc., can take three doses without relief. Go to your druggist and get a bottle for 75 cents and try it. BOTTLES IN EVERY TOWN in the United States are selling it. 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MEMPHIS MARKETS.

Table with 2 columns: Commodity and Price. Includes items like Cotton, Flour, and various oils.

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GRAIN—Wheat, \$1.20; Corn, \$0.50; Oats, \$0.40.

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THE MIDDLE LIFE BIBLE DOCTRINE OF AS OPPOSED TO SWEDENBORGIANISM AND SPIRITISM.

BY J. R. GRAVES, LL.D., Editor of THE BAPTIST, Memphis, Tenn.

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THE WESTERN BAPTIST, T. B. SMYTH, EDITOR.

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THE GREAT CENTRAL ROUTE. Has through sleeping cars from ATLANTA, CHATTANOOGA AND NASHVILLE TO MEMPHIS, AND FROM MEMPHIS TO NASHVILLE.

MEMPHIS, AND FROM MEMPHIS TO NASHVILLE.

McShane Bell Foundry. Manufacture those celebrated Bells for Churches, Academies, etc.

TO MINISTERS.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—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 them 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," "giveness," 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 top of the hips. Now all know that the lining of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "oneness" and exhaustion and "blue Mondays" that most ministers know so well, as it is of *hemia* and *piles*. Now, after a personal experience of nearly twenty years, and the added expe-

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

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

This invaluable article I am prepared to place within the reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me.

One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shoulder and Lung Brace*; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, *hemia*, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic constiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsus of the bowels* in males or *womb* in females. It 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 the city or the South sells my Improved Brace unless he can show a written commission from me.

Let all Take Notice.

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

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

RECENT TESTIMONIALS.

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

Let Suffering Females Read This.

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

remedies, but all to no purpose. She hadn't sat up a day for more than a year when I obtained the Brace. I would now express—as well as words may—in 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 duties, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir. C. H. KELLEY, Alvarado, Texas, Nov. 26, 1876.

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

DR. J. R. GRAVES: Having suffered for a time with a 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 superior equal to it. I feel confident others similarly affected would be greatly benefited by its use. WILSON, WIM. EUDORA COLE

Executive Office, Nashville, Tenn., December 21, 1876. Rev. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been affected 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:—Ten made me a present, some three years ago, of one of Banning's Lung and Body Braces. I do not know how long I wore it, but without wearing it, rather than such things under the head of "humors" and "catarrhs," the heavy and fatiguing efforts of the Central and quiet 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, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LOFTON, Pastor Third Baptist Church, St. Louis.

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

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

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

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

Testimony of a Laboring Man. I received my Brace about the tenth of February, and I find great help from it. I find I can now work much better, and all day long. Mine is an old complaint. Twenty-five years ago I hurt my back lifting. This is what I can say after a trial of only sixty days. If I continue to mend, it will not be long before I am sound. T. H. DAKIN, Fulton, Miss., 1874.

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 labor for years. Hundreds of ministers well nigh, or altogether laid by, not able to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of 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 Trans. Take exactly the number of inches around the hips, below the lines of non-two inches below the top of the side bones, and about two inches above the pelvic or front cross bones.

Directions for Putting on the Brace Trans. Open the truss and fetch it around the body, showing the hip-bows close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss halls, 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 \$3.00. Sent by mail, post-paid.

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

J. R. GRAVES.

THE BAPTIST.

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

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Our Pulpit.

CHRISTIAN UNION: REAL AND UNREAL.

BY REV. T. ARMITAGE, D. D. An address by Rev. T. Armitage, delivered at a meeting held in the Dutch Reformed church, Fifth Avenue, New York, to promote the objects of the Christian Union enterprise. The various denominations were represented by Dr. Smith, Episcopal; Dr. Rice, Presbyterian; Dr. Vermilye, Reformed Dutch; Dr. Armistage, Baptist.

I APPEAR before my brethren of various Christian denominations this evening, with great reluctance and even shrinking, to discuss the subject of Christian Union. And this, not because I do not love unity among Christ's disciples—for the intense earnestness with which the Redeemer prayed for oneness among his people were enough to hallow the theme to every feeling heart,—but I shrink because of what seems to me the amazing misconceptions of good men as to its real nature, as to the supposed obstructions in the way of its attainment, and as to the true method of promoting it.

Besides this, the fruitlessness and ill-feeling that have followed most of the attempts to promote union upon the current basis, seem to forbid future attempts in the same direction as useless, if not worse than useless. Then what is to be done? Are we to settle down into the conviction that the Savior's prayer is a nullity,—that real Christian union is unattainable? I am frank to say that my own conviction is fixed, and settled that the Redeemer's prayer remains unanswered, and that real Christian unity must be unattainable, until the great mass of Christ's followers do radically change their views of the nature of Christian union itself, and bend their energies in an entirely different direction in order to secure it.

I would not venture to trouble you with my views on this matter, if your Secretary had not pressed me to do so till I am tired of saying "no;" nor even then, but for the assurance that you desired a frank and manly avowal of sentiment here, and that I am perfectly at liberty as a Baptist to say what I think necessary, and that no offense is to be given or taken in the discussion. Assuming, then, the sincerity of this assurance, I will proceed, first of all, to examine the popular conception of Christian union.

I. As far as I can discover, my Pedobaptist brethren seem to think that it consists very largely in a warm-hearted, loving feeling toward each other as regenerated men.

The general tone of newspaper articles and platform speeches would lead one to suppose that a new gift of tongues had been bestowed upon the churches, so eloquently do good men descend upon the progress of Christian union. But when you come to inquire as to what they mean, you find that the upshot of it all is, that Christians of various denominations are either acting together now on some subject on which they never differed before, or else they are meeting together in one place to worship, while their meeting is openly organized upon the avowed basis that on all other subjects but those then and there contemplated, they are so positively disinclined as to compel the disruption of their concord if one subject of their tenacious differences should happen to be broached. And this is called Christian union! Out of that particular body or assembly their disagreements are earnest, radical, and unalterable. But there they "agree to disagree;" and so disagreement, if you can agree about it, is unity! That is, kneeling on the same floor, sitting on the same seat,

singing the same hymn, uniting in the same prayer (when you have never been divided at all as to the floor, the bench, the hymn, or the prayer), and being as different as possible in all other respects, constitutes Christian union! Men of every hue of faith and opinion, and every variety of practice, too, happen to meet in one Board, on one platform, or under one roof, and because they are not bitter, but feel kindly toward each other, they consider that they are making great attainments in the mysteries of Christian union. Yet not a point of difference is yielded in any respect; each man would suffer and die for his distinctive principles, as his fathers suffered and died for them; and each would distrust the other's honesty, if he were not willing to die for them; and this is looked upon, very generally, as good, fair, Bible Christian union! Well, it may be; but if it is, things have changed vastly since apostolic times. The truth is, that kindly feeling is not Christian union, and may exist where "the unity of the faith" is rent into a thousand shreds.

Why, indeed, to love one another as brethren, so far as that we can meet together and keep the peace for a short time, like gentlemen, without the intervention of a constable, or even of unlovely feeling, is at the best a very low Christian attainment. We worship with publicans every time that we frequent God's house, but we don't think much of that as a bond of union with them. Jesus says that a publican loves a publican, and the first duty of a Christian is to love his enemy and persecutor—so that a Christian has made no wonderful attainment, I think, when he comes to love his brother, and to worship with him in decency under one roof. But to claim that love as real Christian union—to assume it as answering the prayer of Christ for the same oneness that subsists between himself and the Father—is simply preposterous. I can love any man of any Christian church well enough to worship with him, at any time that it may be convenient for us both. I can love him enough to tender him, if a minister, the use of my pulpit, or to accept the use of his—but what does that amount to in the great matter of gospel oneness? I should certainly go out of his pulpit as stern and incorrigible a Baptist as when I entered it, and if he sacrificed his convictions simply on the ground of the interchange, I should much prefer not to exchange with him a second time. This is not Christian union, however popular and desirable it may be. It may be a certain result of Christian love, but Christian love is not Christian union. Unity can not exist without love, but love may exist where there is no real and serious discord of opinion and faith. Kindly Christian feeling is not Christian union.

II. Popular opinion seems to make Christian union consist in a common communion of all sects at the Lord's Table as one consolidated mass of believers, and holds that the troublesome "close communion Baptists" are responsible for all the discords among Christians.

The popular cry among our Pedobaptist brethren is for a pulling down of the middle wall of partition, and they persistently hold that these strict Baptists are the chief master-builders that strengthens it. Rev. John Chambers, of Philadelphia, says: "The world cannot be converted until the church is united, and the church cannot be united until Baptists renounce close communion." This reminds me of the fact that Roger Williams, and other early American Baptists, were excluded from the Pedobaptist churches of New England, not because they were bigots on

the communion question, but because they would not embrace the doctrine of "Infant Baptism," so-called. Of course, they were obliged to form a communion of their own, for they could in no wise be allowed to approach the Lord's table in the Pedobaptist churches till they renounced their heresy. But because they did so, and the heresy grew, instead of dying, their communion is now denounced as "close," and their children are excommunicated by Mr. Chambers to "renounce" that also, on the serious charge of bigotry, and of standing in the way of the world's conversion. This is something like the two old Baptist deacons who had fallen into a luckless quarrel. When they began to relent, one said to the other: "Brother, this is all wrong, we ought to be reconciled. Therefore, I do insist upon it that you shall be reconciled, for I cannot be." Now, there is no more prominent public pleader for Christian union in the land than Mr. Chambers, and I assure you my Presbyterian brethren, that when I read his way of promoting it, I really envied you the possession of so extraordinary a man; for I thought that if Bro. Chambers had happened to have been on my side of the house, he would have made just one of the coolest Baptists that ever writhed before the whipping-post in Massachusetts Bay. But this brother is only a type of a very large class. On a Fourth of July, several years ago, individual members of all the Christian sects met in the largest hall in Philadelphia, to celebrate our National Independence by holding a union religious service. At that meeting, one of the most prominent speakers, who had shortly before published a pamphlet on Christian Unity, in which he declared the Baptists to be the greatest bigots in Christendom, said: "I hope, sir, the time will come when all Christians, of every name and denomination, will sit down together at the Communion table; this is the spirit we want, it is the spirit of union." Immense applause followed this utterance, and a telegraphic whisper flashed through the throng: "That's a capital hit at the Baptists." Now, mind you, brethren, all this took place at a union meeting! And to be frank with you, we Baptists have an idea that we are rather commonly lampooned in that way at union meetings, by very loving brethren, so that we get a fancy, somehow, that we are a sect very much in the way of some very excellent men. So much on that head.

Well, then, as to this matter of destroying "close communion," as a barrier to Christian union, I have this to say:

III. That communion at the Lord's table is not at all, in any proper sense, a test of Christian union.

Our Savior did not intend it to be a test of Christian union, so far as we find anything on the subject in the Bible. No Christian denomination so holds it, so far as they set forth their views upon the matter in their best expositors or authorized standards. It is never so used in their Articles of Faith, catechisms, or creeds. Intelligent and honest men never so use it in defining the import of the supper. All Pedobaptists, when in controversy with Romanists, put a different interpretation from this upon the design of the Lord's supper, but when it becomes desirable to draw down the Baptists, by stigmatizing them as "exclusive," and "bigots," they call the supper a test of union. Is this honorable among gentlemen, to say nothing of Christians and ambassadors of Christ? Why give an interpretation to the Lord's supper, when an appeal can be based upon the ignorance