

TO THE MINISTERS OF THE SOUTH.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which soon superinduced bronchitis, which seriously threatened my life. I was now compelled to resist 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 is silent forever.

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

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and my physical energies. I do not believe that any one would ever be afflicted with hoarseness, 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 *Sanctifier and Lung Brace*, that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsus of the bowels*, in males or females. It relieves when 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 you as a premium for 10 new subscribers to THE BAPTIST at \$2.50 including postage. Let the fact be known to your neighbors that you need a Brace, and by this means you can secure one and they will readily help you to secure one 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, you 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.

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 child. 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 put 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 in all day, and could walk about with a great deal more ease than usual. In a short time she began attend-

ing her household affairs, has improved steadily, and is now in the enjoyment of her usual health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir.

C. H. KELLY.

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.

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

WILSON, MISS. E. DORA COLE.

What Ministers and Old Men Say.

DEAR BRO. GRAVES: You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I don't wear it for three years without wearing it, rather classing some things under the head of "inimicities." Recently, the heavy and fatiguing efforts of the centennial, quite broke down for the first month, I continued to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can accept and reap 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, and be compelled to dispense with it. I most cordially recommend this Brace to those who may physically or otherwise need it.

G. A. LOTTON.

First Baptist Church, Memphis.

For several years past I have suffered from spinal affection, and, after wearing the Body Brace for less than two months, I have experienced a very considerable relief; my general health also has improved, and I find that the Brace assists me both in speaking and singing.

A. J. McTAV.

A Georgia Evangelist.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before its use. I would not be without it for twice its price.

T. C. BOYKIN.

Sunday-school Evangelist.

Atlanta, Ga.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it every minister, strong or weak, should have one.

A. BOWEN.

Union Depot, East Tennessee.

Consumption cured.

In 1873 I bought a Brace for my nephew, James T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace and he would get well. I bought it for him, and he is now a robust man, able to split rails or do any work. I write this, because I think it ought to be known, and thousands of females ought to know its advantages in weakness.

E. B. FULLER.

Friars Point, Miss.

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 Braces, to furnish 1000 of 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 that of 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 well nigh, or altogether laid by, notable 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. Take snugly the number of inches around the hips, over the linea, about two inches below the line of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace. Truss for Menstrual.

Open the truss and fetch it around the body, showing the hip-bones close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the old long 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.

To place this Brace before the public, I have in the last twenty years sold and doled out the amount of several hundred dollars, and have improved it and made it more durable and reliable. The Brace with my improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

Let all Take Notice. This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured by J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.

J. R. GRAVES, Sole Manufacturer, 243 BAYVIEW, Office of Man'g Co., Conn., May 1, 1876.

I publish the above that all may see 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 had better send their orders to me, or to some one who has my written commission.

I have no agent in this city, and before you purchase through other parties be sure to require them to show you a written, not printed, commission from me.

Don't fail to avail yourself of this offer at your earliest convenience. The only premiums I can offer on the reduced price are—

1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you fail to get in making up your club.

2. Any one selling 10 Braces at \$10 shall receive one for commission.

Dear Sir: If you decide that you have no use for this help in preserving a fine voice, making an old one good, or restoring lost or weak physical power, will you not place this circular in the hands of some man or woman you know to be suffering, and do a good deed?

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

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

Fifty years later, at the opening of the fourth century, there appeared, in northern Africa, a man of great integrity and firmness of purpose, of wonderful activity and administrative ability, erudite and expert in letters, and of wild and fiery eloquence, whom his devoted followers called Donatus the Great. Such was the inspiration of

his leadership, that, though he died in exile, his disciples, called by his name, set up pulpits against pulpit in every city, until Constantine complained that the Catholic churches were deserted, and no candidates for the ministry could be found. At least half, Cramer (Vita Aug. p. 18) says more than half, North Africa joined the Donatists. On one occasion two hundred and seventy, on another four hundred and ten, Donatist pastors were assembled together. Though under the ban of the emperors, and the anathema of the popes, they continued to spread. Neither land nor sea, says Augustine, deterred their missionaries. They survived the invasion of the barbarian Vandals; for Gregory the Great renewed the conflict with them; and they were not lost to history until the Moorish conquest.

About the time of this conquest, we read of the conversion, in Armenia, the scene of the success of Montanus and Novatian, of one Constantine, who, like the great Augustine, had been a learned Manichean. He was converted by two unscriptural rolls of the New Testament, which were presented to him by a Christian deacon, who, on his return from captivity in Syria, had enjoyed his hospitality. Constantine was so delighted with his new treasure, that he utterly discarded his Manichean books. The writings of Paul so fascinated him, that he changed his name to Sylvester, one of Paul's companions; and called the churches he established Ephesus, Corinth, etc., after the places where Paul had preached. This devotion to Paul gave them the name of Paulicians. Constantine was so much revered for his talents and piety, that it was extremely difficult to obtain any one to execute the death sentence upon him; and the imperial officer who had charge of the execution was so much affected, that he himself was converted, and, like Paul, became the leader of those he persecuted, and, in five short years, followed the old preacher in a martyr's death. But, the Paulicians survived the death of their leaders, and covered Asia Minor. It is estimated that one hundred thousand of their number were slain in the crusades against them by the Byzantine emperors. Some of them fled to the Saracens for safety, and received cities to dwell in. A remnant was transported, in 970, across the Hellespont to Thrace, to serve as guards on the frontier. Hence, they carried missionary operations into neighboring Bulgaria, that had just received the gospel; and there they maintained their existence, at least until the fifteenth century, when they are referred to in the proceedings of the council of Balse. At home, they were known as Bogomiles; but, when they emigrated, in the eleventh century, to Italy and France, they passed by the name of their home, and were called Bulgarians. But, chameleon-like, their names were changed to suit the soil; and they were soon known as Albigenses, from the city of Albi; Picardians, from the French district of that name; Vaudois, from the Alpine valleys; or Bohemian Brethren, from that distant land; or, to reflect their manner of life, they were known as Tisserands, or Weavers; Insabatti, from their wooden shoes; Passagini, or Wanderers; Cavendwellers; and Turiupini, or Wolves, from their out-cast life. Or they bore the names of distinguished leaders; such as, Petrobrusians, from Peter de Bruis, a converted priest, converted by reading the Scriptures, who made evangelistic tours through southern France for twenty years, until he was burnt at St. Gilles. Some were called Henricans, from Henry of Toulouse, once a monk of the celebrated monastery of Clugny. He was

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.

THE CHURCH IN THE WILDERNESS.

BY REV. W. W. EVERTS, JR., CHICAGO.

"The woman fled into the wilderness."—Rev. 12, 6.

SOME Baptists seem to think that our denomination belongs to those Protestant bodies that were produced by the Reformation of the sixteenth century, and, that we have no historical connection with any people before that time; as though the Baptist denomination were like Melchisedec, without father, without mother, without descent, and having no beginning of days; as though it was some new species of Christians, instead of being an offshoot of the apostolic stock.

No: God cannot be without a people, nor Christ without a kingdom.

God, who gave the moon and stars to rule the night, never left the world without a ray of the fadeless light of truth to break through its gloom. Mighty as were the forces arrayed against his people,—powers of church, powers of State, powers of the Wicked One,—mightier still were their patience, and the Divine help. They lost everything but their faith.

But, God's chosen people never saw worse days under the new dispensation, than under the old; and yet, even bloody Jezebel could not find the seven thousand whom the Lord had kept in Israel, all the knees which had not bowed unto Baal, and every mouth which had not kissed him.

But, you ask, what are the names of these witnesses for Christ; these martyr communities; these reformers before the Reformation; these Baptist successors of the apostles? It was scarcely fifty years after the death of the last of the apostles, when a warm, enthusiastic preacher, named Montanus, arose in a little hamlet of Phrygia to rebuke the vices of priests and people. As the Phrygians were a very temperate people, quite averse to theatrical displays and the sports of the circus, his preaching was very popular. So great was the number of his followers in the province of Asia Minor, that, the imperial edicts against them could not be executed; while, in the extreme west, the historian tells us, his moral principles obtained an influence which seemed almost a victory. Montanism became the name of a movement that was great in its principles, if not in its author; that included Tertullian among its adherents, and Irenaeus among its defenders, and promised, before the temporal power interfered in behalf of the hierarchy, to impress its character on Christendom.

A century later than Montanus, there was converted, at Rome, on what seemed his dying bed, a distinguished Pagan philosopher, named Novatian. The genuineness of this conversion was attested not only by his learned treatises, which, in Neander's estimation, rank him as the most distinguished of the early theologians at Rome, but, by his life of self-denial, and his death by martyrdom. He renewed the moral protest of Montanus, and, in response to his call, congregations of the faithful, called after him Novatians, sprang up in every province of the Roman empire from Armenia to Numidia and Spain.

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an untiring student of the Scriptures, an affluent and ardent speaker, a rigid moralist, a bold reformer. Though banished by the clergy, the people welcomed and defended him. He was twice arrested; for when he escaped from imprisonment the first time, it was only to preach again: and the last time, he was taken and condemned to life-imprisonment, though his term was untimely shortened by a command that he should be brought in chains to Toulouse, the early scene of his labors, and there committed to the flames.

The name most familiar to us is Waldenses, probably derived from Peter Waldo, a prominent burgher of Lyons. Waldo was so much affected at a banquet by the sudden death of a friend, that he sold his goods, and gave to the poor; and then gathered about him a company of poor, but pious men, known as the good men, or poor men, of Lyons, who traversed the land as lay-preachers.

These peoples, under these different names, thronged Lombardy, with its powerful cities; Piedmont, with its secluded valleys and inaccessible mountain fastnesses; and Provence, with its independent estates of noblemen. In Bohemia, far away from Rome, eighty thousand found refuge. In the diocese of Padua, they had forty-one schools: in two others, ten each. And throughout Italy, no city was left unvisited by their preachers; even Rome, the heart of the churches he established Ephesus, Corinth, etc., after the places where Paul had preached. This devotion to Paul gave them the name of Paulicians. Constantine was so much revered for his talents and piety, that it was extremely difficult to obtain any one to execute the death sentence upon him; and the imperial officer who had charge of the execution was so much affected, that he himself was converted, and, like Paul, became the leader of those he persecuted, and, in five short years, followed the old preacher in a martyr's death. But, the Paulicians survived the death of their leaders, and covered Asia Minor. It is estimated that one hundred thousand of their number were slain in the crusades against them by the Byzantine emperors. Some of them fled to the Saracens for safety, and received cities to dwell in. A remnant was transported, in 970, across the Hellespont to Thrace, to serve as guards on the frontier. Hence, they carried missionary operations into neighboring Bulgaria, that had just received the gospel; and there they maintained their existence, at least until the fifteenth century, when they are referred to in the proceedings of the council of Balse. At home, they were known as Bogomiles; but, when they emigrated, in the eleventh century, to Italy and France, they passed by the name of their home, and were called Bulgarians. But, chameleon-like, their names were changed to suit the soil; and they were soon known as Albigenses, from the city of Albi; Picardians, from the French district of that name; Vaudois, from the Alpine valleys; or Bohemian Brethren, from that distant land; or, to reflect their manner of life, they were known as Tisserands, or Weavers; Insabatti, from their wooden shoes; Passagini, or Wanderers; Cavendwellers; and Turiupini, or Wolves, from their out-cast life. Or they bore the names of distinguished leaders; such as, Petrobrusians, from Peter de Bruis, a converted priest, converted by reading the Scriptures, who made evangelistic tours through southern France for twenty years, until he was burnt at St. Gilles. Some were called Henricans, from Henry of Toulouse, once a monk of the celebrated monastery of Clugny. He was

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to form the wave upon which Wykliff arose in England. Huss in Bohemia, and Luther in Wittenberg.

A membership regenerate and disciplined, and a membership immersed on profession of faith, were in force among them.

If there were Baptist before the Reformation, they are to be found among these communities.

Let us now attempt to trace a succession of the distinctive principles of the Apostolic, or Baptist church. Independence, a marked Baptist peculiarity, characterized them all. Independence of Roman Papacy and the Byzantine Caesars; independence in religious matters of magistrate or ecclesiastical court,—this was the first of their offshoots. Their offenses, Peter Boyle says of Donatists, were not found in statute-books, or new laws would have been necessary. Heresy might be tolerated; schism never. Immortality might be overlooked, but nonconformity was indefensible. Insubordination to bishops and councils was an unpardonable sin. These communities were therefore anathematized and forced to maintain a position of irreconcilable hostility to the established order. They were dissenters, and dissenters of the most pronounced type.

The Montanists did not hesitate to ridicule the pretensions of the Roman bishop, and called the British church carnal, a den of adulterers and thieves.

The Novatians virtually unchurched the hierarchy, revealing Catholic converts on the same terms as Heathen, and degrading priests from office.

The Donatists resisted both force and entreaty, the edicts of the emperor, the eloquent arguments of the great Augustine, and the concessions of ecclesiastical councils, and maintained total separation from those whom they regarded the followers of the Harlot. At the great Conference at Carthage, the first thesis of the Donatists was, "The Catholic Church not the True Church of Christ." One Claudian exasperated the bishop by calling them Pagans. At the time of the adulterous union of church and State, Donatus, from whom the people took their name, demanded of the envoy of Constantine, what had the emperor to do with religion?

Let us now attempt to trace a succession of the distinctive principles of the Apostolic, or Baptist church, in those communities.

1. We clearly trace among them the polity of the Apostolic and Baptist church. Independence of State and hierarchy was universally maintained; and no higher authority than the local church was acknowledged. Insubordination to bishops and councils was their conspicuous and unpardonable offense. Errors of doctrine, and even immoralities, might be tolerated, but schism was anathematized and persecuted to the death. They maintained, therefore, a position of irreconcilable hostility to the established order.

The Montanists universally rejected the authority and ridiculed the pretensions of Rome.

The Novatians not only refused subjection to her authority, but even denied the validity of her sacraments and ordination.

The Donatists maintained total separation from her. They would not submit to edicts of emperors, nor to the more than Imperial power of the eloquence of Augustine, nor would they accept the concessions of ecclesiastical councils, but maintained, as at the great Conference with the Catholics at Carthage, that, "The Catholic is not the true church of Christ." When the emperor Constantine tried to conciliate them by presents, Donatus replied to the envoy in the memorable words: "What has the emperor to do with religion?"

The Paulicians jealously guarded the equality of the ministry, and the supremacy of the membership.

The Bogomiles, absenting themselves from the assemblies of the hierarchy to attend upon the ministry of men, who were not distinguished from the congregation, either in dress or in manner of life, rejected the rights and orders of the established priesthood; citing against them the words pronounced by the Savior, while humbly claiming the beatitudes for their persecuted brethren.

The Petrusians and Henricans, impervious

to the appeals of Peter Venerable, expostulating with them against neglecting Catholic worship, persisted in their neglect; maintaining independent worship, even to martyrdom.

The first thesis of the Albigenses at the conference of Montreal in 1206, like that maintained by the Donatists against Augustine 800 years before, declared that the Roman Catholic church was not the bride of Christ, but the harlot of Babylon. Another declared that the Roman Catholic polity was neither good, nor holy, nor established by Christ. When at the close of the conference they were condemned by the bishop of Orleans as schismatics, destroying the unity of the church, in holy indignation they denounced him as a heretic, and a heartless persecutor a ravening wolf, the priests as false witnesses, the Pope as antichrist. Home says: "These most innocent and inoffensive of mankind were denounced as heretics by the Pope, because they reject the rights of the church and opposed the influence of the clergy," acknowledged no bishop but Christ. They maintaining the two apostolic offices in the church, and the independence of its worship and polity.

The Waldenses were excommunicated by Pope Lucius III. for rejecting the Lordship of Antichrist, all clerical titles and offices not contained in the New Testament, and insisting on their independence in worship and discipline. The Lollards maintained the same strenuous protest against the encroachments of papacy in England, demanding freedom of worship and the independence of the churches. It was only to maintain religious rights that this and earlier communities entered into local and general movements for civil liberty. The resistance of the State for the sake of religious liberty is not only the seed of all ecclesiastical reforms, but the germ of civil liberty and free institutions. There never can be free States without free churches. Civil liberty can only keep pace with religious liberty. Civil rights can never be maintained except as they are claimed as God-given and inalienable. It was thus that these religious communities forced into intense and irreconcilable antagonism to the papacy in spite of their peace principles, became most prominent in all movements for civil liberty throughout Europe.

It was in the preaching of John Ball, the mad Lollard of Kent, that "England first listened to the knell of feudalism and the declaration of the rights of man." The prominent part of the Lollards in the uprising of the English peasants in the fourteenth century, was taken by the Taborites in the Hussite wars of the fifteenth century, and by the Anabaptists in the German peasants' war of the sixteenth century, and by the English Baptists in the English revolution of the seventeenth century, and by the American Baptists in the American war of Independence of the eighteenth century, all primarily in pursuit of soul liberty and church independence.

The famous Twelve Articles which united the peasantry of Europe around a common standard, and in comprehensiveness of statement and religious spirit is equal to any declaration of rights ever written, flowed from the pen of Hubmayer, a Baptist preacher.

The man whose name is synonymous with this movement loved by the people for his stern virtues and resistless eloquence, hated by the nobles and devoted by them to hideous torture, was Thomas Munzer: another Baptist preacher. Though the undisciplined hordes of peasants were easily routed with bloody slaughter, their principles of civil and religious liberty, inspired by faith and defended by the Scriptures, had been forced upon the attention of the world. In the long and bloody wars for the independence of the Netherlands, William the Silent found through the darkest hours in the Dutch Baptists the most generous support. In the triumphant uprising of the English people against royal and prelatical tyranny, Cromwell elevated Baptists to the highest positions in the field and cabinet. In the formative period of the American Constitution, it was a petition of a Baptist association in Virginia that secured the recognition in that document of complete religious liberty. Thus free States have arisen through free churches. Civil liberty has been established through religious liberty, the Dutch Republic and civilization, Magna Charta and

English liberties, and the Declaration of Independence and the free institutions of America have arisen, from the defense of religious liberty and independent churches. So pregnant has been the principle of church independence maintained by martyr communities before the Reformation, and identifying them in the succession of apostolic and Baptist churches.

(Concluded next week.)

THE WORK OF CHRIST Consummated IN 7 DISPENSATIONS.

BY THE EDITOR.
CHAPTER VI.
THE COVENANT OF REDEMPTION.

The Parties to this Covenant—The Three Divine Persons in the Godhead—The Proper Divinity of Christ.

IF, when man was about to be created, the Godhead, in council, said, "Let us make man," how much more would infinite goodness and mercy have moved him to say, "Let us save man."

The contracting parties were the three Divine Persons composing the Godhead, who said: "Let us make man in our image," and it was the First Person who made a Covenant with his "Chosen" to save man. It must not be supposed that one of these loved the race more than the other, or was more concerned for the honor of the Divine Government than the other. Man was as much the creature of one Person of the Trinity as of the other; and each was equally concerned in his salvation: for, as we have seen, being infinite, their volitions, determinations, elections, and decrees, were univocal,—only as the thought of one being.

But the insulted dignity, the violated rights and just claims of the Divine Government, must be becomingly represented by some party in this Covenant; and this office one of the Trinity voluntarily, and by mutual consent of all, undertakes; and hence he is known to us as the First Person; and, from his Covenant relations to the Second Person, receives the official title of Father. While he fills this office, he represents the dignity and claims of all the Persons of the Godhead, and therefore is officially superior to them. In this office, he is to be regarded as an offended God,—offended with the sins of the race, and not to be approached by, or reconciled to, sinful, rebellious man, without the office of a Mediator who is able to offer, in behalf of the guilty, a sufficient satisfaction to violated law, and provide for them an all-sufficient and everlasting righteousness.

We know not why the Godhead selected the "seed of Abraham" rather than fallen angels; and the angel Gabriel knows not the reason better. "Even so, Father; for so it seemed good in thy sight." The election was sovereign; angels cannot complain; they had no claim upon the Divine clemency; and, that God elected to save a part of the human family instead of the whole, and selected the "seed of Abraham," rather than the seed of Adam, can only be attributed to his Sovereignty. He saw fit to do so; it was his sovereign pleasure; and we acquiesce, and are filled with eternal gratitude, that he saw fit to save any.

But, since Divine mercy could not flow down upon the sinful and guilty and deserving of death at the expense of justice, and, since it was evident that mere creature sacrifice and offerings could not satisfy the demands of infinite justice, it was determined and willed that a Divine nature should, in time, be united to a human nature, in one Divine Person; and thus one Person in the Godhead should become the Son, and the bond-servant, for a season, of the one who should represent the dignity and claims, rights and honor, of the Divine Government. This office the Word who was with God, and the Word who was indeed God, Divine himself, the Second Person in the Trinity, he who had been, from eternity, the "fellow" and co-equal with God, agreed to do. The Holy Spirit puts almost the words we have suggested above into his mouth:—

"Sacrifice and offering thou wouldst not, but a

* Zechariah.

body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God!"—Heb. x. 5-7.

That the Covenant of Redemption was made by the Father with the Son before the world was, we learn—

1. From the teachings of all the typical Covenants that were given in time. They were all gracious Covenants, and were originated by the Covenant of Redemption, since, without this, mercy and grace could in no way have been extended to sinful man. In those Covenants, as that made with Adam, with Noah, Abraham, and David, one man stood as the representative of all his seed, and discharged the Covenant obligations for them; and the blessings promised to the federal head were extended freely to all his seed, thus clearly typifying the office which the Son of God was to fulfill for his seed in the Covenant of Redemption.

2. By express revelation.
1. "I have exalted one chosen out of the people." "Behold mine Elect [Chosen One], in whom my soul delighteth." (Isaiah xlii. 1.) "Thou art my Son; this day have I begotten thee." (Psalm ii.) "The second man [Adam] is the Lord from heaven." (1 Cor. xv. 47.)
2. "I have made a Covenant with my Chosen." (Psalm lxxxix. 5.)

The Second Person in the Trinity became the Son of the First Person—

1. Officially, by the relation he freely accepted to occupy to the First in the Covenant of Redemption. Had there been no such Covenant conceived of, no such relation would have existed or been known in the Godhead. (John x. 35, 36.)

2. He really and literally became the "Son of God" by being begotten by the power of the Highest. (Luke i. 35.)

3. He is called the Son of God by being begotten from the dead.

4. He manifested as the Son of God by being made the heir of all things. (Heb. i. 3-4.)

He is therefore the first begotten Son of God, officially—by natural generation, by resurrection, and by commission or possession. It was with this Person, as Son, that the First Person, as God the Father, made the Covenant of Grace or Redemption.

But it must all along be borne in mind that the Second Person was only *officially* and *temporarily*, as son and servant, inferior to the First, and therefore he could say, "My Father is greater than I,"—he could also in truth say, "I and my Father are one," essentially and eternally equal. The apostle has this view of the matter:

"Who being in form of God [having eternally possessed all Divine perfections and glories] thought it not robbery [i. e., as detracting aught from the glory of the Godhead] to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 6-11.)

I close this chapter by setting forth as clearly as possible my conceptions of

THE PERSON OF THE SON OF GOD,
since upon this hangs the proper understanding of His Work.

1. The title Son of God is given to indicate his necessary relationship in the Godhead to the First Person, who likewise receives the title of Father to indicate his reciprocal relationship to the Second as Son. Therefore it must be manifest to the dullest apprehension that this relationship was not

* Ps. li. 7; Acts xlii. 3; Heb. i. 1.
† I am thus specific in determining who the Being who became incarnate, since it has been but lately put forth in one of our denominational papers, and by a Doctor of Divinity, that it was the Father who became incarnate, and thus became Son to himself,—and it has been repeatedly asserted by another D.D., and editor of a leading paper, that if God in Christ suffered and died then the Father died—was annihilated—and the Universe was for three days at least without a God! When learned Doctors believe and teach thus, what may we expect of the people? The annihilation of either one or two of the persons of the Godhead would not in the least affect the essential nature of the Godhead. The suffering of one would not otherwise affect the other, than the suffering of one friend would another.

eternal,—any more than the name Jesus is eternal,—any more than the name Christ is eternal, but they, one and all, originated in the Covenant of Redemption. We can as truly say Jesus, the Eternal Christ, as Christ the Eternal Son, or the Eternal Father, but as old martyr Servetus had it, we can say, "Christ the Son of the Eternal God."

2. From what has been presented we also see that the person of the Son of God, he being the Second Person in the Trinity, is Divine, and only relatively human. It was not God the Father nor God the Son who became incarnate, but the Second Person in the Godhead suffered himself to be brought in contact with human nature, clothed himself with our flesh, took upon himself a body fashioned like our own, and thus became the Son of God, a brother related to us as "elder brother," while, as to His own person, He was absolutely Divine. He who prayed out of his agony and bloody sweat in Gethsemane, "Father, if it be possible let this cup pass," and from the cross cried, "I thirst," was the selfsame person who said: "Before Abraham was I am." The selfsame person who, as a traveler, sat in the tent door with Abraham and ate with him, and blessed him, and said to the woman of Samaria: "Give me drink." In the Laramund there were not two persons in two natures, but one person, and that absolutely Divine, acting in a Divine and human nature. Wherever we have two persons acting reciprocally, we find the one often addressing the other. The Father addressed the Son at his baptism and on the Mount of Transfiguration, and the Son the Father as recorded in John xvii. 1: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And the Son always addressed the Father in his prayers, but we no where find the Divine Person in the Son of God addressing the human person, nor the humanity of Christ addressing the Divinity of Christ—never.

Had there been, as not a few maintain, two complete persons, a perfect man, soul and body, and a perfect Divinity, co-associated in Christ, he would have been a Dual Being; and the persons could have held intercourse with each other, as the Trinity is represented to us as having often done. Christ did not take to himself a man, i. e., a human being, but "a body,"—human nature only; just such a physical organization, body and spirit, animal life and propensities, with all its fleshly impulses, such as Adam had before he fell; and this human nature was *impersonal*. The Eternal Godhead of Christ is the seat of his true personality: the Eternal *Logos*,—the Word, that was from the beginning, he it was that "was made flesh," and constitutes the *person* of Christ and personalized human nature. A recent writer has expressed it in this language:—

"In Christ there was a divine person acting in a divine and a human nature. Frequently the attributes of one nature are attributed to the person, while the person himself is called by a name plainly derived from the other nature; for example, the human attributes are predicated of Christ, while the person is called by a divine name; e. g., Acts xv. 28; Rom. viii. 32; Matt. i. 23; Luke i. 31, 32; Col. i. 13, 14. Other passages predicate divine attributes of Christ, while his person is designated by a term purely human. John iii. 13, v. 62; Rom. ix. 5; Rev. v. 12,—all these show the union of two natures in one person, and that person divine in all cases."

The frequent manifestations of the Second Person, the Word, under the name of Jehovah—*Yahweh*—in the Dispensations of the Old Testament evidently were, if not all typical, clear adumbrations of his incarnation in *human* flesh for the fulfillment of the various offices, as Testator, Prophet, Priest and King, of the Covenant of Redemption.

It was Jehovah, the Word, who "walked in the garden in the cool of the day" and conversed familiarly with our first parents in their innocence, prefiguring his final tabernacled with the redeemed and their beholding his face when the *whole earth* shall have been made a Garden of the Lord.

It was *Yahweh*—The One that was to come, who in human form, under the name of Melchisedec King

met Abram as he returned from the slaughter of kings and offered him bread and wine and blessed him and received tithes from him. Paul, if we understand him, tells us that this Melchisedec was Christ in flesh and human form to whom the Levites paid tithes in the loins of their father Abraham, by which he proves to the Jews that the priesthood of Christ was superior to that of Aaron's.

Paul tells us that there is, there never was, but one priest who abideth continually, that ever liveth; i. e., Christ, who was made a priest forever by the oath of God. But, conclusively he determines this matter in Heb. vii. 7, 8:—

And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth."

Now, of whom, of that priest, it is witnessed that he ever liveth? Paul tells us:—

So also Christ glorified not himself to be made a high-priest; but he that said unto him, "Thou art my Son, to day have I begotten thee." As he saith also in another place, "Thou art a priest forever after the order of Melchisedec."

Abraham, therefore, did pay tithes to Him who was made a priest forever by the oath of God,—the Second Person in the Trinity, who thus prefigured the office he had undertaken to fill as King and Priest,—our true Melchisedec.

When Abraham was ninety years old, *Yahweh*, the One who is to come, appeared unto him, in human form, and *talked* familiarly with him, and therefore had the organs of speech; and, as the Testator of the Covenant of Redemption, the Trustee of all the promises and blessings of which he was, by Covenant contract with the Father, made, did make that Covenant with Abraham which secured to him and his seed both temporal and spiritual blessings. As Angel, or Testator of the Covenant, he evidently did here prefigure or foreshadow himself. (Heb. ix. 16, 17.)

At another time, the self-same *Yahweh*, the One who is to come, appeared unto Abraham, as he sat in his tent-door, in the plains of Mamre, in the form of a *man*, in company with two other men, and not only conversed, but ate with him.

This did Christ reveal himself to Abraham in all the offices he was engaged to fill as the Lord's Christ; and therefore he could in truth say to the Jews

"Your father Abraham rejoiced to see my day; and he saw it, and I was glad." Then said the Jews unto him: "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them: "Verily, verily, I say unto you, before Abraham was, I am."

In physical form, he wrestled the long night with Jacob at the brook Jabbok; and when the morning broke, as Angel of the Covenant, he blessed him; and Jacob named the place Peniel; for he said: "I have seen God face to face, and my life is spared." (Gen. xlii. 30.)

In human form, he appeared to Manoah and his wife, and gave them the promise of a son. In human form, he walked in the burning fiery furnace with the three Jews, and delivered them; and thus foreshadowed his office as the Immanuel, Savior, and Redeemer, of his people.

It was not *human* flesh, or nature, that the Word took upon himself in these instances; for he must needs be born of a woman to have taken upon himself flesh and blood like our own. They were bodies which he created at will, and which he dismissed at his pleasure; and they seem intended to illustrate the real nature of his incarnation in our nature. The Spirit, or Soul, the Being, the Essence, which animated those bodies

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Rev. A. J. Frost, in the Evangelist, California.

* Read Gen. xviii.

was purely Divine, the Word, the Second Person in the Trinity. No one will claim that there was a human soul in those bodies as well as the animating Divinity.

So, in the womb of the virgin, by the mysterious and joint agency of the First and the Second Persons, he took upon himself our flesh; a body in all respects like our own; a body in all respects like the bodies of Mary's other children subsequently born to her; but the Person of that body was Divine,—the Word. (John i. 14; Heb. x. 5.)

If it is claimed that the person of the Christ was human, as it is by those who claim that it was only the human part that suffered,—the man that poured out his soul unto death,—then insurmountable difficulties follow—

1. That human being, "the perfect man," composing the human side of Christ was born, though sinless and pure as Adam before he fell, under law as Adam was and the sinless angels are, and never having sinned was never regenerated or redeemed, but is to-day, though at the right hand of God, and in same union with Christ, still under law, and must be forever, since the union of the Word with humanity will never cease. The one half of Christ, then, is still under law—a Covenant of Works!

2. That Being who suffered on Calvary will, as the "Lamb in the midst of the throne," be worshipped by both angels and the redeemed forever and forever, and the incommunicable attributes of the Eternal Godhead will be ascribed to Him.

But if there is a "perfect man, body and soul," eternally united to Christ, then to worship Christ is to worship man also, and will be as much idolatry as it was for the Israelites to worship the golden calf.

3. If by "flesh" we understand a perfect rational and accountable being, then has the Godhead been augmented by an added person, and that a human being, by the incarnation of the Word, and there are to-day, and must henceforth be four persons in the Godhead, viz: The person of the Father, the person of the Son, the person of the Holy Spirit, and the person of a man, which is blasphemous to assert. For it must be understood and ever borne in mind that whatever the Second Person took upon himself by becoming incarnate, he retains forever, only he glorifies it. If it was a fleshly body like our own, then will that flesh, glorified, be the resplendent visible garment and vestment of his Divinity forever, by the which he will be manifested to his saints who will be clothed in like glorified and glorious bodies. The splendid vestments of the Great High-priest under the Law were a type of the fleshly body, the outer garment of our Great High-priest.

Finally: If I have rightly defined the Person of the Son of God,—the Anointed, and Chosen One, and it was the Person of the Christ that suffered, as all have been free to admit, then it is true that the Divine Logos, the Second Person in the Godhead, suffered; and was the one whom God the Father called his "fellow," co-equal associate from all eternity; that being in the Covenant of Redemption who was constituted the Father's Shepherd, and whom he commanded the sword of Infinite Justice to arise and smite:—

"Awake, O Sword! against my Shepherd, and against the man that is my fellow, saith the Lord of Hosts. Smite the Shepherd, and the sheep shall be scattered."—Zeck. xiii. 7.

It was the vicarious suffering of the Person of the Infinite Redeemer that constitutes the sorrowful burden of Isaiah's memorable prophecy:—

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of dry ground; he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men: a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. [It is no more proof that Christ had a human soul because he is called a 'man' in the Sacred Scriptures, than that angels have human souls; for they are invariably called men.]

"Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned

every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah liii.

If any one can doubt that the Person (not the mere human part) of the Christ suffered, let him especially note—

1. We are healed of the wounds of our sin by the stripes and bruises of the Person who suffered on Calvary.

2. All the punishment due our sins (and it was infinite) was laid on the sufferer of Calvary; and he bore it for us as our substitute; and though it bore him down, for a season, under the shades of death, yet he finished it, and rose again. The finite suffering of a finite person could never, in eternal ages, make an infinite sacrifice, which the violated law demanded; and therefore it would be of endless duration. The Person who suffered must have been infinite, since he suffered finitely,—but a few hours on the cross.

3. The one whose soul (not mere flesh) was made an offering for sin is the Justifier of the many whose iniquities he bore on the cross. Who is it that justifies us? Who can justify us? man, or God in Christ only?

1. The one who poured out his soul unto death, and bore the sins of the many, is the Glorious One, who ever liveth to make intercession for his people as their great High-priest.

We shall notice the character of the sacrifice in a future chapter, when we come to examine the Priestly office of Christ.

The blood shed by the illustrious sufferer of Calvary is called, by the Holy Spirit, "the blood of God," with which he purchased his church, satisfying the infinite claims of the Law with it; and it was the blood of God the Son: for so associated was his Person with a body like our own, that not a drop of blood could be drawn from it without giving his person pain, any more than blood can be drawn from our bodies without giving us pain; and when his blood, which was his physical life, was exhausted, he died, as we die. His Divine Person was separated from the mortal body, but, in no sense annihilated, or ceased, for a moment, to be conscious. Inconceivably precious, in the estimation of God the Father, must have been each drop of the blood of his own beloved Son, since it cost his person a pain, and his nature a groan; and what shall we say of the anguish, the travail of his soul, which constituted "the soul of his suffering"?

FOR THE SUPPORT OF THE YOUNG MINISTERS AT THE SOUTHWESTERN BAPTIST UNIVERSITY, JACKSON, TENN.

"Find from a poor sister [no State or postoffice] \$1.00."

"Inclosed find \$2.00, fifty cents of which you apply to the payment of the paper for Bro. Jennings of Florida; and the remainder you will appropriate where, in your judgment, it is most needed." We apply it (\$1.50) to this fund. L. M. Walton, Henry Station, Tenn., sends \$1.00 for this fund.

DEAR brethren, let us hear from at least five hundred this month, and all our young ministers can go through the whole year. May the loving Master put it into your hearts to help, and help just now, before they are sent home.

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. S. MAHAFFY, Book-keeper and Order Clerk

Business Office: 227 Second street, Memphis, Tenn.
Terms, \$1.75 per annum, in advance. Send money by Postoffice order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

WHAT IS OLD LANDMARKISM?

DRO. GRAVES:—You are well known to be the oldest Landmarker—I do not mean in practice, for there are whole Associations in Mississippi that never departed from the faith of their fathers or removed the Landmarks which the apostles set up—but you are the oldest editor in this country who advocated the principles and practices so characterized, since you advocated non-affiliation with Pedobaptists when J. M. Pendleton was a well known affiliationist, i. e., received their immersions without protest in his church, and exchanged pulpits with their ministers, and you are the father of the name itself, if my memory serves me. Now the question is up: Who are Landmarkers? or what is Landmarkism? or how much of an open-communionist and affiliationist may a Baptist be, and still claim to belong to the martyr company known as Old Landmarkers? It is claimed that a minister may advocate and receive the immersions of Campbellites and Mormons and be a Landmarker. It is claimed that a minister may hold union meetings and union Sunday-schools and be the recognized advocate of Evangelical Alliances, large or small, and still be a good and true Landmarker, so that he is his own pulpit door closed against all but Baptists. Now if these positions are correct, I confess that I am out at sea, though a professed old line Landmarker. I don't know what Landmarkism is, and it's time for me to know. Will you gratify me by telling what you think it is?
AN OLD ANABAPTIST.

REMARKS.—We have no objections to stating what we think it is for the gratification of an Old Anabaptist, and possibly others, for we too have noted some strange utterances of late.

First, then, we do not hold that Landmarkism is a new thing under the sun, but from the first have claimed that it was an old practice that had fallen almost into disuse twenty years ago when we commenced to advocate it. We learned when traveling down in Southwest Mississippi, from the old fathers of the Associations and ministry there, Coker, Fielder, Reeves and Crawford that affiliation and intercommunion in the ordinances were not so much as mentioned in the Mississippi River and Mississippi Associations, and never had been from the organization of those bodies. Our personal attention was called for the first time to the subject when our aged mother offered herself to the church in the first year of our pastorate in Nashville. She was an immersed Pedobaptist. We laid the matter before Dr. Howell as a new and doubtful question to us then. He assured us that her reception upon such a baptism was valid, and fully accorded with the practice of his own church, and of the denomination in general, and he, not we, received her into the Second church. Our attention thus called to it caused us to study it well, and the more we did study it the more we were convinced of its unscripturalness and inconsistency with true Baptist principles, and our first doubts crystallized into convictions, and our convictions early found expression in our preaching and writing and practice. It was the first question on which we joined issue with Dr. Howell, which culminated in the sad alienation which followed in after years. The very grounds on which we advocated the invalidity, not "voidableness" of alien immersions, forced us to the logical conclusion, that persons unbaptized and belonging to no Scriptural church, and without advocating deadly error, were no more authorized by God's word to preach or to administer the supper than they were to baptize, and that they had as much authority to perform one office as the other, and if we ought not to recognize their authority to perform one we ought not to do so in the other, and then another conclusion irresistibly followed: These societies of confessedly unbaptized, and the large majority, not even professedly regenerate members, were not, and should not, by any act of ours be acknowledged as Scriptural churches, and that union-meetings, and ecclesiastical affiliation with

them was inconsistent if Scriptural, but evidently unscriptural.

We therefore found ourself advocating non-affiliation with the confessedly unbaptized for years, when no man or Baptist paper stood by us in the support of either principle, as applied to the pulpit or to baptism. We set forth these principles in connection with a regeneration by the Holy Spirit before baptism, and a church operated upon the basis of a pure executive democracy, as the distinguishing characteristics of Baptist and New Testament church. These we held and advocated as the old landmarks of primitive Christianity.

It was some years after we had entered upon public life as preacher and editor, that we were invited to hold a meeting of days with Eld. J. M. Pendleton's church in Bowling Green, Ky. It was before the railroad was laid from Nashville to Louisville; and the journey had to be made in the old stage-coach. We reached the town on Friday night. On Saturday was church meeting. We declined the invitation to preach the sermon before conference, as we were fatigued, and our long service commenced the next morning. Bro. Pendleton preached, and after the sermon, opened the "door of the church," as it was then called; when a lady came forward, and presented a letter from the Campbellite society in Louisville, which, in the letter, was termed the Christian church. She was received upon this letter without objection from any one. With the pastor, we dined with one of the senior deacons, John Burnham; and, in a conversation that followed, we proposed to return to Nashville by the next coach, as we found ourself at the wrong church for a meeting; and, when asked to explain, we alleged the action of the church in receiving that letter, and the lady on her Campbellite baptism, which, to our mind, was receiving a professedly unregenerate member into the church; for it declared that she had been immersed, and that by an unbaptized man, to secure the remission of sin; and if this was her faith, if she believed the creed she professed, she was an unrepentant, unregenerate person; yet the Baptist church at Bowling Green had publicly endorsed this as the Scriptural design of baptism, by receiving and pronouncing her baptism as valid. A lively discussion followed, in which we maintained this principle against those estimable brethren. We averred as a reason that we should most certainly preach the principles we held; and we would bring upon ourself "a fire in the rear," which would paralyze the influence of the meeting. A compromise was finally effected; we was to preach what we believed, and there should be no discussion or opposition until the meeting closed. A gracious meeting followed; and some seventy-five or eighty were received into the church. We never preached or prayed more earnestly for any one thing in life, than the conviction of that deluded member; and, thanks to God, she was the first one who presented herself for prayer, as a sinner deeply convicted of unpardoned sin, and her just condemnation; and the following day, she made a bright profession of regeneration by the Holy Spirit.

At the close of this meeting, we found the views of Bro. Pendleton in harmony with our own; and we requested him to grant us an especial favor, to which he agreed, if in his power. We then gave him the subject on which to write an article for our paper over his own name, which he consented to do, and, in some weeks after, forwarded us the manuscript. We printed it; and were so well pleased with it, that we resolved to put the matter into more permanent form, and bring it out as a tract, under the auspices of the Tennessee Baptist Tract Society. We submitted the matter to the Committee on Publications; and from several, it met with the most bitter opposition. But we did bring it out, without such endorsement, and gave it its title,—

AN OLD LANDMARK RESET.

It was not the old landmark, as though there were but one, but one of the old landmarks. There is no claim to originality, but a positive assertion that it was only a reset, not originated.

Do not remember whether the church baptized her on this profession or not, but understand that it still received Campbellite and alien immersions.

Here are a few sentences from our words of introduction:—

"Some Baptists may be ready to oppose the position taken by Brother Pendleton in this Tract, supposing it to be some new practice sought to be introduced. It is an old practice sought to be revived. It is an old landmark, which a modern and false charity, and an unscriptural liberality, have well nigh removed, that is sought to be replaced. It is a coming up to the consistent Scriptural ground, which our brethren, the martyrs, upon and consecrated with their blood. It was the ground occupied by the first Baptists of America; and it is the ground that we, as Baptists, must occupy at all sacrifice, or betray our cause, and the ultimate triumph of our principles, and our influence.

"Yielding to the sophistry and specious charity of open-communion, Baptists of Great Britain have well nigh lost their visible existence; and this new form of 'open communion'—this pulpit communion—this demand upon us on the part of Pedobaptists to recognize their societies before the world as gospel churches, and their ministers as legitimate gospel ministers, by inviting them into our pulpits, and addressing them thus in our convention and through the press, clearly involves the surrender of our distinctive principles. Our ancestors would not yield to this unjust and absurd demand, and accordingly drew down upon their devoted heads the cruel hatred and fierce wrath of Pagans, Papists, and Protestants."

Now, the faith that made a recognized Landmarker from the first, was non-recognition of, by non-affiliation with, human societies as churches of Christ, or their ministry as Scriptural ministers and administrators of church ordinances; as, preaching the gospel, baptizing, or administering the supper. A genuine Old Landmarker was one who cordially adopted the whole principle in practice as well as faith, and not one who divided it; holding a part, and denying a part.

We never claimed or admitted any brother was an Old Landmarker who refused pulpit recognition and communion and acknowledged the validity of alien baptisms, any more than we would think of claiming one to be a Landmarker who refused the pulpit and the baptism but admitted to the supper. Nor did we ever know or hear of a brother who claimed to be an Old Landmarker, who admitted the possible validity of alien immersions. Nor did we ever fellowship one as a Landmarker, or ever hear of one who claimed to be an Old Landmarker, who held that Pedobaptist, Campbellite or Mormon societies were Scriptural, "Evangelical," "Christian," or "Gospel" churches of Christ.

It is not the refusing to exchange pulpits merely, nor denying the validity of alien immersions merely, or denying that human religious organizations are truly Scriptural churches merely, but it is a consistent adherence to a great principle that embraces all of these.

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 logically construed by our members, or theirs, or the world, into a recognition of ecclesiastical or ministerial equality with Baptist churches.

This is the base-rock on which Old Landmarkism was grounded at the beginning and on which it stands to-day and will stand "till the Master appears."

In one thing all Landmarkers are unanimously agreed, viz: That we do recognize before the world those teachers as validly baptized, and ordained gospel ministers and sound in the faith, with whom we as Baptist ministers exchange pulpits, or Baptist churches invite to serve them as ministerial supplies or revivalists for longer or shorter periods. If they may consistently serve a church one week or one month they may one year, or a life time. Landmarkers are agreed that it is recognizing the organization as a true church of Christ to receive its immersions as Scriptural and valid, since they hold that no organization but a true church of Christ is in possession of the ordinances or authority to administer baptism.

Landmarkers hold with one accord, that to endorse the validity of the baptism is to endorse the design with which the baptism was received, and since the design with which any church baptizes is the confession of her doctrine touching baptism,

therefore to endorse the baptism we endorse the faith of that organization as Scriptural.

Landmarkers agree, that, when we go to the communion-table of Pedobaptists or Campbellites, or receive them to our own, we do thereby endorse them before the world as truly members of Scriptural churches; and, as no one can be a church-member without valid baptism, we also endorse their baptism, though but a sprinkling in infancy, as Scriptural and valid. This one conclusion, from the general principle, that we do teach by acts more forcibly than by words, all Baptists hold in common with Landmarkers; but it alone makes no one a Landmarker; it takes the undivided principle in practice, as well as theory.

We hold, and are able to show, that our true historical ancestors, from the apostles down, have firmly held this principle of non-affiliation in church ordinances with those they regarded as in manifest heresy. Bullinger, the historian of the Reformation, declared—

"The Anabaptists think themselves to be the only true church of Christ, and acceptable to God; and teach that they who by baptism are received into their churches ought not to have any communion [fellowship] with [those called] evangelical, or any other whatsoever; for that our [i. e., evangelized Protestant, or Reformed] churches are not true churches, any more than the churches of the Papists."

This liberalizing, latitudinarian, and undenominational spirit, that has taken such a fearful hold upon our churches, is but the disastrous effect of the trace that Baptists made with Papacy, imbedded in Protestantism, by which to escape persecution, which they have not done.

It is the principle on which Old Landmarkism rests that can save American Baptists from the slough of open-communion, which is confessedly denominational death. In the last years of Dr. Poindexter of Virginia, he frankly confessed this to the writer, and declared that all truly and strictly consistent Baptists would be forced to stand upon it.

Twenty-five years ago, this was the only paper on the continent of America,—in the wide, wide world,—and we the only living editor, advocating Old Landmarkism. What a mighty change has been wrought, but not without the mightiest struggle from foes within as well as from without. But to-day there are no less than thirteen, more or less pronounced, Landmark Baptist papers; while we recount the ministers by thousands, and the members by tens of thousands; and fully three-fourths of all the young ministers coming forward are Landmarkers. These papers are, the *Biblical Recorder*, North Carolina; the *Harold*, Middle Tennessee; the *Baptist*, West Tennessee; the *Mississippi Baptist Record*, and *Southern Baptist*, Mississippi; the *Western Baptist*, Arkansas; the *Texas Baptist*, and *Baptist Herald*, Texas; the *Battle-Flag*, and *Missouri Herald*, Missouri; the *Western Recorder*, and *Pulaski Baptist* (col.), Kentucky; the *Baptist Banner*, Illinois.

There are others just on the brink, and almost persuaded, but not openly pronounced. It is most gratifying to know that there is only one Baptist paper known to us in the whole South, that advocates the Scripturalty of alien immersions, the *Richmond Herald*. What cause for devout gratitude have the friends of a pure gospel in the South and West! We can scarcely realize the change effected in twenty-five years. "Bless the Lord, O my soul! and all that is within me, bless his holy name!" There is a tremendous influence settling towards liberalism and open-communionism it is true, but not from the ranks of the Old Landmarkers, but as the logical consequence of the untenable positions and unscriptural premises of Anti-landmarkers. Their premises, by an inexorable logical necessity, force them into open-communion in everything. The man does not reason who can exchange pulpits and baptism with a minister and consistently refuse to receive the supper at his hands. Baptism is as necessary to the preaching of the gospel as it is to partaking of the supper. No Anti-landmarker would lay his hand on the head of an unbaptized man to commission him to baptize and preach.

Standing upon such firm ground as Old Landmarkers do, we can, by the grace of God, save the Baptists of America from denominational ruin; and this is our mission as Old Landmarkers.

That is if we understand the position of editor, and it was openly and efficiently so under the editorship of A. S. Wormal, and we believe its present editor and proprietor, Dr. Coker, is a Landmarker, but there is little said against even alien immersions in its columns. We will strike our paper if the editor thinks or is warranted in our class position.

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 subjects presented in this column.—E. B. BAY.

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.

Bro. GRAVES:—I want to join your prayer-meeting. It will be a benefit to me, especially now, while living in this lonely place, away from Christian friends and church privileges. Remember me in your most earnest prayer, with an unconverted husband and son, and let every one who joins in prayer at that hour remember a lonely sister in the prairie of Texas, who is trying to live at the feet of Jesus, and who has been praying for an angelic husband for years, waiting and hoping.

Sour Lake Station, Texas, 1877.

Remarks.—This is a trial of your faith indeed, and may God help your unbelief and give you your husband.

FAMILY PRAYER.

Reader, are you the head of a family? If so, do you have prayer in your family? He who does not read the Bible and pray with his family, sacrifices two of the most precious privileges ever given to man.

Magnitudes of men, we fear, never read their Bibles at all during the day, except the brief portions read in their family devotions. A much larger portion should be read daily, but the very little that is read is infinitely better than none at all.

The prayers offered around the family altar, while they are the source of exquisite blessing upon the heart of him who prays, react in a most happy manner upon the family.

I am not surprised that many children of professedly religious parents have so little regard for religion, and go to the bad as rapidly as they do. Their religious retrospect at home is a dreary one.

They have no faith in the religion of their parents, because they never pray with them. As they look back over life, from their young manhood or womanhood, there is not one religious act in their family that they can recall. There has been nothing fixed or pleasant in their religious life that can be called religious training.

As they go out into the world to fight life's battles for themselves, they have no cheering retrospect of the hour for family prayer at home. They cannot sing, when far away, as that hour arrives.

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.

And having no ties of a family or a social nature to bind them to morality or religion, it is not surprising that they frequently run into vice.

As we look to Christ in prayer, and converse with him through his gospel, we shall find new and better dispositions growing up in us; holier habits of thought collecting and increasing; a power over sin that is an earnest of future triumphs; a pleasure in studying the divine dispensations; discovering fresh traces of goodness, and an active duty to God and man.—Chas. Hild.

He prayeth well who loveth well Both man and bird and beast; He prayeth best that loveth best All things both great and small For the dear God that loves us, He made and loveth all.

Those who openly confess the truth and cheerfully suffer for it, must have a believing spirit and a firm hold upon invisible realities.—Religion.

Every man is born for heaven; and he is received in heaven who receives heaven in himself while in the world, and he is excluded who does not.—Seldenberg.

Too much of joy is sorrowful, So cares must needs abound; The vine that bears too many flowers Will trail upon the ground.

Heart-work must be God's work. Only the great heart-maker, can be the great heart-breaker. If I love him, my heart will be filled with his spirit, and obedient to his commands.—Barton.

BREVITIES.

"Though we have two State papers, I cannot do without yours. Those sermons are valuable to me."—M. C. RISSON, Mississippi. You certainly need not. It is your privilege to take the paper that is the most valuable to you, if you cannot take all, no matter where it is published.

"The surest way to make some men your enemies, is to place them under obligations to you."—The Evangelist. The only enemies we have or ever had, were those who are under the greatest obligations to us, men for whom we have done the most.

The "Eastern Question" has again assumed a warlike aspect. The Czar of Russia is about to move on the Turks with 200,000 men, and great preparations for war are being made. It is thought that hostilities will begin in earnest about the middle of March.

The farmer, the intelligent farmer, is truly the plume bird of the nation. At home, or in the councils of the nation, he is generally respected, more on account of his honest profession or calling than the position as legislator.

B. P. FIELDS, ARKANSAS.—It is the duty of all men everywhere to pray; and we would be willing to meet with the vilest sinners on earth for prayer, and why not with Catholics and Protestants? We do not thereby recognize them as Christians or church-members.

W. L. STANTON, GEORGIA.—We send you an extra copy of the paper, that has Eld. Anderson's sermon on amusements, to send to that theater-going deacon, who is certainly unfit to be a deacon. If a deacon may go to theaters, circuses, and balls, so may the pastor; but who would hear such a pastor preach?

W. E. BOWLING, ALABAMA.—Your answer was a good one. We are an extreme man; so was John the Baptist; and the ritualists of his day said he had a devil. Blessed are ye when you revile you, reads the promise. Push the circulation of THE BAPTIST; the hope of old landmark principles is connected with it.

The peril of the hour is the hiding of a part of the gospel and one-half of the Commission in order to enjoy the labors of evangelists who work only under the banner of union, and in total neglect of teaching baptism. This was and is my position, and so I would thank you to let me appear.—J. D. F., in Ecumenical and Chronical.

There are 30 Roman Catholics; 22 Methodists; 19 Baptists, and 10 Disciples, in the State Penitentiary of Kansas; and yet there are some who do not believe in falling from grace! Is the fact that these are in the Penitentiary offered for proof that they were once unambiguously Christians in grace? If so their implied conclusion might have been:

The editor of the Christian Herald, the organ of the African Methodist Episcopal church, says: "With Rome orthodox on the human side, and the Methodist Episcopal church heretodoxy, we go for Rome as the more Scriptural and Christian of the two." He is about right. If we were in that stream we would like to be as near the fountain as possible.—Baptist Reflector.

The five Doctrinal Discourses will be delivered at the New Middleton church, near Alexandria, twenty miles east of Lebanon, Middle Tennessee, commencing on Friday before the fourth Sunday in March. We hope to meet a large number of brethren from the neighboring churches. The second and fourth Sabbaths in April are unengaged. Several churches are corresponding, and we should prefer to visit Greensburg, La., on the second in April if it will suit the church.

The Western Baptist, on receiving a copy of this paper issued Nov. 21, 1846, the day we became its editor says:

This is what THE BAPTIST was in the days when J. R. Graves began his editorial career; a career, so far as we know, which is without parallel in the whole range of religious journalism. To say it has been long and brilliant, is but to express the simple truth. The effort to crush him which began with his promulgation of certain landmarks which had fallen into disuse, resulted in an inglorious failure; and from that time his course was steadily "onward and upward" till he reached the zenith of his glory. The paper was then without the quality we call back-bone, but it could not

remain so when inspired with the genius and dash of J. R. Graves. Then came the assault on pulpits, communion, Pedobaptist and Campbellite immersions, so-called union meetings among Baptists and Pedobaptists, by the force of which these strong holds of error were carried and destroyed, Baptist teaching and practice revolutionized, and brought back to the primitive standard. With these changes, so needed and blessed, Baptists in the West and South delight to associate the names of that noble trio—J. R. Graves, J. M. Pendleton and A. C. Dayton.

A CROSS-WORD.

My first is in owing, not in paying; My second in harvest, not in haying; My third is in making, not in buying; My fourth is living, not in dying; My fifth is in planting, not in reaping; My sixth is in snatching, not in keeping. My whole most people desire. Ask your child to tell you what it is and report.

OBITUARIES.

Death has invaded a bright and happy home, and carried away its presiding Star in the person of Mrs. E. A. Warren.

Kate S. Stuart was the daughter of John and Kate Stuart. She was born Nov. 12th, 1840, and calmly passed away from earth at half past 7 o'clock, on Sunday morning, Feb. 18th, 1877. Aged 36 years, 3 months and 6 days. She made a public profession of religion in Camden, Ark., Oct. 19th 1859, and was baptized into the communion of the Missionary Baptist church by Rev. J. R. Graves. She was married to Col. E. A. Warren Feb. 2nd, 1860, and for a little more than seven years was the greatest blessing of his life.—Rev. R. E. Lee, in Prescott Dispatch.

We can bear testimony to the personal worth and Christian character of Sister Warren, and most sincerely do we sympathize with Bro. Warren in his irreparable loss. God bless him and the little ones.

On the 26th day of Dec. 1876, Mrs. A. E., wife of Eld. John Carroll, died at her home near Conway, Faulkner county, Ark., in the 55th year of her age, having been the victim of a lingering affliction for fourteen years, which she bore with Christian resignation. Sister Carroll had been a Baptist for thirty years and was married by the writer to Eld. Carroll about twenty years ago in Prairie county, Ark. W. M. LEA.

El Paso, Jan. 16, 1877.

Died near Caseyville, Lincoln county, Miss., on the 23d of Dec. 1876, A. C. Snyder, aged sixty-one years. He was for a number of years a faithful and consistent member and deacon of the Baptist church. He took great delight in the service of his Master. As a faithful Christian, a worthy member, an affectionate husband and father, a kind neighbor and good citizen, his loss will be sadly felt; but we have this hope our loss is his gain.

Farewell dear friend a short farewell, Till we do meet again above, Where endless joys and pleasures dwell, And trees of life bear fruits of love." Caseyville, Miss., Jan. 1877. ELBERT.

KIND WORDS FROM OLD FRIENDS.

[We publish the following from old subscribers who took the paper in 1846 when we took charge. These words are very interesting to us, and we wish every living subscriber of 1846 will write us word and give us their postoffice.—ED.]

Bro. GRAVES:—I have just entered the seventy-seventh year of my earthly pilgrimage, so you see I am old enough to be a subscriber as long as any one. I do not remember the exact time I commenced taking the TENNESSEE BAPTIST. I know it was some several years before your name was associated with it as editor. I have been a regular subscriber ever since, and expect to be as long as the Lord blesses me with mind and sight to read, understand, and means to pay. I love THE BAPTIST and its editor for the truth's sake. May you have much of the spirit of the Master, and your life long be preserved to labor in his cause. S. S. MALLORY.

Wood Lawn, Tenn., Feb. 16, 1877.

Bro. GRAVES:—I commenced taking the Old Banner (THE BAPTIST) in the year 1836, while

Bro. Howell published it. I did it through the influence of the now sainted but not forgotten Bro. Franklin Owen, of Moulton, Ala., and continued it until the fall of 1846. I came to Texas with a promise from Bro. Owen to send it to me as soon as I let him know where to send it. In 1847 I wrote Bro. Owen to send it to me at Crockett, Houston county, Texas. He had it sent to me and wrote me that it had chaged hands, and that Bro. J. R. Graves was editor in Bro. Howell's place. I found on reception of the paper J. R. Graves's name standing out as prominent editor. Bro. Owen said the paper was much better. I commenced laboring for the spread of its circulation from that day, and as my attachment grew stronger for it I worked the harder for it, and I hope to live yet many years to read its golden pages, and see the Old Banner, though beaten with the tail of many battles, still floating proudly higher and higher, in proportion to the soundness of the faith it has and continues to advocate. I have taken several other papers during this time, but finding it brought all the refreshments that I needed spiritually, and that the church order and practice it advocated was to my mind purely sound and Scriptural, I have long since adopted it as a fixture in my house and thereby save money and time, and get the saxon-pure doctrine and practice of apostolic times. May God put it into the hearts of all true Baptists to make it an adopted fixture in their households. J. T. HEFLIN.

Crockett, Texas.

Bro. GRAVES:—I feel like giving you my opinion of the dear old BAPTIST after trying it over twenty years. I subscribed for it at the Sweet-water Convention in 1856 or 57, but I had been reading it three or four years before that. I have been a subscriber ever since, except a short time just after the close of the war. I can say that upon the main I endorse it all the way through, have never regretted the money spent for it, and I have gained more knowledge from it than all other sources except the Bible. I would to-day that every Baptist in Tennessee was a reader of it. Then we would have more intellectual members and better supported pastors. I shall not try to tell which part of the paper I love best, for I love it all and never leave any of it unread. I believe you have me on your books as a life subscriber, and I hope the time will never come when I can raise the money to pay for it, and if I pass away I want my children to have it. I shall never lay down the Landmarks to try something new. Upon the old ship I am going to ride and when she sinks I go down with her. Hold the Old Banner high, Bro. Graves, and may the Lord long spare you in your great work. Your brother in Christ. G. H. BURNS.

Parksville, Tenn.

WORDS FROM A GOOD SISTER.

Bro. GRAVES:—I became a subscriber to your paper at the time of your first visit to McLemoresville in 1846 or 47 I don't recollect which, but prior to that time I had borrowed and read it for several years. Have ever been a subscriber when published, except a few months last year when my time expired, but sent again as soon as I could get the money. I think I will not do without it as long as I am able to knit, which I expect to do several years yet, as I am only eighty next May. Can walk two or three miles at a time and farther if necessary. This will show that I am still pleased and will prove it next November, unless I fail to get the subscription money. May you long live to support our cause, and may the Lord raise up your sons to be your superiors (if possible) before he takes you from us, is the prayer of your friend and sister in Christ. S. P. CONNER.

Como, Tenn., February, 1877.

Bro. GRAVES:—I see in THE BAPTIST of some time ago, that you wish all of those who took your paper in 1846, when you became editor of THE BAPTIST to write you and let you know. It has been so long I can't say now whether it was in 1846 or 1847 that I commenced taking THE BAPTIST, but it was one of those years, and I have taken it ever since only what time it was interrupted by the war, and I am now three score and eight years old and I expect to take THE BAPTIST as long as the good Lord shall continue me here

below. And as evidence of what I say enclosed please find postoffice order for two dollars and seventy cents, and may the Master long continue you to send forth the truth as it is in Jesus, is the prayer of your afflicted brother. Truly your friend until death. JAMES M. HAGINS.

Macon, Miss., Feb. 13, 1877.

MARRIED.

MARRIED, on the 22d of February, 1877, by Rev. W. W. Gardner, professor of theology in Bethel College, Rev. E. C. Faulkner, pastor of the Ripley Baptist church, to Miss Lullie Carney, daughter of Rev. M. G. Carney, Montgomery county, Tenn.

On 21st of February, 1877, Mr. R. D. Wallace to Miss S. A. Crouch, at the residence of the bride's mother, by Eld. A. M. O'Quin, all of Shelby county, Tenn.

ABOUT FENCES.—COST.

IT WOULD seem that few farmers understand the great expense of fences. A forty-acre piece of land, if square, will require three hundred and twenty rods (one mile) of fence to inclose it; if not square, but longer one way, it will take still more fence to surround it.

An average half-section farm will require, for outside and inside, not less than six miles of fencing. The lowest estimate for good rails, split, hauled, and laid up, is \$2 per one thousand; allowing nothing for the timber, which is worth fifty cents more. To fence a half-section farm, then, costs the farmer (\$175 per mile) \$1050. This fence costs ten per cent annually to keep it up,—\$105 actual cost; for if the farmer does all the work himself, he could expend it on a crop which would bring him more money. With this, take into consideration the large amount of timberland, the best on the place, that is reserved for rail-timber, and the unproductive land, on which he pays an annual tax; which, if taken into the account, would really double the cost of each rail.

Now, compare this with the cost of a Pyracanth hedge. It takes three thousand four hundred and thirteen rooted plants to set one mile of fence, which, at \$16 per one thousand, the price at the nursery, costs \$54,600. Add \$10 to this as cost of freight and putting out, and we have \$64,600 per mile,—\$110.10 per mile in favor of the Pyracanth hedge, which, once set, entails no more cost, as it takes no more time to cultivate and trim it for three years, than it does to keep a worm fence clean of briars and bushes; which every thrifty farmer will do, to preserve his fence from decay, and to keep the briars from trenching upon and shading his crop.

That a farm, once fully fenced with the Pyracanth, will sell for twice what a rail-fenced farm will sell for, cannot be doubted; and then, it is a thing of beauty.

The hedge will do for gardens and small enclosure, as it does not exhaust the soil, like the Osage Orange, as it sends down its roots vertically, and not out laterally.

We are gratified to learn that the planting of the Pyracanth is annually increasing; but every Granger owes it to himself to set his neighbors a good example, by leading off in this matter. Why will not Grange lecturers bring this matter before the Patrons generally? ROCHELLE.

REGULAR APPOINTMENTS.—Our regular Sunday appointments for 1877 are—

At Elm Grove on the first Sunday of each month. At Bartlett on the third Sunday, and Saturday before at three o'clock p. m.

VALUABLE PREMISMS.

We will give the paper for one year to every brother who will send a club of five twelve months subscribers, and a package of Ray's Early Prolific Corn to each of the club, by mail prepaid.

We will give an Improved Body and Lung Brace for ten new subscribers, and a package to each subscriber.

We will deliver, boxed at the depot here, a pair of nice Berkshire pigs (\$20.) to any brother who will send us twenty new subscribers.

We will give one bushel of the celebrated Java Prolific Cotton Seed,

Or, One bushel of Ray's Early Prolific Yellow Corn, for ten new subscribers.

We hope that our farming patrons will work lively during the month of February and secure these valuable premiums. J. R. GRAVES.

DOCTRINAL SERMONS.

In answer to many touching the doctrinal series, we will say first as to the—

SUBJECTS DISCUSSED.

1. The Church of the Living God. (a) What it is not; (b) Where it is located; (c) What it is; (d) Where it is located; (e) Who originated it; (f) When was it set up? The various theories prevailing upon all these points examined, and the true Scriptural idea established.

2. The material of a Scriptural church (i. e., who should be members) examined, and the four prevailing theories considered.

3. The Scriptural terms of the Lord's supper examined. Local church communion advocated.

4. The Scriptural act and agent of baptism examined. The true design of baptism considered.

5. The history of the church of Christ; the history of Catholic and Protestant societies no part of it; church succession demonstrated by the word of God.

We are willing to deliver this series of five sermons once or twice each month this year for the consideration of \$50 and traveling expenses. They should commence on Thursday. Our churches should be indoctrinated; and it only requires a little effort to secure this series. Outsiders will, in many cases, make up the whole amount.

"THE BAPTIST."

A Representative Journal

for the Baptists of the Southwest, we must have the support of all our friends, prompt payment, and earnest co-operation of pastors and others, with a view to place in

Thousands of Families

where it is not now read. It will make its readers More Intelligent.

More Religious. More Prosperous. More Benevolent. More Enterprising.

More Hopeful

In all Christian undertakings, more appreciative of all that is beautiful and good, happier on earth and fitter for heaven.

We invite, and earnestly ask

Pastors and Brethren

to use their personal influence and solicitation to put THE BAPTIST into the hands of all who ought to read it.

Will You Do It Now!

We appeal to every subscriber to renew for the year to come; also that each one seek to gain at least one new name, and the money for the paper to January 1878; so that it may be read in every family in each church and congregation.

SPECIAL OFFER.

To every one who will renew or subscribe within thirty days we will send a package of Ray's celebrated Early Prolific Yellow Corn, a very valuable variety. We will send a package also to any one who will secure a new subscriber within thirty days,—before the first day of March.

AGENTS WANTED.—We want to secure the services of an active thorough-going man for each county in Missouri, Tennessee, Mississippi, Arkansas, Texas, Georgia and the Carolinas to canvass for THE BAPTIST and our Improved Body and Lung Brace, to whom a living commission or salary will be given. Satisfactory references as to honesty and active path will be required. Apply at once to— J. R. GRAVES, Editor of THE BAPTIST.

NEWS SUMMARY.

THE SOUTH. The capacity of the ice works at Shreveport, La., is 14,000 pounds per day. Oil in large quantities has been found in Dickson county Tennessee. On the 25th 2,331 barrels of resin were shipped from Charleston to Baltimore. Eight prominent Pennsylvania iron men are prospecting about Chattanooga.

The new artesian well in Charleston, S. C., has reached a depth of 1,225 feet.

There was 74,000 bales of cotton on the Galveston market on the 24th ult.

The United States troops at New Orleans are under orders to be ready to march.

At the Mardi Gras ball in New Orleans a San Francisco belle wore \$50,000 worth of diamonds.

The American ship, John De Costa, will sail from Charleston with 6,000 bales of upland cotton.

The Belle Rowland, with a thousand bales of cotton, sank on Swan Lake, La., on 24th.

The enormous quantity of 420,000,000 pounds of resin was produced in the United States for the year 1870.

John Narrell is been arrested at Atlanta, Ga., for robbing the mails, and in default of \$2,500 bail, is in jail.

There was \$8,500 insurance on the \$25,000 loss by the burning of the opera and market-house, Waco, Texas.

The members of the house of representatives of the legislature of Arkansas receive mileage on 22,323 miles.

Judge M. C. Farley, of Georgia, died on the night of the 24th, the identical time that he predicted six weeks before that he would yield up the ghost.

Jesus, whose surname is Santistevan, murdered his wife, Maria de Jesus Martinez, by shooting and beating her with a pistol, at Tosa, Idaho Territory.

The area of the public domain of Texas is now 37,632,230 acres, out of which must come the 13,002,000 acres of the Texas and Pacific railroad reservation.

A stem of orange, fourteen inches in length, holding fourteen oranges of large size and fine quality, received attention at the Jacksonville, Florida fair.

A little girl in Savannah, Ga., was bitten on the finger by a playful dog, and died in nineteen days of hydrophobia; still nothing was ever seen wrong with the dog.

The Centrolerate Memorial Association of Chattanooga, Tenn., has \$1,500 in the treasury, and contemplates erecting the monument at an early day. It will be three feet high, with a cubic base six feet in dimensions, and will cost \$2,000.

Cotton seed oil is largely sold for olive oil, which is sold to equal for culinary and table uses. There are five cotton seed oil factories in New Orleans, producing an amount equal to the entire production of olive in France.

The house at Asheville, South Carolina, in which Hon. Jefferson Davis held his last council of war during his flight into Georgia, in April, 1865, has just been destroyed by fire. It was the residence of Thomas C. Ferry and cost over twenty thousand dollars.

The product of spirits of turpentine and resin for the crop of 1870 in the United States may be computed in round numbers at about 400,000 casks of the spirits turpentine, and 1,500,000 barrels of 200 pounds of resin. This would not be in excess of consumption in years of general prosperity.

John R. Bynum, a jeweler of Bolivar, Tenn., and leader of the Bolivar brass band, was locked up in the calaboose of that town on Friday night, the 23d, and the key carried a mile away. During the night the calaboose took fire and was consumed, burning the unfortunate prisoner before relief could be obtained.

Richmond Whig: Population of city estimated by school census, 72,740—white, 11,000; colored, 21,100. Rate of mortality of white population was 22.95 per 1,000 per annum; rate of mortality of white population was 20.00 per 1,000 per annum; rate of

mortality of colored population was 25.58 per 1,000 per annum.

Raleigh Observer: We learn from Mr. Dumont, the attorney for the Massachusetts colonists who have been prospecting in western North Carolina, that they have negotiated for the purchase of about six thousand acres of land lying twelve miles above Morganton, in the region of country known as the Dinville valley, and that they are making efforts to secure additional tracts adjoining this.

Resolution: That we, the Florida fruit growers' association, in convention assembled, would most earnestly request the legislature, now in session, to appropriate a sum of at least \$5,000 per annum, for the purpose of disseminating a knowledge of the inducements for immigration to our state, this sum to be placed at the disposal of the board of immigration, lately created by this legislature, for that purpose.

The eucalyptus globulus, or fever-tree, which was to do away with southern plagues, is curiously enough succumbing to fever's chief enemy, frost himself. The New Orleans Democrat says: "Every one of these trees planted in the Lafourche country is dead—killed by our late cold winter; and their late friends and admirers are convinced that whatever be the virtues of the tree, it will not exactly do for the climate of Louisiana.

A gentleman in Fayette county, Texas, writing to the Galveston News, says: I was out surveying all day yesterday and am very sorry to inform you that the whole face of the earth is alive with poppers, and unless they are drowned out soon will destroy everything. We entertain the gravest apprehensions as to the future, with almost a certainty of no fruit or vegetables, and possibly no crops of any kind. They are destroying everything green.

The New Orleans Times says of the eties: The depth through the shoal at the end of the South Pass is twenty-six feet; a width of a twenty-two foot channel through this shoal is not less than three hundred feet; the depth through the jetties at mean high tide is twenty-one feet, and this depth extends only for a distance one hundred feet—throughout all the remainder of the jetties channel the depths range from this of twenty-one feet up to thirty feet.

The bronze statue and die plates for the Monticello monument have been received at Charleston by the designer and sculptor, E. T. Viett. The monument will be erected at White Point garden, Charleston, in commemoration of the memorable victory gained by the South Carolina troops under Col. Moultrie, over Sir Peter Parker's British squadron, when the latter attacked Fort Moultrie, on June 28, 1776. The statue represents a continental soldier in full uniform, with his right hand raised and holding a cannon sponge in his left.

Cotton Prospects, 1877: In the general result of our crop, considered in respect of pounds, 'Sea Island' makes a very insignificant figure. The largest crop grown since 1826 was that of 1859-60, when Florida produced 11,937 bags, Georgia, 18,659, and South Carolina, 18,801—altogether 52,413 bags. Since the war the condition of things has been so wretched on the sea islands that the whole crop has dwindled down (in 1875-76) to only 11,296 bags; or Florida, 8,950; Georgia, 1,213; and South Carolina, 1,833.

FOREIGN. The buildings for the great Paris exposition of 1878 are making rapid progress. Over 2,000 workmen are employed with 1,200 carts, besides numerous barges and a circular railway, and all the work on the foundations has been completed.

Col. Gordon writes: "The hedive has given me absolute authority over the Sudan, in addition to the provinces of the equator, except the Red Sea coast. It will not be my fault if slavery does not cease, and if these vast countries are not open to the world. The whole secret of the matter is in the government of Sudan, and if the man who holds that against slavery it must cease."

Slavery is slowly but surely diminishing and dying out in Brazil. By the law of 1871 all the children of negroes are born free

In the province of San Paulo the number of slaves, in three years, declined from 147,746 to less than 136,000. In 111 of the 161 parishes of that province, 18,176 children of slaves, happier than their parents, were born free beings. In the province of Pernambuco the number of slaves has been reduced from 106,201 to 100,000, and 12,312 slave children were born into freedom. The same ratio of decrease is visible in other provinces throughout the empire.

Delhi (India) Gazette: We have on several occasions lately shown that America has of late years been making such rapid strides to regain the cotton trade that there is danger of India losing a trade which has been equaling £20,000,000 sterling, some four fifths of which went to the agricultural community, who are the chief tax-payers. If the increase of the produce supply in America only opens the eyes of those connected with the trade out here, India will have no cause to repent that there was a time when she ran great danger of losing this important branch of commerce, for we feel confident that if the proper exertions be only now made she will be able to retain her share of the trade.

M. Herold's bill for repressing dueling in France, makes it a misdemeanor punishable by a period of imprisonment ranging from a month to a year, and a fine ranging from twenty to two hundred dollars. When a wound is inflicted the penalty will be imprisonment for from three months to three years, and a fine of from forty to four hundred dollars. If the wounds result fatally, the minimum period of imprisonment will be one year and the maximum five years, and the amounts of the fines from two hundred to two thousand dollars. Any provocation to a duel, or an insult having that object in view, will render the person guilty of it liable to from six days to three months imprisonment, and a fine of from twenty to two hundred dollars; and the same punishment is applicable to those who make any accusation in public charging a man with having refused a challenge or failed to propose a due. The seconds fare nearly as bad as the principals.

THE ACTING SECRETARY OF THE TREASURY has issued a forthwith call for a redemption of the 5-20 bonds of 1865, May and November.

The site of prize packages will likely be prohibited by the Michigan legislature under a penalty of five hundred dollars fine or a year's imprisonment.

Yankee girls are now cutting and polishing diamonds. The art has been monopolized by Amsterdam experts, who have uniformly refused to teach any apprentices except Dutch boys of their own selection.

Henry D. Morse, after employing Dutch diamond-cutters in Boston for many years, learned the secrets of the trade. He opened a shop in Roxbury, and privately taught six or eight young women this mysterious occupation. He finally apprised his Dutch workmen that American boys must be taught by them. They promptly refused to instruct the apprentices. He then discharged them and brought the young women from Roxbury to fill their places. Twenty-three of them are now at work.

In the house on the 27th, Mr. Field, from the committee on privileges, reported a bill that in case of failure to elect a president and vice-president, the president of the senate, or in case of a vacancy in that office, then the speaker of the house, or in case of there being no speaker, then the secretary of state shall assume the office of president until a president has been elected. Mr. Borchard raised the point of order that the committee had no authority to report by bill, but his point of order was overruled, and after a motion to reject, the bill was read and passed its second and third readings by a vote of 139 to 99, one republican favoring and thirteen democrats opposing its passage. A resolution to recognize Hampton as governor of South Carolina and Nicholls as governor of Louisiana was defeated for want of the necessary two-thirds vote. A resolution by Mr. Watterston, to suspend the rules for

the passage of a resolution similar in effect was rejected. The sundry appropriation bill, with several amendments, passed; one of its sections provides pay for mail service rendered in certain southern states previous to the war. The house then took a recess until ten o'clock to-morrow morning.

In the house on the 28th, the speaker laid before the house a communication from Justice Clifford, informing the house that the electoral commission had decided the matters touching the electoral vote of South Carolina, and had transmitted the decision to the president of the senate. On motion of Mr. Saylor the clerk was directed to inform the senate that the house would receive them in joint session at ten minutes past twelve o'clock. Mr. Springer moved that the house consider the sundry civil appropriation bill. The speaker ruled that no legislation business was in order except by unanimous consent, which Mr. Wholeman obtained, and the house agreed to all the amendments adopted in committee of the whole, and the bill passed. The new legislative day then began. The senate entered, and the two houses went into joint convention for the purpose of continuing the counting of the electoral votes for Hayes and Wheeler. When the joint session was dissolved, a long series of dilatory discussion was indulged in for the purpose of retarding action in proceeding with the count, the proceeding at times growing intensely exciting. During the debate on the question of receiving the decision of the commission of South Carolina, Mr. Vance (N. C.) paid his respects to Mr. Hoar. He imagined the case of a future archeologist standing before the tomb of Webster, and calling aloud the imperishable words, "Union and Liberty, now and forever," and then standing before the tomb of Hoar and recalling the words, "Ordered that evidence of fraud be not received." What an epitaph to the successor of Webster, Choate and Sumner! The column should be surmounted with a representation of the stealthy fox devouring the Louisiana pelican. After further discussion the resolution that the vote of South Carolina be not counted was adopted, and the senate was notified, when a second joint session was had, after which the house took a recess until ten o'clock to-morrow.

In the house on the 1st, Mr. Wood moved to suspend the rules and dispense with the reading of the journal. The yeas and nays were called, and the motion was agreed to—yeas 175, nays 85. When the result was announced, Mr. Wood (N. Y.) raised a point of order that nothing was competent for the house to do but proceed to consider the objection to Vermont. The speaker did all that was in his power to get the house into regular channel of business, and he refused to entertain the appeal from his own resolution. His resolution was adopted, and the bill passed. After further discussion the resolution that the vote of South Carolina be not counted was adopted, and the senate was notified, when a second joint session was had, after which the house took a recess until ten o'clock to-morrow.

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and the matter should be inquired into. Senator Cockrell quoted from the constitution and act of 1870, and argued that under the law Vermont had ample power to protect herself in case an elector failed to deliver the vote. He therefore favored the resolution of senator Edmunds. Senate Edmunds said he would merely call for the yeas and nays on the passage of the resolution. He did not wish to dignify the proceedings by a single vote. The resolution was unanimously agreed to, and the secretary directed to notify the house. The senate at forty minutes past seven took a recess until ten to-morrow.

In the senate on the 1st, upon returning, at 11:30 p. m., the president pro tempore announced that the senate having retired from the meeting, upon objection submitted to the vote of Wisconsin, that objection would now be read. The secretary then read the objection presented in joint meeting, and Mr. Cameron (Wis.) submitted the following: Resolved, That the vote of Daniel L. Brown, as an elector of the state of Wisconsin, be counted, together with the other nine electoral votes of that state, objections thereto to the contrary notwithstanding. The resolution was agreed to without debate and without a roll call, though three or four senators on the democratic side voted "no" when the question was put. The secretary was directed to notify the house of representatives of the action of the senate. At 4:20 a. m. the senate adjourned.

In the senate, on the 27th, the resolutions of respect to the memory of speaker Kerr were adopted, and eulogies delivered by senators McDonald, Wallace, Whight, Bayard and Booth. The resolution authorizing the president to designate a site for a colossal statue of liberty was adopted. The bill to amend the Pacific railroad act, so as to defer action until December relative to the creation of a sinking fund for the payment of the amount due the government was agreed to. The bill granting relief to settlers on public lands passed. The committee on public buildings and grounds reported favorably on the senate bill to purchase a site for public buildings at Denver, Colorado. The report of the joint commission on Chinese immigration was submitted and ordered to be printed. The house bill to provide buildings for the use of the United States courts, post office and internal revenue office at Austin, Texas, passed. A resolution of senator Cameron of Pennsylvania, directing the secretary of state to transmit to the senate any communication demanding moneys claimed to be due the Dominican government by the United States was agreed to. The house bill providing for the sale of deserted lands in California, Oregon, Nevada, and the territories, was called by Mr. Sargent, whose amendment that no person secure or acquire more than one section, was agreed to. An amendment to the bill of Mr. Ogleby, limiting the absolute title to political parties, was agreed to, and the bill passed. The other amendments regulating the claims of settlers. The house bill to amend seven statutes in respect to vacancies in the office of president and vice-president was referred. The credentials of senators Morgan, of Alabama, and Judge David Davis, of Illinois, were presented and placed on file. After an executive session the senate adjourned to ten o'clock this morning.

In the senate on the 28th, senator Bogy moved that the testimony taken in the case of South Carolina be read. Senator Cameron (Wis.) said there was no testimony yet in possession of the senate, because the committee which visited South Carolina had not made its report. The chairman notified the senators that debate was not in order. The motion of senator Bogy was rejected—yeas 21; nays 41. Senators Bayard and Gordon voted with the republicans in the negative. The two hours discussion then commenced, and was participated in by senators McCreery, McDonald, Morton, Bayard, Patterson, Logan, Saulsbury, Eaton, Sherman, Wadleigh, Merrimon, Blaine, Cameron (Wis.), Christianizer and Kernan.

The debate having closed, the resolution of senator Robertson, that the decision of the commission upon the electoral vote of South Carolina stand as the judgment of the senate, was agreed to—yeas 39; nays 22. A strict party vote. The house was notified of the action of the senate, and at a quarter-past six a message was received, stating that the house was ready to resume the count. The senate left its chamber, and upon returning at a quarter-past seven, the president pro tempore announced that the senate having retired from the meeting, upon objection to the certificate of Vermont, such objections would now be read. The secretary having read the various objections, senator Edmunds submitted a resolution that the vote of Mr. Solace, as an elector from Vermont, be counted. The report of the electoral votes of the state, the objections thereto to the contrary notwithstanding, senator Merrimon, who signed the objections, said he learned that dual returns had been forwarded to the president of the senate from Vermont, and considering the matter of great importance to bring it before the senate, he signed the objection. It appeared, however, that the other returns had not been delivered to the president of the senate,

and the matter should be inquired into. Senator Cockrell quoted from the constitution and act of 1870, and argued that under the law Vermont had ample power to protect herself in case

FARM AND HOME. TWELVE RULES FOR SUCCESSFUL FARMING.

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

Chicken Cholera.

The following is from a correspondent at Westminster, Md.: In conversation with Mr. Joseph Stout of this town, who keeps from five hundred to one thousand cows, and who sells large quantities of eggs and chickens in the Baltimore markets, he gave me the following remedy for the above disease, which he has made use of for several years, and which he considers a certain cure: Take a handful of white oak bark and boil it in a quart of water to make a strong decoction. After it cools, take the liquid and mix in Indian or corn meal to the proper consistency to feed, and give to the fowls. Mix a teaspoonful of red or cayenne pepper to two quarts of the feed. The fowls will eat this mixture readily. His theory is that the cholera is a species of diarrhea, and the bark, acting as an astringent, cures the complaint. Many of his neighbors have also tried this remedy with great success.

Household Recipes.

- COTTAGE Pudding.—Three pints of milk; four to six eggs; sugar to taste; two thick slices of bread crumbled very fine. Any kind of fruit may be added, and it is good without. Flavor to taste and bake half an hour in a moderate oven. When baked take the whites of three eggs to a stiff froth, with a little sugar and cover the top in large spoonfuls of whipped cream. In pink sugar sand, beat till a light brown. Very delicate and handsome.
- BREAD DYE FOR WOOD.—Extract of beech or the bark and twelve ounces of fine crystal one ounce; copperas one ounce to each pound of powder; add the blue vitriol and the copperas to sufficient water to cover the goods; and boil the cloth or yard half an hour; then add the extract of beechwood, and boil one hour, and with frequent stirring. Then put in a strong solution of salt, made boiling hot and let it remain fifteen minutes; then rinse thoroughly in clear water. The copperas alone will set the wood dye.

Feeding and Caring for Horses.

In answer to various questions by letter, it should be fed dry, unless very fat, when they may be slightly fattened. Should a horse be out of condition a good plan is to stall the horse in a box stall, and in the morning should be rubbed twenty-four hours with a little salt changing the water every time; this somewhat extracts the used oil and prevents heating in the system. Hay may be kept constantly in the reach of an idle horse, but not so with one who has much labor—give him a little morning and noon, say two pounds, and ten to twenty pounds at night. But should be given pure, and not mixed. Cut feed is economical, but is only adapted to show work horses. No wood ashes is needed.

The leather backed currycomb is preferable; use the currycomb to loosen dandruff, then dust with a good half-worm broom, or horse a tall made for such purposes, and use the brush. Above all, give a clean, airy, sunny place, so arranged that the eye is relieved from the immediate rays of the sun. On no account place a window of any kind in front of the horse—anywhere else, beat him behind. An occasional bran mash, and in winter a mess of carrots and other roots is of permanent good.

Mellow Soil Around Trees.

Unless the surface of the ground is well drained young trees over an area of six to ten feet in diameter, the ground should be kept clean and mellow. Every farmer knows that a hill of corn or potatoes will not amount to much unless cultivated, and yet there are many who will neglect to give the same care to a tree which is worth a hundred hills of either of the former. In rich soil, trees may grow rapidly without cultivation, and no amount of grass or weeds will retard them; but there are other things beside growth to be looked after. If the weeds and grass are allowed to grow up around the stem of apple, peach or quince trees, the bark will become soft near their base by being shaded, and thereby be in a suitable condition for the reception of eggs which will eventually become peach or apple borers. Take any dozen young apple trees in sections where the apple louse is abundant, and allow a portion to be choked with weeds, and the remainder well cultivated, and then watch the result. From our experience, we believe the chances are nine to one in favor of those cultivated being exempt from this pest.

The Household.

CORN MUFFINS.—Six ounces flour, three ounces Indian meal, two tablespoonfuls sugar, one tablespoonful melted butter, one egg, one-half pint milk, three teaspoonfuls baking powder. RELIEF FOR CHAPPED HANDS.—Rub strained honey on the backs of the hands immediately after each washing and while wet, then dry off with a soft towel; after two or three applications the hands will become healed and smooth.

ING.—To one pound of pulverized sugar add a tumbler of cold water, and boil till it ropes. Beat the whites of three eggs to a stiff froth and stir very fast into the boiling water and sugar; stir till nearly cold, flavor with lemon, and when perfectly cold frost the cake.

OLD FASHIONED GINGERBREAD.—Two cupfuls New Orleans molasses, one cupful melted butter, two eggs, two even tablespoonfuls soda dissolved in hot water, one tablespoonful ginger, a little salt, and flour sufficient to roll out; bake in two square tins; mark with a knife half an inch apart on top.

CREAM PUTS.—Stir into one-half pint boiling water four ounces butter; six ounces flour; stir quite smooth, when cool, add five eggs, well beaten, and one even teaspoonful of baking powder; put in patypans, and bake in a very quick oven; when cold, cut open and fill with the cream. For the cream—one pint boiling milk, one cupful sugar, three eggs well beaten, half cupful corn starch, flavor with lemon or vanilla.

WATER RISINGS FOR BREAD.—Take a quart pitcher and a spoon, scald them; fill the pitcher half full of boiling water; let the water cool to the temperature of good, hot dish-water; stir in flour to make a batter as thick as for pancakes; add a quarter teaspoonful of salt and as much soda; cover closely; set where it will keep quite warm, stirring occasionally; it will rise in two or six hours. Some prefer this to hop or brewers' yeast. LEMON PUTS.—Two large fresh lemons, grate off the rind, if not bitter, cover it for the filling of the pie, pate

off every bit of the white skin of the lemon—as it toughens while cooking—then cut the lemon into very thin slices with a sharp knife, and take out the seeds; two cupfuls of sugar, three tablespoonfuls of water, and two of sifted flour. Put into the pie a layer of lemon, then one of sugar, then one of the grated rind, and lastly, of flour, and so on till the ingredients are used; sprinkle the water over all, and cover with upper crust. Be sure to have the under crust lap over the upper, and pinch it well as the syrup will cook all out if care is not taken when finishing the edge of crust. This quantity makes one medium sized pie.

Farm Notes.

Leached ashes seem to be particularly favorable to oats. They are beneficial to most any crop, however, and these effects are permanent in their nature.

If carefully packed in barrels and headed up, says the Rural Home, apples will keep fully as well as any other way, and, unless decaying very badly, we question the policy of assorting them at all until the latter part of the winter. We do not approve of assorting apples in the cellar frequently, unless they are upon shelves, in single tiers.

Cases of death to cattle from eating smutty corn fodder are reported in numerous towns in the northern part of Connecticut, and some of the cases in New Canaan, which were supposed to be a new cattle disease, are doubtless due to this cause. The unusual amount of smut on corn the past season is said to be due to wet weather during silking time.

Salt on Wheat.

Mr. W. C. Fish, of Onondaga county, New York, gives the Country Gentleman the following report of his experiments in sowing salt on spring wheat. It is evident that his success comes mainly from the power of the salt to attract and retain the moisture of the atmosphere. He says: "For over twenty-five years farming on soil too hot and dry for spring wheat to fill well (in the usual manner of cultivation), it proved a very uncertain crop. Becoming nearly discouraged in trying to raise it, I began four years ago sowing salt. The first year three bushels were scattered on the ground, just as the wheat was fairly up and the ground was dry. Twenty-five bushels per acre was the first year's yield. The second year four bushels of salt were sown, and twenty-nine bushels of plump wheat were raised to the acre. The third experiment was four bushels of salt, and thirty of wheat to the acre. For the past summer in Onondaga county the thermometer has marked eighty degrees and upward for thirty-eight days, fifteen of which were over ninety degrees, and it was a scorching time for spring grain. For the first trial I drilled, on six acres of corn stubble ground, one and three-fourths bushels of wheat, and sowed six bushels of salt broadcast to the acre. A strip was left without any salt, which was very light. On this ground the dew dried off quicker and the wheat headed out two days later, with the straw darker colored and badly crinkled down. The yield this year was twenty-six bushels per acre."

For Wounds.

A correspondent sends the following: A few weeks since I was driving in an open wagon, my horse took flight and the bit broke, so I was entirely at the mercy of circumstances. I was thrown from the wagon, my face severely cut and scratched and my body sadly bruised. I insisted on walking home so as to keep my blood

in vigor, as circulation, and not allow my fall and bruises to stiffen me. On my arrival at home I had the glue not put on the stove, and after washing my wounds carefully covered them with old linen on which the glue had been spread. All pain ceased from the moment of the application, and in an hour from the time of the accident I was at my work again. The wounds healed without any scar, and were not disturbed in any way. As fast as they got well and the linen peeled up I cut it off with scissors. For many years I have tried the virtue of glue in slight abrasions, but this test of its value as a healing application I thought worth giving to your readers.

The San Francisco Alta says that, from causes not easily explained, California, and perhaps San Francisco in particular, furnishes more cases of paralysis than does any other section of the country, if not of the world.

VEGETINE. The Great Family Medicine AND HEALTH-RESTORER. General Debility.

It is a duty to use a medicine to restore debility of blood. The nutritive constituents of the blood are less than their regular proportion, and the body is in a state of debility. It is incident to a variety of diseases. The lower limbs are apt to be swollen. The patient is feeble, and cannot bear much exertion. The circulation is irregular, but almost always weak. Dilation of the heart is a very common symptom. Violent emotion often causes the heart to beat in the most tumultuous action. The vital functions are languidly performed. The muscular strength is diminished, and the following moderate or slight exercise. The breathing, though quiet when at rest, becomes hurried, and even painfully hurried, under exertion, as in running, ascending heights, etc. The nervous system is often greatly disordered. Vertigo, dizziness, and a feeling of faintness are common. Headache and other neuralgic pains in the head, side, breast, or other parts of the body, are also frequent attendants upon the disease. The secretions are sometimes diminished. In females the menses are almost always either suspended or very partially performed. The face is pale, and countenance, with unhealthy evolutions from the bowels and dyspeptic state of the stomach are extremely common symptoms.

MARVELOUS EFFECT. I, J. B. STEVENSON, have used Vegetine, and I can testify to its great benefit. I had a duty to acknowledge the great benefit it had done me. In the spring of the year 1872 I was sick from general debility, caused by over-work, want of sleep and proper rest. I was very weak, and much emaciated. I tried many remedies without receiving any benefit from any of them, until I was persuaded to try Vegetine. Before I had taken this one week my improved condition gave me renewed hope and courage. I continued to take it, every day, until my strength, and the effect of this remedy, in case of general debility, is indeed marvellous. W. W. ALLEN, 21 Webster Street, Chastelton, Mass.

SWOLLEN LIMBS. DEAR SIR:—I have this to inform you of the effect of your Blood Purifier upon my system. When I commenced to take it, a few days ago, I was very much debilitated. My limbs were swollen so that it was impossible for me to get into or out from a carriage, and very painful to go up or down stairs. Indeed, I could scarcely stand on my feet. My appetite was gone, my strength falling rapidly. After using your medicine for a few weeks I began to improve. My appetite improved, and my strength returned. I can now perform my duties as a nurse with my weakened case; and I feel I owe it to Vegetine. Yours gratefully, Mrs. A. H. TILDEN.

A PERFECT CURE. CHARLES TOWNS, June 11, 1874. DEAR SIR:—This is to certify that Vegetine made a perfect cure of my disease. My attending physician had pronounced my case cut-throat, and said I could not survive many days. Mrs. LINDSAY, 38 Cook Street.

Would not be without VEGETINE TEN TIMES ITS COST. The great benefit I have received from the use of VEGETINE is hereby given in testimony in its favor. I believe it to be not only of great value for restoring the health, but a preventive of disease, peculiar to the spring and summer seasons. I would not be without it for ten times its cost. W. W. ALLEN, Attorney and General Agent for Massachusetts of the Cranston's Life Assurance Company, No. 49 State's Building, Boston, Mass. Vegetine is sold by all Druggists.

THE 7 WORLDS, OR DISPENSATIONS. A BIBLICAL AND PROPHETICAL SERIES.

TO INCREASE their readers several of our religious papers North and South are prospecting that early in the coming year, they will commence the publication of Novelties, interesting stories, with a religious or denominational bearing. In lieu of these, we propose what we think will be equally entertaining and valuable; in the hope that our ministering brethren in the South, who see this, and thousands of our intelligent reading brethren, deacons and members, may take such an interest in the Series we propose, as to favor us with their own subscriptions and a club of five or ten besides.

The first feature of our paper for 1877 we call attention to is—OUR PULPIT.

It will appear a sermon each week from Elds. Lofton and Landrum of this city, or some one of the ablest of our Southern ministers. These have commenced to appear. If these are worth six cents each they will more than pay the subscription price of the paper one year.

The next feature of marked interest will be the publication of the last Essay ever written by the late 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.—

It was held in the city of Rome between two scholars appointed by the Pope and Gavassa, a converted priest, and Italy's most renowned orator, and other Protestant ministers. This question underlies the whole structure of the papacy. If Peter never was in Rome the whole system and church is a manifest fraud. All Baptists and ministers especially should be thoroughly posted upon 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 an authentic and certified copy of the Debate. It is richly worth a year's subscription to THE BAPTIST.

THE 7 WORLDS, OR DISPENSATIONS—A BIBLICAL AND PROPHETICAL SERIES.

This will be by far the grandest and most important work ever undertaken, 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 with the trump of God.

This series will commence with the discussion of the Godhead, and the two theories of the Trinity, being manifested in three persons or others. Three equal Entities, temporarily related as Father, Son, and Spirit, but Christ revealed to us as the Eternal Son of God, or the Son of the Eternal God.

THE ORIGIN OF FAITH OF SATAN. Evil not an Eternal Principle, and the origin of Satan. Devel. The Work of Christ learned from the Covenant of Redemption, and he undertake to save a definite or indefinite number; to people this world alone with the redeemed, or other world is than this.

The Kingdom given the Son by the Father in the Covenant of Redemption located on this earth or on some other world, or in heaven.

By him he made the worlds. (Heb. 1:3) Does this teach a plurality of literal worlds, or does it apply to time, ages, periods, dispensation; the use of anon considered—time forever, eternity. When did time commence. The world's great week.

The first Dispensation—Monday. Five days of the World's Week, or Dispensations passed. The day in which we live—Friday late in the afternoon.

Saturday—The sixth Messianic or Millennium to be introduced by the second Personal Advent of Christ. The prosa that his second coming is essential, and his reign on earth literal.

The unfinished events that must pre-empt before his coming, in connection with his coming subsequent to his coming.

The Millennium, what is it; the state of the earth and of its inhabitants during that period; the semi-reign and judge with Christ.

The close of the world's great week. The final judgment of whom. The purification by fire as in the days of Noah by water.—universal both.

The new heavens and earth, the whole world in Eden, a heaven, re-peopled by the redeemed alone, and the especial tabernacle of Christ on the earth with us—wise.

The consummation: 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.

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

We have received through a hunter up and purveyor 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.

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 us, and will embrace a full discussion of the "Eastern Question" and the Return of the Jews, the rebuilding of the temple, Antichrist, or the Lawless One, and earth's greatest and last battle of Gog and Magog, waged for universal empire by Russia.

We are anxious for the largest number possible of our brethren to see this Series which will pass through the paper the next six months. We especially wish you 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 judgments described in Matt. xxiv, and Rev. xv, both of which pertain to the ungodly alien, when and where the Christian is judged; the day of probation, and the heaven promised to the righteous.

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 coming six months at least, if not for one year, and we offer the following inducements:

For a club of five annual or ten semi-monthly subscribers we will send one copy one year free. Or—For ten annual subscribers at \$2.70 or twenty six months subscribers (at \$1.35), we will send an Improved Body and Lung Brace, which every minister should have to restore a lost voice or energies, or preserve sound ones.

The following is a list of Contributors who will write for THE BAPTIST this volume:—Eld. W. E. Paxton, Eld. M. P. Lowrey, Eld. J. B. Seary, Eld. Geo. W. Griffin, Eld. Geo. Varden, Eld. C. R. Hendrickson, Eld. J. C. Hiden, Eld. J. M. Phillips, Prof. G. W. Johnston, Prof. J. I. Reynolds.

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 send a copy to each of your members. 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 not use 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. We shall commence the Seven Worlds the first week in February, to be followed by the other two. We want the lists all in and entered so that no one will miss a number. You can send on names and money as fast as obtained, and say begin let of January or lat of February. The price we offer new subscribers for 1877, is fifty choice sermons and these three valuable series, which they can see nowhere else.

We most especially appeal to the ministers of Tennessee, and the whole Southwest to make an effort to increase the circulation of THE BAPTIST, and help us to "Hold the Fort" here at the heart of this Great Valley, and the Key of the Great West. It is a denominational necessity that a strong paper be supported here. We never needed your help more than now.

AGENTS WANTED.

I want at once a good active Agent in each county of the entire South to canvass for the paper, The New Baptist Hymn Book, Little Seraph, the Brace, and other valuable articles of intrinsic value to the Farm and Household, to whom handsome commissions will be allowed. None but active and respectable men, who are willing to visit each family in the county need apply, and to such men I am willing to guarantee a salary. Address Editor with a stamp for reply.

J. R. GRAVES, Editor of THE BAPTIST.

THE BAPTIST Hymn and Tune Book.

It is pronounced by those churches that are using it a decided improvement in all respects over all others. Its superior features are,—

- 1. It is in large, nice type. 2. It is on good paper. 3. Its hymns are all sound and choice. 4. It has the largest collection of choice tunes. 5. It has a nice selection of revival songs. 6. It has the sweetest collection of Sunday-school songs, and more of the sweetest than any other book. 7. It is cheap, only \$12 by the dozen, \$1.00 each by mail, post-paid. 8. It is published by our own Southern Baptist Publication Society, which every Southern Baptist should support. Why send North when you can get a better book at home? 9. For buying any Hymn Book send for the New Hymn and Tune Book, with seven shuped notes, and examine it.

The New Psalmist.

This is the above book without the music. Its superiority over the Southern Psalmist consists in the following features, viz:—

- 1. Its large, beautiful type. Our older brethren will appreciate this. It can be used with dim light, and at night. 2. The index of first lines is also in large type. 3. It is scarcely felt in the pocket; LESS LIKE A BIRD IN SHAPE and weight. 4. It is cheaper. Price 50 cts.

1. It contains all the best songs of the old Psalmist, and a great many more.

2. It contains no hymns that teach baptistical regeneration, no songs to dead sisters, brothers or babies, and no invocation of angels.

3. It is cheaper and in all respects a better book; price 50 cts.

4. When you order this, write: send the New Psalmist, without notes.

THE MIDDLE LIFE: THE DOCTRINE OF AN OPPROVED TO SWEDENBORGIANISM AND SPIRITISM.

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

Published by the Southern Baptist Publication Society, Memphis, Tenn. Price 10 cts. by mail.

This is a new book, and should be read by all. It is a treatise, and especially by all ministers; it has received the highest commendation from several of the first scholars of the nation. Dr. A. A. Hoar, president of the New York Theological Seminary, Mass., has said in a letter to the author:—

"I have read your volume, 'The Middle Life,' with much interest and profit. I was greatly interested in your test of spiritualism, and I think your view of it should be copied."

Dr. W. A. Wood, of the National Baptist Convention, says of it:—

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an old campaigner in this field of battle. The Bible doctrine of this middle life is clearly stated in the first one hundred pages of the volume; the rest of the book is made up of notes showing what a stupendous fraud and falsehood spiritualism is."

Dr. Patton, Editor of the Baptist Weekly, New York, says:—

"This work is intended to meet the needs of Swedenborgianism and Spiritism. Dr. Graves holds, on an examination of several passages of Scripture, that he has not yet ascended to heaven, and that it is evident that no spirit has yet descended to hell, and that 'paradise is in heaven, and not in heaven.' A beautiful illustration of the doctrine of the Bible is given in the first one hundred pages of the volume. From the nature of Abraham's to give, it is held by the author that the dead cannot communicate with the living unless by the re-creation of the body. There are many evidences in this small volume that the advocate of Spiritism will find it very difficult to overcome, while the true and sound doctrine of all who have been so strongly pre-empted to receive any new opinion of truth. We should be exceedingly gratified if every minister and Sunday-school teacher in our country would send 25 cents to our Society and our sure this book, and give it a careful reading. Let it be the first book you purchase this year, and you will not only help the Society, but instruct yourself, and not regret the outlay."

Send all orders for these books to the Southern Baptist Publication Society, 79 State Street, Memphis, Tenn.

TO THE MINISTERS OF THE SOUTH.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or be silent forever.

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

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real 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 *hoarseness*, 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 costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsus of the bowels* in males or *womb* in females. It relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister and old man should use one.

I offer my Improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage. 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.

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 attend-

ing 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.

Suffering very much from "Dyspepsia" and general debility—the result of protracted illness, I obtained and have been wearing Banning's Body and Lung Brace, and am satisfied there is no other article of the kind that will so speedily and so beneficially benefit me as this one. WILSON, Miss. EUDORA COLE

What Ministers and Old Men Say.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of your Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "household baggage." Recently, the heavy and fatiguing labors of the Centennial quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the valuable 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 and I feel a great deal of increased energy. My physical strength has been most efficiently restored. I would quite break down for the price of my Brace may and be compelled to disperse with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

Pastor First Baptist Church, Memphis.

For several years past I have suffered from spinal affection, and, after wearing the Body Brace for less than two months, I have experienced a very considerable relief; my general health also has improved, and I find that the Brace assists me both in speaking and singing.

Chester, S. C. A. J. McCoy.

A Georgia Evangelist.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before; I would not be without it for twice its price.

T. C. BOYKIN. Sunday-school Evangelist. Atlanta, Ga.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it; every minister, strong or weak, should have one.

A. ROUTE. Union Depot, East Tennessee.

Consumption Cured.

In 1873 I bought a Brace for my nephew, James T. Fuller, who had been pronounced in the last stage of consumption by the very best physicians in the country. I differed from them, recommended him to get the Lung Brace and he would get well.

I bought it for him, and he is now a robust man, able to split rails or do any work. I write this, because I think it ought to be known, and thousands of females ought to know its advantages in weakness.

E. B. FULLER. Friars Point, Miss.

Great Reduction.

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

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the

very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well nigh, or altogether laid by, not able to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of all their powers and returned to full labor with ease to themselves.

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

How to Measure for the Brace Truss.

Take snugly the number of inches around the hips, over the hips, about two inches below the tips of the side bones, and two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss.

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

To place this Brace before the public, I have in the last twenty years advertised to the amount of several thousand dollars, and have improved it and made it more durable and valuable. The Brace with my Improvements is made for no other person in the United States. Here is the card of the only manufacturer of this Brace:

Let all Take Notice.

This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that the name and name of J. R. Graves, L.D., are on the inside of the brace, and are not to be made as an imitation of the original article now in market. We will be on either party South of the Ohio River. S. C. P. A. BENTLEY. 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 had better send their orders to me, or to some one who has my written commission.

I have no agent in this city, and before you purchase through other parties be sure to require them to show you a written, not printed, commission from me.

Don't fail to avail yourself of this offer at your earliest convenience. The only premiums I can offer on the reduced price are—

- 1. A Brace for 10 new subscribers at \$2.70 each, or \$1.00 cash for every subscriber you fail to get in making up your club.
- 2. Any one selling 10 Braces at \$10 shall receive one for commission.

Dear Sir: If you decide that you have no use for this help in *prolapsus*, or a *fine voice*, making an old one good, or restoring lost or weak physical power, will you not place this circular in the hands of some man or woman you know to be suffering, and do a good deed?

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 Braces \$2.00. Sent by mail, post-paid.

DIRECTIONS FOR WEARING.

Take a tape, if you have not a regular measuring tape, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are marked in even numbers, and can be made up two inches.

J. R. GRAVES.

Jan P Rowe to So

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., MARCH 17, 1877. New Series—Vol. X. No 16.

Our Pulpit.

THE CHURCH IN THE WILDERNESS.

BY REV. W. W. EVERTS, JR., CHICAGO. (Concluded from last week.)

"The woman fed into the wilderness."—Rev. xii. 6.

II. WE further trace in these communities the distinctive doctrinal basis of the apostolic or Baptist church. Their doctrines were drawn directly from the Bible as the true and only source of faith. So exclusive was the devotion of the Paulicians to the Scriptures, that they received the designation of Bible worshippers. In the controversies of Peter Venerable with the Petrobrusians, the old monk was willing to argue from the Word of God, though he could not understand why those who dispised the Church Fathers, the masters of the world, should reverence apostles or prophets. The Waldensians sought for the knowledge of the holy Scriptures more than for gems of gold, were the first to translate it into the modern language for the people, and on account of the scarcity of copies were accustomed to commit large portions of it to memory. One of the inquirers relates that he met a poor rustic who could repeat the Book of Job without omitting a word, and that he knew that it was not unusual for them to know all the New Testament, and most of the Old Testament by heart. At the time of the Reformation the memorizing of the New Testament was a regular requirement of students for the ministry. The hostile attitude assumed by the Catholic church towards the distribution or translation of the Bible, emphasized by councils that prohibited laymen from owning or even reading it, and decreed that the possession of a copy should be sufficient proof of heresy, unmistakably proves the biblical character of these dissenters.

These communities were children of the Bible and as such are descended from the same ancestry as modern Baptists, the churches of the apostles. As successive impressions of the same steel plate do not differ, these communities transcribed from tables of the gospel and the law, must be the same in all ages. Wherever, then we find communities maintaining the sole supremacy of the divine word, there must be Baptist churches. Thus in the succession of free and independent churches, before and since the Reformation have been preserved the hopes of civil freedom and political independence.

III. We trace further in these communities the discipline of the apostolic or Baptist church. Long before the end of pagan persecution and the formal union of church and State, under Constantine, there had been a constant influx of unconverted into the churches. During the lull of persecution, as in the second century, that peaceful period in the world's history, when, as Gibbons says: "Emperors guided by wisdom and virtue, ruled with absolute authority," this movement awakened wide-spread alarm among the devout. The hierarchy was too eager for the accession of wealth and social influence; too intent upon universal dominion; too fixed in the determination to combine all parties and nations in Catholic unity, to regard the character of those entering her communion. But there were communities everywhere who antagonized this policy and put character before numbers, sanctity before universality, truth before unity. Christendom divided on that issue, and the longer, the further they were divided. This is the significance of the Montanistic movement.

It was a protest against the luxury and profligacy that were secularizing the church. It was the separation of a body claiming to be spiritual from the communion of Rome that was condemned as carnal. It was the restoration of the dispensation of the Holy Spirit that had been supplanted by sacraments. It was the proclamation of the priesthood of all believers as opposed to any class of priesthood, and the demand for all professing Christians of the same high moral character.

The Novatian movement has a similar significance. It was a protest against the lax discipline of the hierarchy. The Novatian forever excluded from fellowship all who had denied the faith or were guilty of gross offenses, and for this reason were first called Puritans, or the pure.

The Donatist schism, though a half century later, had the same cause as the Novatian, viz., great laxity of church discipline after the last great persecutions under Diocletian. The immediate occasion however was said to be the ordination of one traitor by another, but a local and personal dispute cannot explain a movement so wide-spread and enduring. Du Pin gives a true characterization of the Donatist controversy, in these words: "The Donatists maintained the true church ought to consist of none but holy and just men. They confessed that the bad might be mixed in the church with the good, but only as secret sinners, not as open offenders." While Augustine defended mixed membership, the Donatists did not shrink from the logical consequences of their radical position, but asserted that the toleration of known evil in a church not only destroys that church, but contaminates every church communing with it. One of their pastors was excommunicated for denying the truth of that position. When Augustine, in his argument, appealed to the presence of Judas among the twelve apostles, to the parable of the tares in the field, and the fish net, he was reminded that Judas went out as soon as he was discovered; the fish were cast out as soon as they were caught, and the field in which the tares grew, is not the church but the world. When at length there occurred a division among the Donatists, the issue was made upon the question of enforcing a still stricter discipline.

The names given to the Panicians, or lovers of Paul, and Bogomiles, or lovers of God, are an index to the character of their churches. They utterly abjured communion with the Greek church, and yet their purity of life, and devotion to principle, extorted praise, even from their Greek historians. One of those says them this tribute: They were commanded to fast and keep unspotted from sin, to live pure and holy lives, to owe nothing and yet show mercy, to be humble, studious of the truth, and charitable one towards another.

The Petrobrusians believed in the spirituality and holiness of the church. A cathedral is not a church, they said, the word does not mean a structure of walls, but a congregation of the faithful.

Gerard, a representative of the Albigenses, told the Bishop of Cambrai, their doctrine was to forsake the world, to tame the lusts of the flesh, to earn their own living, to insult nobody, but to be charitable to all.

As from various types adjusted in stereotype plates is issued the same book in succeeding editions—the book of the first not differing from the tenth edition—so the church, an impression from these typical spiritual virtues, is the same in the first and the nineteenth centuries, and the church, the spirit and the word of God produced in the first and nineteenth, must have been produced in the intervening centuries. The spiritual char-

acter, therefore, clearly identifies these communities in the succession of apostolic or Baptist churches.

IV. We trace further, in these communities, the baptismal order of the Apostolic, or Baptist church. We take for granted, in addressing a Baptist audience, that immersion is apostolic baptism. The question arises, how long did the apostolic practice remain in force? It is well known that the Greek church, which is most familiar with the original language of the New Testament, has never, to this day, departed from the practice. The Latin church observed it, except in cases of necessity, at least thirteen centuries. This is evident from the erection, from the fourth to the fourteenth century, of separate baptizing halls, or baptisteries, with deep pools. Of these, no less than sixty-four are found in Italy alone. It is evident further from the deep fonts that are found in old cathedrals, and were used for the immersion of infants. The adherence to the apostolic practice is further shown by illuminated manuscripts, bas-reliefs, such as that in the cathedral at Amiens, representing the immersion of a princess; and frescoes, such as that found in the ancient basilica of St. Clement at Rome, recently unearthed beneath the foundation of the noble church of the same name, representing the baptism of Jesus in Jordan. The exclusive observance of immersion for so long a time is further proved by the action of councils, and the decisions of schoolmen.

Thomas Aquinas, the chief of the schoolmen who flourished about the year 1200, says, in his theology, that, while immersion is not essential to the validity of baptism, still, as the old and common usage, it is more commendable and safer than pouring. Ecclesiastical councils held just before and after the year 1200 opposed any recourse to pouring, except under stress of circumstances. The old form was rapidly displaced, though, a hundred years later, and seventy years before the Reformation. The Melanctonian statutes still refer to pouring as the modern way. But the old form with the halo of age and tradition about it, with its baptisteries and deep fonts still standing, and frescoes and bas-reliefs looking down from cathedral walls, was not treated with contempt, but was allowed, as in the catechism of Trent, the first place in the definition of baptism. The Reformers treated the old rite with the same respect. Calvin acknowledged its antiquity, though he thought for reasons of climate, pouring or sprinkling might be substituted just as well. Luther, whose little book on baptism, a translation of the Catholic ritual, contains the requirement to immerse, expressed lively regret that the original form had been set aside, and in answer to inquiry he does not hesitate to recommend the immersion of a converted Jewess, and his recommendation was adopted by all the Lutheran rituals that refer to proselyte baptism. In correspondence with Myconius, however, in reference to the baptism of infants in winter, Luther concedes the advisability of pouring instead of immersing them. But Luther's most intimate friend, Bugenhagen, coming from Pomeania, where immersion had tenaciously held its ground, wrote a book in favor of the universal restoration of the original mode. Indeed, the Saxon confession of 1535 and the Samalstad Articles give immersion as the only definition of baptism. The Protestant Liturgy of Austria, prescribes at length an immersion service for proselytes, and the early Bohemians of Poland were called immersionists. In England the Episcopal Liturgy of 1547 prescribed immersion, except in extreme cases, and the Westminster Confession