

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 few words without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or his life forever.

I applied to the most eminent physicians, and was but little helped; save the exclusion of an elongated crura, 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 attested 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. With-out it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, lumpy 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 *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 power; 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 *tramb* in females. It relieves when all other means fail; it lasts a lifetime; it benefits in every case. Whoever does not, every minister and his wife 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 the Banning Body and Lung Brace, and am satisfied there is no supporter equal to it. I feel confident others similarly afflicted would be greatly benefited by its use.

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 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 "bun-bunners." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the proffered Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dis-pense with it. I most cordially recom-mend this Brace to those who may, physically or otherwise, need it.

G. A. LIDTUN.

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. ROUTH.

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 high, or altogether laid by, not able to undergo one fourth of their usual riding or speaking, have been by its use restored to a full use of all their powers and returned to full labor with ease to themselves.

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

How to Measure for the Brace Truss.

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

Directions for Putting on the Brace Truss for Merials.

Open the truss and fetch it around the body, showing the hip-bows close down to the tip of the launch 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 those manufacturing for J. R. Graves, L.L.D., are made different, and are more durable, and an improvement over the present article now in market. We sell to no other party South of the Ohio River.

E. C. DANFORTH.

Office of Man'g Co., Conn., May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of prolapsus, and consequent weakness, AND THE BEST ONE MADE, they 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 \$5.00. Hernia pads (separately) for single or double rupture \$5.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

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

J. R. GRAVES.

Jas P Boyce to M

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.—Journal.

Old Series—Vol. XXXIV. MEMPHIS, TENN., MARCH 31, 1877. New Series—Vol. X. No 18.

Our Pulpit.

THE FATHERHOOD OF GOD IN ITS RELATION TO THE ATONEMENT OF CHRIST.

BY REV. J. M. PENDLETON, D.D., UPLAND, PA.

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father."—Gal. iv. 4-6.

(Continued from last week.)

THE relation of the atonement of Christ to the Fatherhood of God.

This relation is so intensely essential, that, without the atonement, there would have been, and could have been, in the New Testament sense of the words, no Fatherhood of God. What says the text? "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." We see clearly that something was to be done before "the adoption of sons" could be a possible thing. The mission of Christ, "in the fullness of time," was called for. We are told that "once in the end of the world hath he appeared to put away sin, by the sacrifice of himself."

The necessity of atonement in order to the pardon of sin has been denied on various grounds. Some have said that God, in consideration of a sinner's repentance, can consistently exercise his pardoning mercy. The advocates of this theory would perhaps act on it in the family; but they would protest loudly against its recognition by the State. The father of a family may forgive the offenses of a repenting child; but, if that man should be made governor of a commonwealth, it would not follow that he ought, on the repentance of a son, to pardon the crime of murder. What the father may do in his paternal character, he may not do in his rectoral character.

But why dwell on this point in view of the fact that no sinner exercises repentance toward God independently of influences emanating from the atonement of Christ? This has been historically true. Such is the dominion which depravity has over the human heart that the agency of the Holy Spirit alone can inspire repentance; and this agency is secured through Christ's mediation. It is folly, then, to talk about the efficacy of repentance to procure the pardon of sin.

Some suppose that God, in his boundless benevolence, will forgive his erring creatures, whether they repent or not. They seem to think that it magnifies his love to pardon indiscriminately, and without conditions. They take what may be called a one-sided view of the divine character. They not only resolve all the attributes of God into love, but into blind love. They virtually eliminate from his character justice, veracity, holiness; and permit his love to degenerate into fond partiality for man, without regard to the best interests of other intelligences in other worlds. They deny the necessity of atonement, and so philosophize on the sufferings of Christ as to exclude from them all idea of expiation. It is to be deeply regretted that Dr. Bushnell has done this in his volume on "Vicarious Sacrifice," and in his other writings. He was so engrossed with the subjective view of Christ's death as to overlook the objective view.

There are others who deny the necessity of atonement chiefly, it may be, through misapprehension. They suppose the necessity refers to the origination of love in the divine bosom. They

properly deny that the atonement, or anything else, was necessary to excite the love of God. That love was in his heart from eternity; and the atonement results from it. There would have been no atonement without it. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The mission of his Son was the effect of antecedent love. God loved us, and therefore sent his Son to be the propitiation for our sins. But, while the atonement was not necessary in the sense of originating the love of God to man, it was, for other reasons, indispensable to human salvation. We find a reason in the claims of the divine law. This law, with its penalty annexed to its violation, is "holy and just and good." If so, holiness, justice and goodness require an observance of its precepts, and, in case of disobedience, the infliction of its penalty. Hence the necessity of an atonement clearly appears. The law, having been transgressed, restrained the exercise of mercy in man's salvation, and called for the execution of its penalty. In order to the salvation of sinners, an expiatory measure must be introduced into the divine government to meet the claims of the law, by preserving its honor, and vindicating its penal sanctions. The atonement of Christ was the measure divinely devised and introduced. It rendered satisfaction to the law, and removed the restraints which it had placed on the exercise of mercy. Now mercy triumphs in all its beauty, justice shines forth in all its majesty, and holiness appears in all its glory.

In treating of the necessity of Christ's atonement, it is generally deemed sufficient to refer to it as a transaction worthy of God, designed to satisfy the demands of his law. When this is done, the interests of truth are not likely to suffer. At times, however, it is well to go more thoroughly into the matter of necessity, and trace it from the penal claims of the law to the ill desert of sin, and thence to the nature of God; for if it be asked why the divine law, when transgressed, needs satisfaction, the question finds its answer in the nature of sin, and in the nature of God. There is intrinsic demerit in sin, which renders it deserving of punishment. To present the matter concretely, rather than abstractly, I say that a sinner, because he is a sinner, deserves punishment. He is a rebel against the government of God; and justice requires that he shall pay the penalty of rebellion. Law and justice require that the transgressor shall be punished on account of the ill desert of sin; that is to say, on account of his personal blameworthiness. The philosophy of punishment is susceptible of no other explanation.

There is something in the nature of sin which calls for penal infliction on the sinner; and, from the nature of sin, the necessity of atonement may be traced to the nature of God: it can be traced no farther. All reasoning on the subject is destined to culminate at this point, and here to exhibit its supreme strength; for if we ask why the law of God is what it is, the answer is, because the nature of God is what it is. If we ask why sin is such an evil as to deserve punishment, the answer is, because it is antagonistic to the nature of God. Here, therefore, in the divine nature, is the field on which is to be decided the contest for or against the necessity of atonement. The Bible teaches that there is something in the nature of God to which sin is so offensive, so infinitely hateful, as to excite his wrath. It may be said, too, that sin is the only thing which has ever excited the wrath of God. That moral quality of the divine nature

which causes hatred of sin, excites wrath against sin; and therefore makes necessary an atonement, in order to the pardon of sin. If sin originates wrath in the divine bosom, it is morally certain that that wrath can never be turned away, unless some atoning provision is made for the forgiveness of the sin which originates it. What do the Scriptures say in regard to the wrath of God? Listen: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." "The wrath of God cometh to the children of disobedience." Here are several passages of Scripture which speak of wrath; nor can it be doubted what wrath is meant: it is expressly termed "the wrath of God." We are not to suppose that wrath in God is something similar to exasperated passion in man; it is not. God's wrath is a holy and just indignation against sin. We are not left to conjecture whether this wrath exists; for it is revealed from heaven. It comes on the children of disobedience; abides on unbelievers; and believers are saved from it through Jesus Christ. Wrath against sin and love for sinners are perfectly compatible. The feelings of every good man may be appealed to in proof of this fact; and the fact itself receives its highest exemplification in God. He so loved sinners, and so hated their sin, as to send his Son from heaven "to put away sin by the sacrifice of himself," that he might gratify the impulses of his love to saving sinners. In the cross God shows himself to the universe as the sinner's friend, and the uncompromising eternal enemy of sin.

Some think that it detracts from the perfection of the divine character to speak of the wrath of God. Their view of wrath is, that it is a resentful, vindictive passion. Such a passion is, they think, and properly too, unworthy of God. But there is a vast difference between *indignation* and *vindictive*; and, while the wrath of God is not vindictive, it is vindictive of his justice, his law, his government. This is seen in the agony of Gethsemane, and in the tragedy of Calvary.

The text refers to "the adoption of sons;" but it is evident that the adopted are justified. It would not comport with the majesty of the law-giver to receive as sons those resting under the condemnation of the law. The sentence of condemnation must be removed, guilt must be canceled, and the gracious act of justification must take place: there must be acceptance in Christ, the beloved. The meritorious basis of all this is the righteousness of the Lord Jesus Christ, gratuitously imputed, and received by faith. This righteousness meets the demands of the law, under which, the text says, Christ was made; and he is, therefore, "the end of the law for righteousness to every one that believeth." It is plain, then, that the atonement of Christ sustains a vitally important relation to the great doctrine of justification; for it removes all legal obstructions out of the way of a sinner's reception into the divine favor. The act of justification is always accompanied by regeneration, which removes the moral obstructions out of the way of salvation. This great change is the process of spiritual filiation, by which "children of the devil" are made "children of God." Inseparable from it is "the adoption of sons," resulting from Christ's mission; for the Father sent him "to redeem them that were under the law, that we might receive the adoption of sons." It is to be remembered that Christ is in the highest sense of the words the Son

of God. Not only so, but this phrase, as applied to him, has a meaning supremely peculiar. Hence he is called "the only begotten Son of God," and "the only begotten Son, who is in the bosom of the Father." While, therefore, it is true that Christ is, in the most exalted acceptation of the language, the Son of God, and while God is, in a sense inconceivably sublime, his Father, it is also a blessed truth that believers in Christ, the regenerate, the adopted, are, in an inferior sense, sons of God, and God, in an inferior sense, is their Father. Union with Christ creates brotherhood; and brotherhood in Christ establishes Fatherhood in God. The Fatherhood is not through the first Adam, but through the second, the Lord from heaven. Inspiration, therefore, says: "Ye (Christians) are all the children of God by faith in Christ Jesus." Faith is the bond of union between Christ and the saved; they are, as members of a large spiritual fraternity, allied to him as "the first-born among many brethren;" "For both he that sacrificeth and they who are sacrificeth are all of one; for which cause he is not ashamed to call them brethren, saying, 'I will declare thy name to my brethren.'" But as he, the first-born, is the Son of God, so his brethren are sons of God: as God is his Father, so he is their Father. For this reason Jesus, after his resurrection, said to Mary: "Go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God." These are great words; and because the risen Savior used them, Peter afterwards wrote "PARTAKERS OF THE DIVINE NATURE." This does not, of course, mean partakers of the divine essence, which would be deification, and which is not true of the human nature of Christ; but it means partakers of the divine holiness, which is the glory of the divine nature. I refer to the expression "partakers of the divine nature" to show the intimate union with God into which believers are brought through Christ.

Can we not now see great force and beauty in the words of Jesus in his intercessory prayer?—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one." Observe Christ is in his brethren,—"I in them;" and the Father is in Christ,—"thou in me." Thus men are brought to God: it is through Christ. "No man cometh to the Father but by me" is the language of Jesus. God is accessible through the mediation of Christ alone; and most prominent in his work of mediation is the atonement made by his obedience and death. Through this atonement are accomplished the purposes of predestinating love. Hence it is written, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace." The divine programme was arranged before the foundation of the world. Even from eternity, the Divine Intellect projected its thoughts into the distant future, contemplating the existence and the ruin of man, while the love of the Divine Heart kept pace with the excursions of the Intellect. Then was the purpose of God formed to reclaim out of Adam's fallen race, and to adopt as children, his chosen ones,—all who will finally be saved. The purpose was to do this in Christ,—through Christ; and love was in blessed union with the purpose,—the very love which reached its climax of manifestation when Jesus poured forth his atoning blood on Calvary. Then it was that the voice of God, the law-giver and guardian of the rights of the divine government, was heard, saying: "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." Then was the Shepherd smitten, that the flock might go free; then did Jesus not save himself, that he might save others. The smiling referred to by Zechariah is identical with the bruising mentioned by Isaiah; and it pleased the Lord to bruise the Messiah. How much this smiting or bruising implied, we shall never know. We know, however, that it was judiciously inflicted by the Law-giver on Christ as the substitute for sinners. These two things were necessary to give to the sufferings of Jesus their atoning properties: He must suffer in the place of others, that is, with

a view to satisfy the law in their behalf; and the Law-giver must approve the substitution, and inflict penal sufferings on the substitute.

There are three epithets descriptive of all sufferings; namely, calamitous, disciplinary, and penal. Calamitous sufferings have no particular reference to sin; disciplinary sufferings are intended for the good of the sufferers; and penal sufferings are designed to satisfy law and justice. It was in the last sense that Jesus suffered. His sufferings were penal, because he endured the penalty of the law; and the law was so honored, so magnified, so glorified by his atonement, that the Fatherhood of God, though of grace, and not of works of law, is nevertheless consistent with law, harmonious with justice, illustrative of love, and radiant with holiness.

Thus have I very imperfectly developed my theme; first, calling your attention to the Fatherhood of God; and secondly, pointing out its relation to the atonement of Christ. In conclusion, I make the following remarks:—

1. The Fatherhood of God involves great honor to those who receive the adoption of sons. The Spirit of adoption in their hearts prompts them to say, "Abba, Father." They can look up with joy to the throne of the universe, and say: "He who sits on that throne, whose jurisdiction embraces all worlds, is our Father, loves us with a Father's love, and makes all things work together for our good." As compared with this honor, the highest earthly distinctions are unworthy of a thought. "The glory that excels" belongs to those who have an evangelical claim to Fatherhood in God.

2. The manner in which the Fatherhood of God is established will be the wonder of eternity. It will ever be known that God sent forth his Son to become incarnate and die, that aliens, the objects of his love, might be adopted into his family. It will be seen evermore that the adopted not only sustain to God the relation which creation establishes, but the more tender filial relation which redemption originates; a relation that is invested with all that is sacred in the blood of the cross; a relation not exemplified in holy angels, but in sinners saved by grace.

"Nearest the throne and first in vision,
Man shall his hallelujahs raise."

3. Christ crucified, through whom is effected the adoption of sons, should be the minister's theme. Away with all earth-born themes when the man of God speaks to perishing sinners. It would be an impertinence equally culpable and cruel to dwell on topics not connected with Christ and salvation. What sinners need to know is how they may be saved; how they may secure the blessings of the Fatherhood of God. There is hope for them through Christ alone: his cross stands the exponent of divine love and compassion. The blood shed on that cross is as efficacious to-day as ever: it retains its original virtue, unimpaired by the lapse of ages, and the mutations of all things earthly. Brethren of the ministry, let us preach Christ crucified; let us hold up the cross, the precious cross, and stand behind it always; let us say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" let us say in the words we often sing,—

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

"Forbid it, Lord, that I should boast,
Save in the death of Christ, my God;
All the vain things that charm me most,
I sacrifice them to his blood."

"See, from his head, his hands, his feet,
Sorrow and love mingling down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

"Were all the realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Do little helpful things, and speak helpful words, whenever you can; they are better than pearls and diamonds to strew along the roadside of life; they will yield a far more valuable harvest, as you will find after many days.

THE WORK OF CHRIST

Consummated

IX: DISPENSATIONS.

BY THE EDITOR.

CHAPTER VIII.

THE EXTENT OF THE ATONEMENT.

Did Christ Die Savingly for all the Lost, Angels and Men?—Did he Ransom all of Adam's Race?—Did he not Savingly Die for Some Part of it?—Were not Some Specially Given him by the Father to Save?—Will he not Save all the Father Gave him Without the Loss of One?—Will he Save More than his Father Gave him?—Dr. Alvah Hovey's Position Explained and Examined.

(Continuation of last chapter. See that for connection of thought.)

THE most unyielding Arminian must admit that the Omniscient Father foreknew, from the beginning, each man and woman, and therefore the entire number that would come to his Son and be saved; for "the foundation of the Lord standeth sure, having this seal, the Lord knoweth them that are his;" and "known unto God are all his works (and this must be true of his plans) from the beginning of the world." But who of the race the Father gave to Christ, while known to God, are unknown to men, and Christ, as Savior, therefore is freely offered to all to whom the gospel is preached or the Bible sent.

If all do not come to the offered Christ for salvation, it is not because God intervenes an obstacle to hinder, or an influence to prevent, any one from accepting him; but, on the other hand, he urges every possible moral motive to induce all to accept him: and it is because they will not come unto him that they might have life, that any are lost. What was true of the sinner when Christ stood before him on this earth, and preached to him, and performed his miracles, is true to-day of the impenitent: "Ye will not come unto me that ye might have life." It is not because God is unwilling to save the sinner who will accept of salvation through his Son, but because the sinner is unwilling; for it is his expressed will that every one of such shall be saved: and in this sense he has sworn by himself:—

"As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked way and live."—Isaiah xxxiii. 11.

"For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth. . . . I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 3, 4, 8.

But all men are not saved, nor do they all pray, lifting up holy hands; and therefore "will" here is not in the sense of determination, but pleasure, desire. If any are saved, it must be because God, in the exercise of his sovereignty, willed, i. e., determined that some should be saved; and these he quickens from their death in trespasses and sins, and gives to them repentance and the remission of sins. The Brazen Serpent was uplifted on the pole in the very midst of the camp, and the proclamation of life for a look was made, and urged upon all; and yet doubtless thousands died within sight of it, through willful unbelief, as sinners do now, with salvation's offers in their ears, and the Cross before their eyes. Such is the enmity of the natural heart, such its amazing perverseness and stubbornness and rebellion toward God; and so imperiously is it closed against the word given or spoken, like Lydia's of old, it must first be opened by the Holy Spirit, and that will subdue, and that enmity melted down by dying love, before he will attend to the words of life, and lovingly receive Christ.

The expressions "all" and "all men," used in connection with Christ's death, must certainly be understood in a modified sense; i. e., as meaning those given him by the Father to redeem. Paul's expression, "Who gave himself a ransom for all,"

-? Tim. ii. 3; Acts xv. 11. John v. 40. John vi. 40.

to be testified in due time" (1 Tim. ii. 6), should be interpreted by Christ's own words: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. xx. 28.) And when Christ said, "If I be lifted up, I will draw all men unto me" (John xii. 32), he certainly did not mean every sinner of Adam's race; for it would be notoriously untrue: but he meant all conditions and races of men, and savingly only all men given him by the Father. Is not this his explanation of the phrase "all whom the Father giveth me shall come unto me"? These are the "all" for whom he gave himself a ransom, to be testified in due time. Christ certainly did not savingly die for all men, else all men will finally be saved. He did not pay the debt each sinner of the race owes to divine law, else each one will be saved; for the law cannot, in justice, demand payment again of the sinner. But this must have been in a modified sense that Christ "tasted death for every man."

We are free to admit that Christ died for all, and gave himself a ransom for all men, in the sense that he removed all legal and governmental obstructions, so that, in good faith, salvation by grace could be freely offered to all; so that the only obstruction in the way of any sinner's salvation is his own perverse will and depraved nature, and heart of enmity against God. He knows he is perishing, and won't ask for help; dying, and sinking down, like Peter, in the waves, and won't stretch forth his hand and cry, "Save, Lord, I perish!" His ruin lies at his own door. The Christian can sing with the spirit, and the understanding of it,—

"Why was I born to hear his voice,
And enter while there's room;
When thousands make the wretched choice,
And rather starve than come?
'Twas the same love that spread the feast,
That sweetly forced us in,
Else we had still refused to taste,
And perished in our sin."

It was for the "all men" given him by the Father that Christ savingly died; and it was for their justification he rose from the dead; and it was for these alone he prayed on earth, and intercedes in heaven.

Let us read, in this connection, the last prayer Christ offered on earth for his people.

CHRIST'S PRAYER FOR THE PEOPLE OF THE COVENANT.

"FATHER, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition [is lost]; that the Scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world; but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth: Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be

one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known thee; thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."—John xvii.

Let this prayer for his people, given him by the Father in the Covenant of Redemption, be read in connection with his declaration in John vi. 37, 38, 39, 44, 45:—

"All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. . . . No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, 'And they shall be all taught of God.' Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

The reader will see from these, that, if the Father had given all men to his Son, as he did some men, that all men would come to Christ for salvation: but all do not come,—comparatively few do come; and these would not, unless graciously drawn to Christ by the Father. (John vi. 44.)

The Arminian, we know, will plant the batteries of his rebellion against the sovereignty of God in man's salvation, as expressed in this prayer, and presumptuously charge his Creator with partiality and even sin in thus dealing with man, but he will effect no more than to discover the unsubdued rebellion of his own heart to the government of God. Why does he not charge God with partiality and sin in passing by the lost angels, and taking hold of man instead, an inferior order of beings? Why will not these Arminian professors charge God with the sin of partiality in not creating all men equal constitutionally and intellectually? Why in not offering to all nations, and all men in every nation, the same gospel advantages? God is as chargeable with sin, or blame, in the one case as in the other. We have no controversy with a sovereign God.

"What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses: 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture saith unto Pharaoh: 'Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.' Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee: 'I will call them my people, which were not my people; and her beloved, which were not beloved. And it shall come to pass, that in the place where it was said unto them, 'Ye are not my people;' there shall they be called the children of the living God.'"—Rom. ix. 14-23.

In support of the view we advanced, that there was a sense in which Christ died for others than the elect,—for all those who ultimately perish, we give a few paragraphs from an excellent work of Dr. Alvah Hovey, president of Newton Theological Seminary, Massachusetts:—

"For it is plain that God purposed from the first to save certain persons of our race; that these persons were given to Christ in a special sense, to be his flock, and that he had particularly in view their actual salvation when he laid down his life.

Thus far, at least, it would seem as if their could be no question as to the sense of the Scripture.

But this is not all. We are taught by the Word of God to say, in the second place, that the Atonement was meant by its Author to be a provision for the salvation of every man who would repent. In other words, it put out of the way every obstacle to universal pardon, except that of unbelief. And in this sense Christ died for all; not only was his expiatory suffering a sufficient reason for the pardon of all mankind, in case of repentance, but it was meant to be this. Such we suppose to be the teaching of Scripture; and that teaching must be accepted as final. But as some, whom we love in the Gospel, do not find this doctrine in the Sacred Record, it may be well to look at a few passages thought to contain it.

"One of them reads thus: 'But there were false prophets also among the people, even as there will be false teachers among you, who will bring in privily destructive factions, even denying the Lord who bought them, bringing upon themselves swift destruction.' (2 Peter ii. 1.) This language certainly appears to teach that some of those whom Christ bought with his own blood will finally perish. But Mr. Symington believes that a different view of it is tenable. The apostle, he says, 'argues against them on their own principles, and shows that their conduct was heinous and dangerous in the extreme. And in so doing he only follows the example of the Savior himself, who confuted the Pharisees, who professed to be righteous and were not, on their own acknowledged principles: 'I say unto you that likewise ye shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.' Are we to conclude, from this, that there were any such just persons who needed no such repentance? Surely not.' Very well, so far as the language of Christ is concerned. But the language of Peter is no parallel to that of Jesus; for the latter had taught expressly that the Pharisees were not righteous, but, on the contrary, were self-righteous, hypocritical, oppressive and offensive to God. No one, therefore, could for a moment suppose that he meant to call them truly righteous. But Peter has nowheresaid, distinctly and repeatedly, that the non-elect were not bought with the blood of Christ. This makes all the difference in the world between the language of Christ and that of Peter, and destroys the force of Mr. Symington's argument from the former to the latter. We come back, then, to the obvious meaning of the apostle's testimony, and conclude that some for whom Christ shed his blood upon the cross will perish at last. And if he died for some who will perish, it may safely be inferred that he died for all. Nor can it be said that his intention was in part defeated; for his atoning death was not, strictly speaking, meant to affect the salvation of all, but to remove any obstacle existing outside of their own hearts to their salvation; and this was fully accomplished. Thus, while Christ became, by his vicarious suffering, the Savior of all men, he became in a still more eminent sense the Savior of them that believe.

"But the fact which is fairly implied in the words of Peter seems to be directly affirmed by the Apostle John: 'And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the whole world.' (1 John ii. 1, 2.) Here the sins of believers are contrasted with those of the world; and the propitiatory death of Christ is said to have respect, not to the former only, but also to the latter. Moreover, as the word propitiation refers to the sacrificial death of Christ, it is distinguishable from redemption, since it does not imply an actual deliverance from wrath. For when the Jewish high priest, on the great day of Atonement, made reconciliation for all the people, a way was opened for them to come before God with acceptance; but if they refused to do this and despised his service, his indignation still burned against them. The same is true of Christ. He was set forth as a propitiation, to exhibit the righteousness of God, in order that God might be just while justifying the believer in Jesus. And even if the word 'Advocate' has reference to believers only, the word 'propitiation' may well have a wider reference; for the apostle's thought may be thus expressed: 'My little children, I write these things to you, that ye may not sin. But I do not forget what I have just said, that no one of us has avoided every sin. Yet the Christian, who has fallen into sin, need not despair of pardon; for though, as transgressors, we cannot come ourselves before a holy God, we have an advocate with him, even Jesus Christ who is righteous, and who evermore intercedes for us. And this he can do with far greater effect than the Jewish high priest, who entered the holy of holies with another's blood, for he comes with his own blood, an ample basis for his plea in our behalf, since it was offered by him as a suitable expiation for our sins, and indeed not for ours only, but for the sins of all mankind, our own included.' This view of the apostle's thought is favored by the word 'whole,' prefixed to 'world,'—the 'whole world,' meaning all mankind, without exception.

"Moreover, the doctrine of Paul agrees with that of Peter and John. For he speaks of his

The Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE...

J. R. GRAVES, Editor and Proprietor.

Business Office: 237 Second Street, Memphis, Tenn.

Terms, \$2.75 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft...

Stated Contributors.

- Elder M. P. LAWREY, Ripley, Miss.
Elder J. H. NEARBY, Arkansas.
Elder G. W. GRIFFIN, Brownsville, Tenn.
Elder C. H. HENNINGSON, Jackson, Tenn.
Elder J. C. LINDEN, D.D., Nashville, Tenn.
Prof. G. W. JOHNSON, Brownsville, Tenn.
Prof. J. L. REYNOLDS, South Carolina.

Send all orders to the editor, and not to other parties in this city or elsewhere; for we cannot be responsible for money or articles sent through others; and no one in this city writes our improved sense.

TO OUR OWN COLLEGES OF COURSE.

THERE are many young men of our Baptist families who expect to enter college next fall; and now let proper effort be made to lead them to our Baptist institutions.

"ALL WILL BE WELL."

An earnest worker for Jesus writes to us: "Send out an appeal to the pastors. If they will only lead for Foreign Missions, all will be well."

- 1. To the 12th of February, the receipts for Foreign Missions have been \$10,839.18.
2. To the same date, last year, the receipts were \$25,622.16.
3. The expenditures of our missions to the 12th of February have been some \$23,000, with drafts accepted amounting to some \$5,000.
4. The average contributions of three States, on which we largely rely, have fallen short of last year's donations over 100 per cent.
5. Twenty thousand dollars must and may be raised, before the Convention in New Orleans, for Foreign Missions. This was done last year in the same period of time.
6. Some may make a wrong use of these facts and figures; but the wise and godly pastor will ponder the 11, pray over them, stir up his people, raise funds for us, and "all will be well."

Richmond, Va. H. A. TUPPER, Cor. Sec.

tent, outside our own denomination. The Baptist graduate of Harvard or Yale or Princeton will send his sons to Harvard or Yale or Princeton: and so the thing will go.

"All will say that it is desirable that the Baptist ministers and intelligent laymen of the next generation should feel a deep interest in our Baptist colleges of that generation; but, in order to do this, they must be graduates of those colleges.

"Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

We called the attention of Baptists of Tennessee to our own schools, and to their duty of patronizing them, last year, and were soundly berated for it by a Baptist professor in a State college.

It should be a matter of profound gratitude that Baptists of Tennessee have no occasion to send their children out of the State, or to the colleges of other denominations. We have two colleges for our boys,—the Southwestern University at Jackson, and Mossy Creek College at Mossy Creek, East Tennessee.

Let Baptists but be wise, and our colleges will be crowded to their fullest capacity next session; and these students will, in another generation, complete the endowment of their loving mothers.

ON THE WING FOR MIDDLE TENNESSEE.

WE were met at the Lebanon depot on Tuesday evening by Breth. Jones and Cartwright, with the latter of whom was our home. There had been an appointment given out for us at night, and though the weather was threatening, we found a large congregation of nearly five hundred awaiting us.

Our appointment was, by mistake, hardly known; and we met not more than two hundred of its five hundred members: but we had an enjoyable meeting. All seemed pleased, and made up a nice list of subscribers as proof of it.

weather, when our appointment can be widely known, and see that large house crowded as of yore. This church, though in the country, has the best organ in it of any church in the South, worth some \$15,000 or \$20,000; but it has no choir or leader.

Bro. Oakley, a young Baptist minister of fine promise, is our guide through these beautiful valleys, and over the blue-grass hills, covered with cattle and sheep. This certainly is a "hill country;" but it is picturesque, and the soil rich and inexhaustible.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

FRIDAY.—The crowd is fully tripled to-day. All denominations seem fully represented by ministers and members, who gave us most earnest attention; and no one seemed the least displeased. We saw wet eyes not a few among them to-day, but no sign of displeasure.

Walker, Evans & Co., Charleston, S. C., send us a superb likeness of Gen. Wade Hampton, governor of that State. Many a Carolinian in the West would be pleased with this life likeness, and by sending \$2.00 to the publishers, they can secure it.

this place to attend these lectures. They regretted having lost one, owing to the misannouncement above mentioned. We have appointed a private meeting with them to-morrow evening to give them the outlines of it.

SATURDAY.—There were nearly five hundred persons present to-day, and the attention for four hours was unbroken. We never before witnessed so many tears shed under a sermon on baptism.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

BREVITIES.

All see Bro. Tupper's appeal to relieve the Foreign Board, and each help a little, and he will be greatly helped.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

PROGRESS.—In looking over the minutes of the Tennessee Convention held in 1844, we notice the report of the Tennessee Baptist Publication Society: Sales and collections for the year, \$1,263.11.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

Let parents think of these things, and let pastors think of them, and let our young men think of them."—Examiner and Chronicle.

FIVE HUNDRED DOLLARS FOR THE YOUNG MINISTERS.

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

- J. R. Graves, \$1.00; Mrs. J. R. Graves, 1.00; Miss Nora Graves, 1.00; from a poor sister, (no State or postage), 1.00; no name, 1.00; L. M. Walton, 1.00; E. L. H. Johnson, 1.00; J. R. Jordan, Rutherford, Tenn., 1.00; Miss Patti A. Owen, Courtland, Ala., 1.00; John Newberry, Mooringsport, La., 1.00; J. P. Bishaw, Mount Juliet, Tenn., 1.00; G. W. Garrett, Pocahontas, Tenn., 1.00; W. D. Stanton, Atlanta, Ga., 2.00; Jas. C. Williams, Eagleville, Tenn., 1.00; J. W. Bashaw, Mt. Juliette, Tenn., 1.00.
"Bro. Graves, I am seventy-three years old. I have read after you nearly a quarter of a century and appreciate your efforts to enlighten those in error. I send the above mite to help those who will proclaim the truth when you and I have crossed over the River."
Are there not hundreds in Middle Tennessee who will help the young ministers? They are just as likely to be pastors in Middle as in West Tennessee.

A WORD TO FARMERS.—April 15th excellent month for the planting of the Pyra-nth fence plant in Tennessee, Kentucky, Missouri, and all States north; and we urge all who think of testing it to order at once, if but a few hundred, and get a start. Send orders to this office or to the nursery, but send.

PRAYER-MEETING.

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

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

BRO. GRAVES:—I desire your prayers, and the prayers of all God's people, in our Sabbath evening prayer-meeting, for myself and two younger sisters; for we are three poor orphans. NELLIE HEAD.

This is the daughter of an old and dear patron, — Beverly Head. She learned her letters in the pages of THE BAPTIST; and now that the father has left, she wishes to take his place as a life-subscriber. God bless these daughters of our departed brother.

FAMILY PRAYER.

Reader, are you the head of a family? If so, do 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.

There are multitudes of men, we fear, who 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 a source of exquisite blessing upon the heart of him who prays, react in the 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 blank. 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—If it 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 friends hold fellowship with friend; Though sundered far, by faith they meet Around one common mercy seat.

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

PRAYER.

It is a part of the divine scheme and plan by which God governs the world and manages Providence that men should pray and that he should answer them. I do not know why God is pleased to ordain it; but I do know that this is one of his statutes. In reading Scripture, you constantly see evidence of it in precept, in promise, and in example. Now, when the sun rises, there is light. Why, I do not know. Their might have been light without the sun, and there might have been a sun that gave no light, but God has been pleased to put these two things together—sunrise and light. So, whenever there is prayer, there is a blessing. I do not know why. There might have been prayer without a blessing, for there is in the world of wraith; and there might have been a blessing without prayer, for it often is sent to some who sought it not. But God has been pleased to make this a rule for the government of the moral and spiritual universe, that there shall be prayer first, and that then there shall be the answer to prayer.—Spurgeon.

"O LORD WORK ME."

These words were the prayer of a Christian man who desired to be used for the glory of God, and in such a way as might be pleasing to God. "O Lord, work me." The words are suggestive of entire surrender of self into the hands of God, as the axe is in the hand of the woodman, to be lifted up as may please him. This is the only true spirit of Christian life; but instead of starting out with it, how many seem only to learn it after

a long and impatient life of resistance and reluctant yielding to God's will! The ox and the horse have no power to be useful to man except as they submit to his control and direction. The yoke and the harness must first be put on. Then they must make every movement obedient to the voice of the driver or the line of his authority. Christ calls us to take his yoke upon us. This is begun when we first make a profession of our faith, love, and obedience, but it is to be made good by a daily and hourly regard for his will such as is set forth in the prayer, "O Lord, work me."—Christian at Work.

QUERIES.

BRO. GRAVES:—Will you give me your Scriptural proofs that the ordinances were committed to the church, and not to the ministry? I do not ask of you an argument, but just the Scripture basis for the position. A DEACON. Alabama, February, 1877.

Very well, then, 2 Tim. iii. 15 proves it explicitly. Eph. iv. 11, and 1 Cor. xii. 13 and 27, which establish the fact that baptism is committed to the church; and 1 Cor. xi. 18, 20, 33, 1 Cor. v. 11, which establish the fact that the supper is also. Can you refer us to a Scripture that teaches or implies that they were committed to the ministry,—pastors, elders or evangelists? If you cannot put these framed timbers together, write again.

PARLIAMENTARY.

After a report has been read by a committee, is not the first motion in order to receive, and then to adopt the same? There is a question among us, and we have agreed to appeal to you for decision: as you were the president of the West Tennessee Convention for years, and moderator of the Memphis Association, admitted to be parliamentary bodies in an eminent degree. G. M. D.

When a committee indicates its readiness to report, and no order has been arranged, or time fixed for it to be read, the question the chair may ask is, "Shall the report now be received?" and if no objection is raised, it can be read. This is the recognizing act. The permission to read is receiving it. When read, the questions to be raised before any speech is made, are, to adopt, to amend, to lay upon the table, to recommend, never, of course, to receive; and whenever a report is read, it becomes the property of the body, and the committee is discharged. That committee has no more to do with it: a new committee must be raised, if it consists of the same members, to report according to instructions; if the body cannot amend the report so as to meet its wishes. No little confusion exists in the minds of those who preside over our Conventions and Associations, growing out of this matter.

BREVITIES.

Eld. Haynes Leavell has resigned his church in New York city, — cause lack of support.

Bro. Jones knows a preacher, whom he calls "Seven Shooter!" That's his capacity—seven sermons, and no more!—E. We know a brother who is a "One-Shooter."

GONE WILD.—S. P. Watson, in the Texas Paper Herald, denies that woman in Revelation ever symbolizes a church. It symbolizes nothing else in the Bible. If a pure woman or wise virgin, a pure church; if a meretricious woman or foolish virgin, a false church.

"In either event, he was taken, without death, 'into heaven,' the everlasting home of the righteous, and in a body clothed with the immortality." 1 Cor. xv. 42-44. This is the sublime fact, and the only fact worth knowing in this connection." So teaches the one who prepares the Sunday-school lessons for the New York Examiner. Where did he learn this statement to be a fact?

The English Baptist Hand-book for 1877 gives the number of Baptist churches in the United Kingdom at 2,671, with 1,913 pastors, and 265,797 members. The Sunday-schools connected with the denomination have on their rolls 578,750 scholars. The number of chapels is 6,516, with sitting accommodations for 935,015 persons. The American Baptist Hand-book gives over 2,000,000 of Baptists in America, and nearly 3,000,000 in the world. If only all truly regenerated, and

truly consistent in practice, what a power for the Master.

FARMERS' DEPARTMENT.—Most all our Baptist exchanges devote a space to household and farm matters. Our readers should never leave our department unread. New and really valuable articles, those we know to be valuable, we shall constantly urge upon their attention, and for their profit. The influence of those departments, and of the many able agricultural papers in the South, has accomplished, and is accomplishing, a great reformation in the South; and it is beginning to feel it for good. Let the South raise her own bread and meat and forage, and she will be the richest portion of the continent or the world in a few years; and she can and ought to do it.

W. R. Haman reports, with the usual accuracy of his class of preachers, that six Baptists joined the Campbellite church at Caldwell, Texas. Bro. Geo. W. Barnes, Jr., pastor at Caldwell, informs the public that one had been a Baptist, but had been excluded several years. Of the other five, not one of them was, or ever has been, members of a Baptist church. Why is it that Campbellites are wont when they pick up persons who have been excluded from a Baptist church for years, for the grossest offences, to report them as so many Baptists joining them? There are thousands in our churches who would do our denomination a great favor by joining the Campbellites, or taking their seats back with the unregenerate where they belong.

"Dr. Graves announces himself ready to meet either Moses E. Lard, Phillip E. Fall, or David Walk, bright stars of the Campbellite firmament, in debate. Will they come to the front? Time will show. But we are disinclined to believe they want any discussion."—Western Baptist. They wish to push upon us one of their third or fourth rate men, whose influence in his denomination would be a thousand times increased by the notoriety such a debate would give him, no matter how utterly his cause might be crushed in his hands. We have no time to spend in making cross-road wonders, and mere scribbles, like Lippcomb, conspicuous; and therefore demand a first-class man, like Moses Lard, who has written a standard book, bearing the fullest endorsement of Alexander Campbell. We are, and have been, ready the past ten years to meet Mr. Lard.

"Eld. W. Ferguson, formerly a student of William Jewell College, has become the associate editor and proprietor of the Central Baptist. We extend a hand to each, and heartily wish the Central success in advocating sound Baptist views. By the way, it has not told us whether it held alien immersion only 'voidable' or really 'null and void.'"—THE BAPTIST, Memphis. "We thank the oldest living Baptist editor in the United States for his congratulations and good wishes. The senior editor of the Central holds himself in cheerful readiness to show the propriety of the term 'voidable' as relating to alien immersion, whenever an argument is made against his use of the term in that connection."—Central Baptist. We confess ourself unable to see the place of "voidable" in the discussion of the question. If we understand the term it is only applicable to some act, not void or null per se, but may be made so by sentence. Now, if the immersion of a Mormon or Catholic to secure the remission of sin is not per se void, then it is not voidable by any court on this earth, civil or ecclesiastical. Will the senior rise and explain himself.

"I am a preacher, and yet am perplexed with doubts of the authenticity of the Bible and Christianity. What books do you advise me to read?" Such is the substance of letter last week from a professed Baptist minister. Our answer is, lay down your commission until you are undoubtedly satisfied that you are a regenerate man, for you give us the strongest possible proof that you are not; for Christ says, "He that believeth on the Son hath the witness [of the truth of Christianity] in himself." And again: "He that doeth his [God's] will [as made known by the Son] shall know of the doctrine whether it be of God." (John vii. 17.) Every regenerate man and woman know from their own internal consciousness that Christianity is true and of God, and he knows that each specific doctrine is also true, because he has

experienced the truth of it. The best arguments to convince others is quite another thing:—

A man of subtle reasoning asked A peasant if he knew What is the internal evidence That proves the Bible true. The terms of disputative art Had never reached his ear; He laid his hand upon his heart, And only answered, "Here!"

STILL THEY COME!

REV. EMORY J. HAYNES.—Last Friday the daily newspapers announced the fact that the Rev. Emory J. Haynes, one of the most popular young ministers of the Methodist Episcopal church, having embraced Baptist sentiments, and tendered his resignation as pastor of the Seventh Avenue church, Brooklyn, with the view of uniting with the Baptists. The report created no little excitement in religious circles, and has been the subject of much comment by the secular press all over the country. To those intimate with Mr. Haynes and having a knowledge of his line of thinking, the announcement excited no surprise. It was recognized as an inevitable result of a conviction following a careful, patient study of New Testament doctrine and polity. The existence of any sinister motive for the change was placed beyond suspicion by the conspicuous honors of which, from the first, he has been the recipient in the ministry of the Methodist church. During the eight years of his public life he has been regarded as one of the most promising young men in the denomination; and, while his appointments recognized his gifts, his pulpit and pastoral success have fully justified the official and popular judgment of his abilities.

Mr. Haynes is a native of Vermont, and is at present thirty-one years of age. His parents are Methodists, his father being a preacher of that church attached to the Connecticut Conference. He early manifested an inclination for the ministry, and his father encouraged him. After giving him a good English education, he sent him to Wesleyan University, in Middletown, Conn., where he completed a full course of study. Subsequent to leaving college Mr. Haynes made a tour in Europe, and upon his return entered upon his work as a Methodist minister.—Baptist Weekly, New York.

About two years ago Rev. R. S. James, D. D., left the Baptist denomination on account of open communion views, and united with the Freewill Baptists. Since that time he has been acting professor in the Freewill Baptist College in Hillsdale, Michigan. The school of experience has proved a very useful one to him, and he now announces his desire to return to the Baptist ranks.

Rev. M. M. Wamboldt, pastor of the Jacksonville, Florida, Baptist church, recently baptized Rev. Mr. Swift, a Methodist minister of that place.

OBITUARIES.

Died—John W. Maxwell, a deacon in Mount Zion church, Independence, Miss., on March, 20th 1877. He was born November 29th 1831, in the State of Georgia. Professed and joined the church when ten years of age. Lived up to his profession through life and died with strong faith in Jesus.

Katie R. Saunders, wife of C. T. Saunders, died near Linden, Marengo county, Ala., Dec. 25th, 1876. She was born near Haynesville, Lowndes county, Ala., March, 22d, 1853. Sister Saunders was baptized into the fellowship of the Antioch Baptist church, the second Lord's day in August 1876, and lived a pious and exemplary life. Her many good qualities cannot be mentioned, in this brief sketch. Her amiable disposition drew all hearts to her from her girlhood. She was a devoted wife—truly a help-mate to her husband in all things. She was a self-sacrificing and affectionate mother. Her Christian life was brief, but after uniting with the church, religion was her theme, both with the Christian, and the unconverted. She loved to talk of Jesus, and point sinners to the Lamb of God who taketh away the sins of the world. Her work on earth for the Master is ended, and truly may we say, "Blessed are the dead who die in the Lord, for they rest from their labors and

their works do follow them." May our all-wise Providence sanctify this dispensation to the good of her family, the church, and the community in which she lived; and enable us all to imitate her Christian example and godly work.

HER PASTOR.

TRIBUTE OF RESPECT.

Preamble and resolutions passed at a called meeting of the Baptist church in Covington, Tenn., on the 11th day of February, 1877.

Whereas, it has pleased our heavenly Father, to remove by death, our beloved pastor J. K. Murphy, who had just settled in our midst, with a desire to feed the flock of God.

Resolved, That although the shock is deeply felt by this church and our prospects of him being instrumental in building up the cause of God in our midst is entirely blasted, it becomes us as his children to bow with child-like simplicity to the will of our heavenly Father, who sees not as we see, and always does right.

Resolved, That we deeply sympathize with our dear Sister Murphy and family, who has been bereft of a kind husband and affectionate father, and left in the midst of a strange community, in whom we hope she will find many warm friends.

Resolved, That a copy of these Resolutions be handed to Sister Murphy, and also one be sent by our clerk to Bro. Graves, to be published in THE BAPTIST, and requested to be published by our county paper the Record.

N. H. McFADDEN, Moderator. W. J. WISEMAN, Church Clerk.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

All orders for Books intended for the Society should be addressed to the present Corresponding Secretary, W. E. Paxton, and no longer to W. D. Mayfield, who was the former Business Manager, and who is no longer in this city. By noticing this much confusion and delay will be prevented.

J. R. GRAVES, Pres't.

NOTICE.

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

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

J. R. GRAVES, Pres't.

OUR FUTURE FENCE.

The Rural Sun of Nashville, Tenn., in an article on this subject says:

The rapid disappearance of our forest demands that we should begin to look around us for something with which we can make a secure and permanent fence. For this purpose stone is unquestionably the cheapest where accessible, and next to stone comes the hedge. So far, all the hedge-plants we have seen tried in this section have, as stated above, proven objectionable from various causes. There is a shrub however, that up to the present time we believe has never been tried, and has only been used for ornamental purposes, that we should like to see tried thoroughly before we settle upon the idea or the conviction that the hedge plant is yet to be discovered that will prove a cheap, lasting and efficient barrier for stock. This shrub to which we refer is the Pyracantha, a native of Persia, and introduced into Greece during the reign of Alexander the Great; from Greece on account of its beauty, it was introduced over Southern Europe, thence to the United States, where for a long time it was cultivated and esteemed only for its beauty. It is an evergreen of exceeding loveliness, attaining a height of eight or nine feet in the absence of pruning, of great density at the base; in the spring season, for a brief period, covered with clusters of snow white blossoms, giving it the appearance of a bank of snow; and in the winter months is decked with flaming red berries, from which it derives its name. The day is not far distant and now is when we will be forced on account of the scarcity of timber to adopt some other than the common rail fence now so much in vogue, and the fence that is to supersede it is a hedge of some kind, and all who have tried this shrub declare that it is in every respect all that is desirable for a fence plant.

We are authorized to receive orders for the best and largest nursery of the Pyracantha on the continent. We have thoroughly tested it and know

there is no uncertainty or risk about it. We will guarantee satisfaction in every case when directions are followed. The wise and prudent farmer will begin at once with a 1000. See card.

Pulpit Illustrations.

Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed, it descends into the bottom of the pool, and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not; a real defense, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him, and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—Dr. James Hamilton.

MARRIAGES.

At the residence of the bride's mother in Saint Helena parish, La., Feb. 27th, 1877, by Rev. G. M. Hayden, Mr. James Deering of Maine, to Miss. Eliza A. Hutchinson, of Louisiana.

G. M. HAYDEN.

At the residence of the bride's father by the Rev. S. K. Tigrett, Mr. E. T. Hooper of Lauderdale Co., Tennessee, to Miss Mildred Claiborn of Haywood Co., Tennessee.

S. K. T.

VALUABLE PREMIUMS.

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

Or,

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

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 this month and secure these valuable premiums.

J. R. GRAVES.

"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 it read 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 filiter 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 April.

NEWS SUMMARY.

The artesian well at Charleston is now to a depth of 235 feet.

Mrs. Ellen Smith, of South Carolina, recovered judgement for \$1,500 against the Port Royal railroad company for killing her husband.

Louisiana pays \$5,000 to have its laws published in French and in German.

The negro Wells, who murdered O'Brien, in Burke county, Ga., was taken from jail at night and hung by an armed body of unknown men.

An Atlanta, Georgia, little negro was tied up in a sack and set in a tub of cold water for two days. It was then hung up in the kitchen chimney a day, but still lives.

Fort Worth (Texas) Standard: (Georgia paid last year \$1,600,000 for material to fertilize her lands, and the average product of her cotton per acre was less than 200 per cent. How much clear money did she make?)

Home (Ga.) Courier: It is generally believed now that there will be no grasshoppers in this section this spring. It is all a mistake about the fruit being killed. On the contrary, the prospects for a good crop are promising.

Three or four years ago a gentleman of Sumter county, Ga., began sheep raising with seventeen ewes. His flock now numbers over 200, yet it has not required the outlay of one dollar in money. Shall such an argument pass unheeded?

Columbus (Ga.) Enquirer: Dr. Felton says that in a very few days he expects to get the appropriation of \$100,000 for cleaning out Etowah, and \$30,000 for the Coosa. He thinks that work will be commenced on these rivers within thirty days. He has the assurance of President Hayes in this matter.

The following bill has been introduced in the senate of Virginia: Be it enacted by the General Assembly, That if any person speak, utter or publish any slanderous or defamatory words, with intent to injure or defame the character of another, the person so offending shall be deemed guilty of a misdemeanor.

A novel license law for taverns is proposed in Virginia. Instead of rating the amount of stock, or classifying the taverns according to sales, the system proposed by a bill pending in the Virginia legislature is to license tax upon the "drinks." There is to be levied upon every drink of wine or spirits a tax of a half cent, and upon every drink of malt liquor a half cent. The bar keepers are required to register the drinks by using "tokens" and the proposed law allows in penalties for protecting the revenue, and penalties for "betting the game."

New Orleans Picayune: Some strange rumors are afloat as to the disposition of the military appropriations on the Texas frontier. A gentleman lately from Brownsville informs us that during the investment of Matamoros by Cortinas it was notorious that the forces of the Mexican chief were supplied directly from Fort Brown, which was commanded by Gen. Devereux. The federal soldiers at the fort are said to have been badly fed and provided for, while large quantities of provisions were frequently sent over the river to the Mexicans. We give the narrative as it is reported to us.

The proposition to amend the constitution of Rhode Island, so as to allow women to vote when taxed, has been defeated by a vote of sixty to twenty-five.

Owing to the Grand lodge of Good Templars of Massachusetts excluding colored men from membership, dissatisfied members are moving to establish a new lodge.

A dispatch from Troy, N. Y., reports that the National bank of Cloverville, closed last week. Two-thirds of its capital, \$150,000, is tied up.

Alfred Pickard, of New York, in a fit of jealousy, bound his wife to the chair in which she was sleeping, and then cruelly disfigured her face by the free application of kerosene.

No more suits against Wm. M. Tweed will be brought to trial. Tweed is to be released from custody in a few days. The suit against Sweeney is to be arranged, and a settlement for Connolly is expected. The city of New York, it is thought, will receive, in settlement with the members of the ring, not more than \$1,000,000.

lessed from custody in a few days. The suit against Sweeney is to be arranged, and a settlement for Connolly is expected. The city of New York, it is thought, will receive, in settlement with the members of the ring, not more than \$1,000,000.

Omaha dispatches report grasshoppers quite active, the warm weather causing the eggs to hatch out very rapidly.

R. T. Taylor the defaulting cashier of the Franklin bank, of Indianapolis who was taken to the insane asylum, escaped from that institution by forcing the iron fastenings of one of the upper windows. It is supposed he had aid from the outside.

A Chico, California dispatch says in all twelve arrests have been made, five for the murder of Chinamen and the others for complicity in the various incendiaries committed in the vicinity during the last four months.

A dispatch from Red Cloud agency received at Gen. Sheridan's headquarters, says Spotted Tail has been heard from and that he was going on to complete his mission of peace to the hostiles. He had been delayed by bad weather and the poor condition of his horses.

Another outbreak of rinderpest has occurred at Hull, England. Mihlat Pasha has left for Spain and Switzerland.

Walter Bagehat, political writer, is dead.

It is reported from Lyons that the distress among the working classes is disappearing.

A dispatch from Berlin says that it is unfortunately too true that the depression in trade has assumed serious proportions.

Eighty-four members of the Turkish parliament have arrived at Constantinople. It is said, of whom fifty five are Moslems.

Synd Noor, Mahomed prime minister of Amoor, Calcut and Special Envoy to the India government, is dead.

The painting of the Virgin and Child, by Jan Vaneyck of Bruges, has been stolen from the Berlin national gallery.

A London dispatch, giving a short review of the British corn trade, says the season has been more favorable than last year at this time.

It is reported from Athens that the Cretans persist in the refusal to send a deputy to the parliament at Constantinople, because they possess special privileges.

The salary of the German ambassador in England has been raised by his government from 120,000 marks per annum to 150,000 marks, or, in round numbers, \$15,000 in gold.

The assembly of Nova Scotia has passed a resolution that delegates be appointed to confer with delegates from New Brunswick and Prince Edward's Island on the union of the two provinces.

News from Mexico indicates the probability of a new revolution. There is talk of recalling Lerdo. The congress is without a quorum. Some army officers want to proclaim Diaz military director.

Chitty, the umpire of the University boat race, at the dinner of the crew on Saturday, stated that he had an opportunity of questioning the judge on the result of the race, and was satisfied from the latter's replies that both boats had actually passed the post simultaneously.

It is reported that the last Austrian military budget included an item for the fortification of Trent, which the parliament disallowed. A short time ago the emperor informed the finance minister that the work must be immediately undertaken, for reasons of state. During the last two months Trent has consequently been surrounded by six forts, and several others have been built near the frontier.

Pius IX, the grandest of all the popes of the Catholic church, is determined to die in harness. In defiance of old age and disease he still labors to secure a revival of the temporal power, which he lost when Italy was happily united under Victor Emmanuel. The good old man dreams, "The scepter has departed from Judah." The spiritual power he wishes ought to satisfy his ambition. It is greater than the temporal power of all the monarchs put together.

A dispatch from St. Petersburg controverts the views of the English press relative to the protocol. It says the protocol presupposes the conclusion of peace with Montenegro and the demobilization of the Turkish forces. The conviction still prevails in St. Petersburg that, if the powers unanimously hold decided language, they will obtain the acceptance of their demands by the Porte, and the peace of Europe will be maintained. One thing is inadmissible, viz., that Europe should compromise herself a second time by a failure to achieve a result.

The new secretary of the navy having been informed that there were buoys belonging to his department in New York harbor, immediately issued an order commanding them to report to their ships without delay. "Discipline is discipline, says the old adit, if I have to skin every boy in the navy."—Hawkeye

WHERE IGNORANCE IS BLISS. "It is as well," said he, smiling thoughtfully, "that the traveling public don't know how the majority of railroads are managed and what risks the passengers often run. Why, to save a little money they often fail to employ more than one-half the number of engineers absolutely needed for safety. Many a time have I come in from a long trip so tired and sleepy as to be scarcely able to stand, and been ordered immediately out again without an hour's rest. I have been worked twenty-four hours at a stretch when I have been so worn out that no power on earth could keep me awake, and, standing with my hand on the lever, have gone sound asleep. If you had fired off a cannon at my ears I could not have helped it. I have many a time brought my engine into some town at thirty miles an hour while asleep, until the fireman or somebody would wako me up.

"Dangerous? Well, rather so; for if there is any post in the world where a man should be excessively wide awake, vigilant, incessantly watching ahead of him with an unflinching steadiness and with good eyes, too, with his hand always on the lever, prepared to check the flying speed with which he is flying along, it is when he is in the cab of a locomotive engine. I don't know any work that requires a man to know what he is about and to see what he is about so much as running the engine of an express train. The engineer not only must watch his engine and keep her up to her work, but he must watch the steam gauge, watch the time, watch the signals, watch the track, watch the crossings and watch his surroundings. To sum up in one word, an engineer must be alertness personified. Dangerous? You might as well ask if it would be dangerous for a man to fall asleep sitting on a keg of powder with a lighted slowmatch attached to it.

"It is a common thing for an engineer, after having come in from a long trip, to be ordered out again immediately, although he knows and the company knows that he is not fit for further work without a rest, and that to fall asleep at his post is to endanger the lives of hundreds of persons. Yet he dare not refuse or he will lose his place. Suppose, under such circumstances, an accident occurs. Isn't the company relieved from all responsibility in the eyes of the newspaper and the public if they show that the engineer failed to see a signal? Who is to know that the reason that the engineer failed to see the signal or the switch was because he fell asleep from overwork, and that he was compelled to run while physically unable to do so in safety?"

"This is the cause of a good many railroad accidents, but I can tell you of a still more frequent one. It is the employ-

ment by certain railroad managers of half-taught botches as engineers, or men who are not of sober habits and can not get into the brotherhood of engineers (our trade society), and who will, therefore, work very cheaply.

"Why is this permitted?" "I will tell you. In every state in the union, so far as I know, there is a law compelling the engineers who attend to stationary boilers to pass an examination, at which they must show themselves qualified, and receive a license before they are permitted to work. You would be liable to severe punishment if you employed an unlicensed engineer to run the boiler of your printing office. This law is, of course, an eminently proper one, and in New York city, for instance, there is a bureau of police department whose exclusive duties are to see its enforcement. A similar United States statute compels the engineers of marine or steamboat engines to pass a still stricter examination. But no such law is on the statute books of any state in the union as regards locomotive engineers, whose duties are even more delicate and dangerous than their brethren who run factory or other stationary engines. Whenever any bill requiring the railroad companies to employ only competent men has been likely to pass a legislature, the railroad lobbyists have defeated it. You will find no statute in this country to prevent the railroad from putting in charge of the train you instruct your life to the veriest botch or drunkard that can be found. If the newspapers want to do a good work, let them demand and secure the passage of such a statute as will oblige the companies to employ at least this simple requisite to do the job.

"Do not the best managed roads now find it pays best to employ good, competent men?" "Some of the companies are beginning to find it out, but the majority of them take on all the men they can pick up who will work cheaper than a skillful engineer. For instance, the Boston and Maine railroad company, during the late strike, employed men who were either too ignorant of their trade or too much given to drink to belong to the trade society, and actually allowed these men to take out their first trains at night. Now, over one hundred trains a day pass over that road, and no conscientious man, however skillful, would take his engine over it at night unless he were thoroughly acquainted with every foot of the track."

THE IDIOSYNCRACY OF A LOCOMOTIVE. "Is not traveling at night always more dangerous than by daylight?" "Not always. Under some circumstances I suppose it might be. But I would rather take my engine over the road at night. I have run a night express for years, prefer it to anything else. An engine always works better at night, for some reason. They say it is with all machinery. I know it is always so with a locomotive. An engineer who is familiar with his road knows just as well where he is at night as when he can see. I can tell by the sound of the wheels on the track about where I am on the road. I can see a danger signal further off at night than in daylight. I tell you, sir, there is always danger in our business, and there ought to be a law forbidding the companies employing any man to run an engine who has not passed an examination and received a license. The newspapers can make 'em, and they ought to do it."—N. Y. Herald

Handling "Cleopatra's Needle." The monument which armies were prevented from carrying to England, the gift which the prince regent could not take possession of, is to be conveyed to London by the generosity of a private citizen. Prof. Erasmus Wilson has announced his intention of bringing from Egypt to England the long-neglected "Needle" at his own expense. The manner in which it is proposed to convey the obelisk through the Mediterranean, the Atlantic, the Bay of Biscay, and the English channel to the Thames river, is peculiar. First of all, it will be ballasted in the water at Alexandria, where it is at present lying, and a deck will be put upon it, with a couple of masts. The hinder compartment of the deck will be left open for the accommodation of two or three men, whose duty it will be to steer the "ship" by means of an or-

derly rudder. The obelisk, thus shipped, will be ready for the steamer which is appointed to tow it out to sea. The barometer will be consulted daily, so that the journey may be made under the most favorable conditions. On the arrival of the monument in England, the professor will at once proceed to place it in an upright position. To do so in the ordinary way would be a task of great difficulty, as it weighs two hundred tons. Hydraulic power will be applied to each end of the obelisk, and it will be raised by that means, foot by foot, until it reaches the height of twenty-nine feet in a horizontal position. A "jacket" will then be put around its center of gravity, with a couple of trunnions fixed firmly to it, and all that remains to be done afterward will be to cut the lashings, when the massive piece of stone will drop into its place on the pedestal. There are those who believe the experiment will prove a failure, but the Scotch professor is confident of success.—N. Y. Times

American Live Stock Abroad. Noticing the exportation of live stock from the United States, the Edinburgh Current remarks: "Stock breeders in this country, feeling that their profits are seriously threatened by the development of the American meat trade, have perhaps thought it might be worth their while to turn their attention to horses. They will, however, be disagreeably disappointed to find that even this straw is likely to be snatched from their grasp by the enterprising yankees, who are endeavoring to supply us with beasts of burden as well as butcher's meat, and have taken to importing not only dead oxen, but also live mules. Seventeen of these useful creatures, born and bred in Kentucky, were the other day taken on board the steamship State of Pennsylvania, en route for Glasgow, where they are to perform the work of dray horses. No finer animals of the kind are, it is stated, to be seen, one of them standing sixteen hands three inches high, and built in proportion. They came from Stonevale, in Scott county, Ky., and are three years old. When shipped on board they appeared to be in good spirits, for they were, according to an American paper, "kicking up behind and before." It is to be hoped they will have toned down a little before arriving at Glasgow; for the Scotch ear, as they will find, is a serious matter and not to be trifled with. This is said to be the first shipment of the kind to Europe, but about forty more mules are to follow in a week or two.

Snake Charmer Hunkers. The famous East Indian snake charmers are imposters, and that he has repeatedly detected them attempting, by subtle impositions and clever acting, to delude lookers-on into the belief that they were dealing with veritable wild snakes, when all the time the dancing cobras that made their appearance at the sound of the pipe were some of their own tame snakes, placed in certain spots beforehand. These professional snake catchers are many of them, in addition to their regular vocation, most expert jugglers, and exceedingly adroit at all kinds of slight-of-hand tricks. It is their constant practice to "turn down" a few tame snakes in a garden hedge or somewhere else in the vicinity of a house they intend paying a visit to, ere they present themselves before the sahib, the owner of the premises; and then, with every appearance of good faith, the reveals request permission to be allowed to clear the compound of snakes; at the same time stipulating for a reward perhaps one rupee a head of every snake they succeed in catching. If the gentleman of the house should happen to be a griffin, or newcomer, likely enough he will be induced to lend an ear to so plausible a request, and at length promises these crafty rogues so much for each snake they succeed in catching. Soon to his horror and amazement, hideous serpents of various dimensions are produced from the straw in an empty stall in the stables, another from the garden hedge, and so on; till at last, perhaps, the fraud is carried too far and discovered.

Dr. Fayre states that certain descriptions of serpents—chiefly of the genus naja—most undoubtedly are susceptible to, and a measure become fascinated on hearing musical sounds. "I have constantly seen," he says, "tame snakes in the possession of snake catchers, on hear-

ing the sound of the pipe, erect themselves and sway their heads from one side, and beyond a doubt show pleasure at the strain; but I have never once seen a wild snake go through the same performance, and I believe that only tame reptiles carried about in baskets and 'broken in' for such an exhibition so conduct themselves. I have repeatedly offered snake charmers five rupees to bring out from their sanctuaries, by means of music, a cobra known by me to be 'at home,' but invariably all their efforts have been in vain.

There are many who actually believe in the efficacy of stones which, when applied to a snake bite, are supposed to withdraw the poison; but if such a very simple remedy were really effectual, and a genuine specific, the snake-stone cure would speedily be brought into universal use. "It would appear, however, that these people really prize these so-called stones, for I have been present when money has been offered to them to part with one, but declined.

Perhaps the strongest argument against this snake-stone cure is that these very men often themselves fall victims to the bite of the cobra, though at the time in possession of a stone which they assert to be capable of working a cure. More over, when these professional snake-catchers have to deal with an undoubtedly wild cobra in full vigor—all though as a rule they display extraordinary pluck, skill and resolution in capturing it, and on the first favorable opportunity will with wonderful quickness seize hold of and secure it—an attentive beholder cannot fail to remark the extreme caution and watchful management they display on first clutching hold of the animal, their whole demeanor and action differing unmistakably from the off-hand, careless manner which they assume when grasping one of their own harmless specimens; and it is an undoubted fact that these men really dread the consequences of a chance bite from a wild cobra quite as much as other mortals do, and are well aware that nothing can withdraw the deadly venom from a wound, or save life, when once the poison has mingled with the blood.

The conviction of William Hickey as a highwayman, a New York paper says, illustrates a phase of city life that is more like what we expect to read about in very far western newspapers. Hickey and several companions extinguished the lights in the street lamps near the place chosen for their exploit, and waited in the shadow of Trinity church for somebody to rob. A drunken sailor wandered that way, and they threw a cloth over his head, knocked him down and took his money. Hickey is only eighteen years old, yet he has twice before been imprisoned. Not one in ten of the street robbers tried in this city is older than that. The almost certainty of twenty years of imprisonment following a conviction doubtless deters any except hot headed youths from this particular crime. Do these young robbers get their incentive in the "Jack Sheppard" story book?

A Faithful Hog. A Newcastle (Eng.) paper says: The road from Corsay to Tow Law passes over Hedley Hope Fell. On the right of the road the boundary wall, known as Hedley Hope edge, extends the whole distance, and on the left is the uninclosed common. One Sunday morning at about nine o'clock two young men were walking on the road when their attention was attracted by the barking of a dog. Prompted by curiosity they determined to ascertain the cause, and on reaching the brow of a steep valley which, at the distance of about one hundred yards, runs parallel with the road, they discovered in a marshy hollow a cart overturned, a pony in the harness, and underneath the upset cart was what appeared to be the dead body of a man. The dog, one of the bull and terrier species, was lying on his breast. The young men attempted to approach the cart, but the too faithful dog would not allow them to come near to extricate his master. To Hedley Hill Cottages, about half a mile off, they went for assistance, and numbers were soon on the spot when every means was used to induce the dog to desert his charge, but without effect. In the meantime the unfortunate

man was recognized to be William Nutwell, of Tow Law, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized to be William Nutwell, who had visited Cornsall for the purpose of selling fruit and confectionery. A messenger was then dispatched to Tow Law, and in a short time friends arrived to give their assistance. To remove the dog they tried every allurement, but in vain, and his angry eye and snarling mouth betokened danger to any who might interfere with his charge. At length a long rope with a noose was thrown over his head, and he was dragged from off the body. That he was dragged from off the body, that he was recognized

The Baby at School.
 The baby says you are not, ah me!
 With never a word to be said,
 The little one says,
 How can she keep herself busy day by day,
 With her little "babbling" things?
 Another basket to fill with lunch,
 Another "outing" to give,
 And the mother stands at the door to see
 The baby march away,
 And takes with a sigh that is half relief,
 A half, a something again to grief.
 She thinks as a possible future man
 When the children, one by one,
 Will go from their home out into the world
 To battle with life alone,
 And not even the baby left to cheer
 The desolate home of the future year.
 People up the chimney here an I there,
 Thrown down in various haste;
 A little to think here it would seem
 It might, were displaced;
 The house was always still as this,
 How could she bear its loneliness?
 But she has no time to dream
 Of future grief, or joy,
 She sees one that night will bring
 Home hungry girls and boys,
 And she is there to greet them,
 And she is there to greet them,
 And she is there to greet them.

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 lightly.
6. Cultivate only safe, paying crops, and select the best seed for these.
7. Change your seed at least every five years, especially your cotton and corn.
8. By all means make plenty of hay, and let your fowls remain on the stalk.
9. Feed plentifully of the best hay and peas, and run all your mangers 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 Plymouth 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.

How To Wash a Rug.

A lady writes the American Farm Journal: As the making of floor mats and rugs has become so fashionable of late, I would like to tell my way of making a rug. In the first place, I cut and sew my rugs the same as I would for rag carpets, each color by itself, then with a large hook I knit the diamond about one-third of a yard long of each separate color, beginning with one stitch, and making one every time across until the center is reached; then narrow one stitch every time across until but one remains; draw the rag firmly through this and it will need no other fastening; knit two rows of black around the entire outer edge of each diamond, and then sew them together by placing the points together and with a large needle and thread; thread take up the outside stitch upon each diamond every stitch that you sew with the needle, to fill the space between the outside points of the diamonds; finish the whole by knitting three rows of black around the entire edge of the rug. Of course each individual can use his own taste in disposing of the different colors through the rug.

Mince Pie.

Very rich mince-meat: Procure a beef-tongue, rub it over with salt, then sugar and powdered cloves; let be three days, then wash and boil slowly two hours; skin it and mince very fine, or take four pounds of the round of beef-rib cut all fat—boil slowly in a small quantity of water until tender, and mince when cold; shred and mince one pound of beef-veal, stone four pounds of the neck; radishes, two pounds currants, one pound citron cut very fine, the grated yellow rind of two lemons and two oranges and their juice, two tablespoonfuls of powdered cinnamon, four grated nutmegs, one tablespoonful cloves, one table-

spoonful mace, and one tablespoonful ginger, ten pounds granulated sugar, one pound sweet almonds and one ounce of bitter orange; prepare as for cake; and four pounds of very finely minced tart apples. If you wish (apple is not put in the very richest pie); mix' all together and moisten with a quart of champagne cider and a pint of brandy, or a quart of Madeira wine instead of cider, and bake in a sweet puff paste.

Peace-Pests.

Post for fences, gates or sheds, may be made to last a great deal longer by cutting and thoroughly drying or seasoning before planting them in the ground. As the sap or moisture in the timber dries out the wood shrinks and closes up the pores, which prevents the absorption of water afterward, and thus saves the post from decay. It is said, and with considerable show of reason, that a post set with the top end in the ground will last longer than if set in the usual way, with the but end down. Here is the explanation: The pores which run lengthways of the tree are like little valves, which permit the flow of moisture upward, but never downward. Mulberry, cedar, locust and post oak are good for posts, and, if well seasoned before being set in the ground, will last from ten to fifteen years, and sometimes even twenty years. It is said that posts painted with a composition of boiled linseed oil and finely pulverized charcoal will last for an age, and we do not doubt the preservative qualities of such a palut. Posts and planks of rails, make a neat, durable fence, which covers less ground than other fences, and is probably cheaper in the long run than almost any other, particularly for yards and lots where cattle run. This is the time of the year when such work is commonly done, and a great deal can be done between now and April at odd times, when it is too wet to plow. Look well to gates, bars and fences.

Profit from the Farm.

For the wealthy, as an investment for a home, there is none which pays a practical man as well as a small farm. We will say \$10,000 invested in a thoroughly and substantially improved farm of one hundred acres, which would have all the comforts that one should desire. Three good men would do nearly all the labor—his household would be the same as though he kept house without the farm—the farm would yield him all his food, except his groceries, and much to spare; it would also give him many gratifications which he could not have without it, such as beautiful grounds, park, fish-pond, fancy stock, fancy fowls, etc., for all of which the cost would be: Interest an \$10,000, 5000; interest on stock, etc., amounting to \$2,000, \$120; yearly repairs, \$200; sundries, \$100; hire and board of three hands, \$300; total, \$1,920. Balance—By amount of sales, \$1,000. Balance against the farm for the maintenance of family is \$920. The same style, privileges and comforts in a city would cost three or four times this sum, and in the country, without a farm, much more. Same style of house and necessary fixtures in the country, without farm, would cost: House, etc., and yearly repairs, \$100; sundries, \$20; provisions for family of eight children, \$50; carriage and horses, \$200; one hired man, \$300; cost of maintenance, \$1,450; cost of maintenance with farm, \$920. Balance, \$430 in favor of the farm on an investment of \$12,000.—Rural World.

The Household.

FRESH CAKES.—One cup of sugar, one cupful of milk, one egg, three tablespoonfuls of melted lard, one teaspoonful of soda, flour to roll; fry in lard to a rich brown.

GINGER COOKIES.—One cupful of sugar, one of molasses, one of shortening, one of water, two teaspoonfuls of soda and two of ginger; mix stiff enough to roll thin, and bake in a moderately hot oven to a light brown.

CORFISH.—Always buy the very small fish, which is almost boneless. After freshening it thoroughly, take equal parts of fish and cold potatoes. Slice the potatoes very thin, and pick the fish in small bits; have also some hard boiled eggs, and slice them; be careful not to break them. Take an earthen baking dish, place in it a layer of potatoes, then fish, then eggs. Sprinkle a little black pepper over. Repeat until your dish is nearly full. Cover with cream or fresh, rich milk, put small pieces of butter over

the top, turn a plate over it, and stand where it will cook one hour slowly. To be eaten with buttered toast.

TO FRY APPLES AND PORK CHOPS.—Season them with salt and pepper and a little powdered sage or sweet marjoram; dip them into beaten egg and then into beaten bread crumbs. Fry about twenty minutes, or until they are done. Put them on a hot dish. Pour off part of the gravy to serve with them, if you choose. Then fry apples which you have sliced about two-thirds of an inch thick, cutting them around the apple so that the core is in the center of each piece; when they are brown on one side and partly cooked, turn them carefully with a pancake turner, and let them finish cooking. Dish around the chops or on a separate dish.

The Manufacturing Interests of the South.

Some few years ago it was quite an easy matter to apportion to each section of this mighty continent its various sources of wealth: to the New England states belonged the industries; to the west the raising of wheat, and to the south the production of cotton, but as the country has developed, the minds of all shrewd business men have been opened to the necessity of combining manufacturing enterprises with agricultural pursuits; the west was the first to adopt the necessity of producing goods in proportion to what was grown within her districts, for she found out she never derived any benefit of reciprocation from the importation of the articles she sold so dearly for in the east. Apart from the mere question of grain, it is one of the first principles of political economy to diversify as much as possible the different channels in which labor is employed, and so of late years it has dawned upon the south that so long as she continued to plant cotton and make it her chief source of occupation, she could only attract to her territory the very poorest class of field labor, for from statistics it has clearly been shown that the cotton laborer very rarely is able to earn anything over and above his actual expenses, and of course the man who has nothing to spend does nothing for the opening up or progress of that section in which he is working.

The contrast has been very marked between the farming hands of the cotton-states and the workmen in the manufacturing districts; to this end the south has been obliged to push forward her utmost energies in encouraging everything that tended to promote her future wealth, and so has determined to appropriate a certain share in the rapid growth the United States has made in manufactures, which have doubled within the last ten years. The financial crisis of 1873 did a great deal of good to the south, as while all industries were at a standstill in the north, suffering as they did from the encumbrances of debt, contracted in prosperous times, the few cotton factories that had been erected in the South were all doing a most successful business. In Tennessee, Alabama, Georgia and Texas mill property to this day is paying large dividends. The only way to keep trade ever on the increase, is to create new activity the moment it is discovered that certain other localities are outstripping the south of her legitimate occupation, the spinning, as well as the growing of cotton. The great drawback to the proper advancement of manufacturing enterprise is that both state and municipal laws prevent the untrammelled execution of local energy, and while, of course, it is very difficult for legislators to see that the wealth of their various sections depends upon the self-supporting capacity of their inhabitants, still it is an essential point to inspire due encouragement to build up every kind of enterprise, instead of pulling it down by stringent taxes, for the amalgamation of agricultural and manufacturing pursuits is the only way for any people to acquire permanent wealth and retain a lasting independence.

What Became of the Sheep-Skins.

Few persons have any idea of the industrial value of sheep-skins. The manufacturers for which sheep-skins furnish the raw material are both numerous and important. In the city of New York alone, the sale of manufactured sheep-skins amount to more than \$5,000,000 yearly. A single manufacturer turns out 50,000 dressed skin weekly. Most

of the skins are imported, as American skins are too small and light to be split. The best skins come from Calcutta, which is a curious fact, when we consider that a hot country is unsuitable for sheep. These large skins are split into two portions, the wool side being called "knives" and the flesh side "fleshers." The whole skins are called "roans." The "roans are tanned to imitate morocco, and are used as a substitute for the real article, which is prepared from goat-skins. A large quantity of sheep-skin is used by boot and shoe makers for topplings, linings and trimmings. Leather from "sivers" is used largely for binding books, instead of morocco, and that from "fleshers" is used for binding account books, being stronger than "knives." Trunk makers, saddle, pocket book makers, batters, gloves, makers of musical instruments, and furniture makers use a large quantity of sheep's leather. "Chamola" skins are made almost entirely from "fleshers" as is also most of the buck-skin that is used for various purposes.

What I Know About Vegetine.

South Boston, May 9, 1876.
 H. R. Stevens, Esq.: Dear Sir—I have had considerable experience with the Vegetine. For dyspepsia, general debility, and nervous blood, the Vegetine is superior to anything which I have ever used. I commenced taking Vegetine about the middle of last winter and after using a few bottles, I entirely cured my dyspepsia, and my blood never was in so good a condition as at the present time. It will afford me pleasure to give any further particulars relative to what I know of this good medicine to any one who will call or address me at my residence, 36, Athol Street, N. Y. very respectfully,
 THOMAS GILMORE.

Dyspepsia.
 SYMPTOMS.—Want of appetite, rising of food and wind from the stomach, acidity of the stomach, heartburn, dryness and whiteness of the tongue in the morning, sense of distension in the stomach and bowels, sometimes rumbling and pain; costiveness, which is occasionally interrupted by diarrhoea; pale color of the urine. The mouth is clammy, or has a sour or bitter taste. Other frequent symptoms are waterbrash, palpitation of the heart, headache, and the various diseases arising from indigestion. There is general debility, languor and aversion to motion; depression of the spirits, disturbed sleep, and frightful dreams.

Gained Fifteen Pounds of Flesh.

South Berwick, Me., Jan. 17, 1872.
 H. R. Stevens, Esq.: Dear Sir—I have had dyspepsia in its worst form for the last five years, and have taken upwards of dollars' worth of medicine without obtaining any relief. In September last I commenced taking the Vegetine, since which time my health has steadily improved. My food digests well, and I have gained fifteen pounds of flesh. There are several others in this place taking the Vegetine, and all have obtained relief. Yours truly,
 THOMAS E. MOORE,
 Overseer of Card Room, Purismonth's Mills.

FEEL MYSELF A NEW MAN.

Natick, Mass., June 1, 1872.
 Mr. H. R. Stevens:
 Dear Sir—Through the advice and earnest persuasion of the Rev. E. S. Best, of this place, I have taken the Vegetine for dyspepsia, of which I have suffered for several years, and in only two bottles, and already feel myself a new man. Respectfully,
 DR. J. W. CARTER.

Good Evidence.

Cincinnati, Nov. 28, 1872.
 Mr. H. R. Stevens:
 Dear Sir—The two bottles of Vegetine prescribed me by your agent my wife has used with great benefit. For a long time she has been troubled with indigestion and constipation. These troubles are now entirely removed by the use of Vegetine. She was also troubled with dyspepsia and general debility, and has been greatly benefited.
 THOMAS GILMORE,
 229 1/2 Walnut Street.

RELIABLE EVIDENCE.

Dear Sir—I will most cheerfully add my testimony to the great number of others who have received in favor of your great and good medicine, Vegetine, for I do not think enough can be said in its praise, for I was troubled over thirty years with indigestion, disease of the stomach, and had such bad coughing spells that it would seem as though I could never breathe any more, and I was so weak that I felt I should die. I feel to thank God all the more that there is so good a medicine as Vegetine, and I also think it one of the best medicines for coughs and weak shooting legs at the stomach, and advise everybody to take the Vegetine, for I can assure them that it is one of the best medicines ever used.
 Mrs. L. GORE,
 Corner Magazine and Walnut Streets,
 Cambridge, Mass.

APPECIATION.

Charlestown, Mass., March 19, 1873.
 H. R. Stevens:
 This is to certify that I have used your "Blood Preparation" (Vegetine) in my family for several years, and think that Dr. Scrofula, Cankrous Humors, or Rheumatic affections, it cannot be excelled; and as a blood purifier and spring medicine it is the best thing I ever used. I can cheerfully recommend it to anyone in need of such a medicine.
 Mrs. A. A. DINSMORE,
 19 Russell Street.

of the 7 worlds, or dispensations. They 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 Novellates, interesting stories, with a religious or denominational bearing. In lieu of these, we propose what we think will be equally entertaining and far more instructive 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 7 WORLDS, OR DISPENSATIONS.

A BIBLICAL AND PROPHETICAL SERIES.

THE first feature of our paper for 1877 we call attention to us—
 OUR PULPIT.—
 In which 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 ORIGIN OF EVIL—OF SATAN.

Evil not an Eternal Principle, and therefore no Eternal Devil. The Work of Christ learned from the Covenant of Redemption; did he undertake to save a definite or indefinite number to people this world alone with the redeemed, or other worlds thus? Is 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. i.) 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 proof that his second coming is personal, and his reign on earth literal.
 The unfulfilled events that must yet transpire before his coming; in connection with his coming; subsequent to his coming.
 The Millennium, what is its state or the earth and of its inhabitants during that period; the saints reign and judge with Christ.
 The close of the worlds 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 an Eden—a heaven; repopled by the redeemed alone, and the especial tabernacle of Christ on the earth with his wife.
 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 III.—BY JOHN BUNYAN.

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

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 every minister to see them, for possibly they may materially modify his views on several subjects, especially as to what "the coming of the Son of man" is; the judgments described in Matt. xxiv. and Rev. xx. (both of which pertain to the ungodly alone); when and where the Christian is judged; the day of probation, and the heaven promised to the righteous.

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 six months 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. T. Paxton, Eld. M. P. Lowrey, Eld. J. B. Searcy, 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. L. 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 members of your congregations. If you do not wish to use the Brace yourself, your wife can use it, or you can readily sell it for ten dollars, but you do need it during protracted meetings at least, and it will save you years of strength.

Make a faithful effort and read the first part of this prospectus to your congregation. 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 1st of January or 1st of February. The prize 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.

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

THEY 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 Novellates, interesting stories, with a religious or denominational bearing. In lieu of these, we propose what we think will be equally entertaining and far more instructive 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.

OUR PULPIT.

In which 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,—

WAS PETER EVER IN ROME?

It was held in the city of Rome between two scholars appointed by the Pope and Gavassi, a converted priest, and Italy's most renowned orator, and other Protestant ministers. This question underlies the whole structure of the papacy. 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 full report of the Debate. It is richly worth a year's subscription to THE BAPTIST.

THE ORIGIN OF EVIL—OF SATAN.

Evil not an Eternal Principle, and therefore no Eternal Devil. The Work of Christ learned from the Covenant of Redemption; did he undertake to save a definite or indefinite number to people this world alone with the redeemed, or other worlds thus? Is 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. i.) 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 proof that his second coming is personal, and his reign on earth literal.
 The unfulfilled events that must yet transpire before his coming; in connection with his coming; subsequent to his coming.
 The Millennium, what is its state or the earth and of its inhabitants during that period; the saints reign and judge with Christ.
 The close of the worlds 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 an Eden—a heaven; repopled by the redeemed alone, and the especial tabernacle of Christ on the earth with his wife.
 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 III.—BY JOHN BUNYAN.

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

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 every minister to see them, for possibly they may materially modify his views on several subjects, especially as to what "the coming of the Son of man" is; the judgments described in Matt. xxiv. and Rev. xx. (both of which pertain to the ungodly alone); when and where the Christian is judged; the day of probation, and the heaven promised to the righteous.

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 six months 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. T. Paxton, Eld. M. P. Lowrey, Eld. J. B. Searcy, 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. L. 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 members of your congregations. If you do not wish to use the Brace yourself, your wife can use it, or you can readily sell it for ten dollars, but you do need it during protracted meetings at least, and it will save you years of strength.

Make a faithful effort and read the first part of this prospectus to your congregation. 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 1st of January or 1st of February. The prize 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, various tracts, 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 responsible 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 these churches that are using 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?

Before buying any Hymn Book send for the New Hymn and Tune Book, with seven shaped 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 a dim light, and at night.
 2. The index of first lines is also large type.
 3. It is scarcely felt in the pocket: LESS LIKE A BRICK in shape and weight.
 4. It is cheaper. Price 55 cts.
 5. It contains all the best songs of the old Psalmist, and a great many more.
 6. It contains no hymns that teach baptismal regeneration, no songs to dead sisters, brothers or babes, and no invocation of angels.
 7. It is a cheaper and in all respects a better book; price 25 cts.
 8. When you order this, write: "Send the New Psalmist without notes."

MIDDLE LIFE: BIBLE DOCTRINE OF AN OPPOSED 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., 1873, 18mo. Price 75 cents, by mail.
 This is a rare book, and should be read by every Bible reader, and especially by all ministers; it has received the highest commendation from several of the first scholars of the Union. Dr. John H. Stovall, president of Newton Theological Seminary, Massachusetts, says, "I have read the author's doctrine of the Middle Life, with much interest and profit. I was greatly interested in your treatise on the Middle Life, and I think your view of it must be correct, and I think you are right in your very valuable and interesting article on the National Baptist, 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 champion on 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 that a stupendous fraud and falsehood Spiritualism is."

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an champion on 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 that a stupendous fraud and falsehood Spiritualism is."

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an champion on 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 that a stupendous fraud and falsehood Spiritualism is."

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an champion on 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 that a stupendous fraud and falsehood Spiritualism is."

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an champion on 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 that a stupendous fraud and falsehood Spiritualism is."

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an champion on 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 that a stupendous fraud and falsehood Spiritualism is."

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an champion on 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 that a stupendous fraud and falsehood Spiritualism is."

"We have read Dr. Graves' argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an champion on 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 that a stupendous fraud and falsehood Spiritualism is."



WANTED—Two full files of this paper for Vol. VI and Vol. VII, and one for Vol. V. We will give a full year's subscription for them. Send by express at our expense.

Business Department

Money Letters Received from March 2nd to 27th.

Tennessee—J. J. Perry \$2.70, W. N. Brown \$3.50, Wm. Golden \$2.00, Ed. Sullivan \$1.00, T. E. H. Hunter \$2.70, T. H. Finch \$2.70, S. Isham Worley \$2.70, A. Spain \$2.70, S. A. Minney \$3.00, John W. McMillan \$2.70.

300 Bushels of Java Prolifer Cotton Seed.

Now is the time to secure a supply of this valuable seed. Price \$3 per bushel; \$1.50 per cask. We have toiled hard and long, and all that is said of it, and we see what standard men of Tennessee and Georgia say after a trial.

Java Prolifer Cotton Seed.

Some have complained to us that their seed, bought last spring, were badly mixed. We say to one and all who complain, I should have let my cotton crop last year owing to the drought. It will not and the truth is that the Java Prolifer cotton—wonderfully, it will be fully one-half more than the ordinary seed on same ground, and is three weeks earlier.

Woman's Testimony.

My wife has worn your Bruce for six months, and her health has steadily improved. She unhesitatingly recommends it to all mothers in delicate health.

Special Notices.

For the latest, most popular songs, and instrumental music send to the Great Southern Music House, 254 Main street. Not the halt of my seed has come up, and how is it that you have such a perfect stand? I planted the same day. Well, I used to be troubled of it. I now buy my seed of R. H. Craig & Co., Memphis, Tenn., and you had better try them.

Brown's Bronchial Trochee.

When allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Palmonary Irritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers are liable.

Notice.—S. B. P. S.

All communications for the Society should be addressed to the new Secretary, or simply to "Southern Baptist Publication Society, 261 Main Street, Memphis, Tenn." All communications for W. D. Mayfield should be sent to Nashville. Due regard to this notice will save much trouble at the Rooms.

Advertising Department.

Single insertion, 15 cents. Three months, 40 cents. Six months, 75 cents. One year, 1.25. Editorial Notices, Review, lines by count 50. Special Notices, Review, per line, 30.

TEXAS LAND AGENCY.

late of Atlanta, Ga., now of Cleburne, Johnson Co., Texas, in view of correspondence with those desiring homes in Texas, and with those who may wish to make investments in farms and improved lands.

300,000 Pyracanth Hedge Plants.

Having charge of these Nurseries in place of Geo. Johnson deceased, I can offer a much larger and finer stock of the celebrated Pyracanth Hedge-plant than has ever been offered.

Notice.—S. B. P. S.

All communications for the Society should be addressed to the new Secretary, or simply to "Southern Baptist Publication Society, 261 Main Street, Memphis, Tenn." All communications for W. D. Mayfield should be sent to Nashville.

OUR SCHOOLS.

This old, successful and famous school for girls and young ladies is situated about thirty elevated position; being the centre of an upthrust formed by a curve in the Cumberland Mountains and the hills bordering the river.

FOR NINETY DAYS.

Elegant Table Silverware. Can be secured at the price of this week's paper, on compliance with the following conditions: The Standard Silverware Company, 261 Hudson Lane, New York City.

THE BAPTIST.

OUR SCHOOLS.

This old, successful and famous school for girls and young ladies is situated about thirty elevated position; being the centre of an upthrust formed by a curve in the Cumberland Mountains and the hills bordering the river.

FOR NINETY DAYS.

Elegant Table Silverware. Can be secured at the price of this week's paper, on compliance with the following conditions: The Standard Silverware Company, 261 Hudson Lane, New York City.

THE BAPTIST.

OUR SCHOOLS.

This old, successful and famous school for girls and young ladies is situated about thirty elevated position; being the centre of an upthrust formed by a curve in the Cumberland Mountains and the hills bordering the river.

FOR NINETY DAYS.

Elegant Table Silverware. Can be secured at the price of this week's paper, on compliance with the following conditions: The Standard Silverware Company, 261 Hudson Lane, New York City.

NOTICE.

All parties who have received the following notice by postal card or others, will please respond immediately for the season for planting (near hand): We have the reduction in the new postage law does not include seed, as we supposed when we offered four pounds of Clusia; for B. By this law, the postage alone on four pounds would be sixty-four cents, and the postage on eight cents. We propose, therefore, to return you your one dollar, or send the package less increased postage, or send you four pounds by Express. Instruct us by card what to do. We regret the misapprehension. Address your reply to J. S. Mahaffy, Order-clerk BAPTIST office.

Order Department.

JAS. S. MAHAFFY, Order-Clerk. Articles that Can be had Through Our Order Department. 1. Young's Escalator Fruit and Vegetable Drier. Water, economy and individual rights for sale. Agents wanted. Send brochures.

THE BODY AND LUNG BRACE.

READ NEW TESTIMONIALS. The Brace for Bronchitis and Protrusions. Bro. Graves: In 1871 I bought a Bannings Body Brace from you, and received such relief that I was enabled to sing, and walk two miles a few months after wearing it.

THE BRACE A CARE FOR CHRONIC DIARRHOEA.

Eld. J. R. GRAVES:—I received one of your Body Braces, through Rev. J. W. Hall, some time in November, and have been wearing it since that time. From my short trial of the Brace, I feel warranted in saying that it has done equal for my disease, which is chronic diarrhoea of twenty years standing, and shattered lungs, having had to stop practicing since 1841. I consider the Brace the best remedy ever yet offered the afflicted.

FALSE IMPRESSION.

It is generally supposed by a certain class of citizens, who are not practical or experienced, that Dysentery cannot invariably be cured, but we are pleased to say that GRAY'S VEGETABLE FLOWER has never, to our knowledge, failed to cure dysentery and Liver Complaint in all its forms, such as Sour Stomach, Constipation, Sick Headache, palpitation of the Heart, low spirits, etc. Out of many dozens of cases, we have not a single one reported, but thousands of complimentary letters received from Druggists of wonderful cures. Three doses will relieve any case. Try it.

GIVEN AWAY!

In order that every one may see samples of their goods, J. L. PATTERSON & Co., of 182 William St., N. Y., will send a handsome pair of 6x8 Chromes, and a copy of the best 16 page literary paper now published to any reader of this paper who send them two 3-cent stamps to pay mailing expenses.

CONSUMPTION CURED.

An old physician, retired from active practice, having had placed in his hands by an English India native, the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellow-sufferers.

FOR SALE OR RENT.

100 Second Hand Pianos, which have been taken in trade for the new style Chickering, are offered for sale or rent cheap. If desired, the order will be applied to purchase money. Apply to H. G. HOLLENBERG, 254 Main Street, Memphis.

AGENTS WANTED.

Wanted to sell in every town, city and village a light weight safe. Address A. B. STEVENSON, Walnut Street, Philadelphia, Pa. Tel. 10-21.

MUSIC BOOKS.

The School Song Book! For Young Ladies, Seminars and Normal Schools. By C. EVEREST. Prof. of Music in the Girls' Normal School of Philadelphia, Pa. By the use of the class of songs that will use this excellent book. It has 100 melodious pages, a full elementary course, and answers to all elementary questions.

FLORIST.

Drop Plants delivered, free of cost, per mail at your door. Satisfaction guaranteed. Satisfaction guaranteed. Satisfaction guaranteed. Satisfaction guaranteed.

MUSIC BOOKS.

The School Song Book! For Young Ladies, Seminars and Normal Schools. By C. EVEREST. Prof. of Music in the Girls' Normal School of Philadelphia, Pa. By the use of the class of songs that will use this excellent book.

Foreign Mission Journal.

The publication of this Monthly by the Foreign Mission Board of the Southern Baptist Convention, suspended in 1873, will be resumed, commencing with April No. 1877, and will be published by the Board, postage prepaid, at the following rates per annum.

Foreign Mission Journal.

The publication of this Monthly by the Foreign Mission Board of the Southern Baptist Convention, suspended in 1873, will be resumed, commencing with April No. 1877, and will be published by the Board, postage prepaid, at the following rates per annum.

SILVERWARE COUPON.

On receipt of this Coupon, together with 75 cents, to cover express or mailing, engraving and double-extra plated. This coupon is hereby agreed to send to any address a set of our Pure Old-Standard SILVER SPOONS.

IMPORTANT NOTICE.

By the terms of this contract this liberal arrangement holds good for only 75 days from the date of this notice. It is the duty of all those who are entitled to its benefits to see that they are not deluded by persons of other classes, who are not entitled to its benefits.

THE DEMON'S QUARTERLY JOB.

Published quarterly, by G. E. HARRISON, 1015 Broadway, New York. Price 10 cents.

75 CENTS A YEAR.

FARM AND GRANGE. A new sixteen-page Monthly, devoted to Agriculture, Fine Stock Breeding, and the Grange. The first number will appear April 1st. We have placed the subscription price at the low price of 75 cents per annum for single copy; three copies for \$2; five for \$3; ten for \$5; we paying postage. Subscriptions must be paid in advance—the price being so low that we could not afford it otherwise.

THE WESTERN BAPTIST.

T. R. ENFS, EDITOR. Medium of Communication for the Baptists.

It has entered upon its fourth year, and may be justly deemed a success. It is a beautiful eight-page, neat, brightly colored, and well-printed paper, published weekly, and is the only one of its kind in the South.

Wanted: Agents for the West. Address: Western Baptist, Little Rock, Ark.

Wanted: Agents for the West. Address: Western Baptist, Little Rock, Ark.

CATALOGUE FOR 1877. EVERYTHING FOR THE GARDEN. Our Catalogue for 1877 contains 100 pages, with colored plates. Sent free to our customers of past years, and to all purchasers of our books, either by mail or by express.

Street's Weekly.

The largest Literary Paper in the Month. Only \$2.00 a Year.

Send for terms and address with reference to W. T. MEYER, Memphis, Tenn., or J. H. STREET, Paris, Texas.

Revised Scriptures.

THE AMERICAN BIBLE UNION SOCIETY.

Baptist Publication Society.

Flower and Vegetable Seeds.

Are planted by a million people. See the Catalogue—300 illustrations, only 2c. per copy. Sent free. Address: JAMES VICE, Rochester, N. Y.

AGENTS WANTED.

Wanted: Agents for the West. Address: Western Baptist, Little Rock, Ark.

ROSE GROWER'S COMPANION AND FLORAL GUIDE.

Address: W. E. TEAS & CO., Richmond, Ind.

\$60 A WEEK.

Address: JAMES VICE, Rochester, N. Y.

GLASS STAINERS.

Address: W. M. COULTER & SON, Cincinnati, Ohio.

Atlanta Paper Mills.

Address: JAMES VICE, Rochester, N. Y.

BOOK, NEWS AND WRAPPING PAPER.

Address: JAMES VICE, Rochester, N. Y.

GEO. T. ALLMAN.

Breeds and Has For Sale THOROUGH-BRED HORSES.

JERSEY AND OTHER MILK CATTLE.

Jack-Stock, Berkshire Pig, Cotswold Sheep, Fancy Poultry, Etc., Etc., Etc.

PEOPLE'S Insurance Company.

OFFICE 16 MADISON ST. Cash Capital, \$300,000.00.

OFFICERS: Wm. M. Farrington, President; H. T. Lemmon, Vice-President; CARRINGTON MASON, Secretary.

DIRECTORS: Wm. M. Farrington, H. T. Lemmon, C. H. Church, John Overton, Jr., Enoch Enslin, W. E. Greenleaf.

SABBITT'S TOILET SOAP.

Address: SABBITT'S TOILET SOAP, New York, N. Y.

EUREKA POST HOLE DIGGER.

Address: ORGILL BROS. & CO., Memphis, Tenn.

CANCER.

Address: CINCINNATI CANCER INSTITUTE, Cincinnati, Ohio.

ROSE GROWER'S COMPANION AND FLORAL GUIDE.

Address: W. E. TEAS & CO., Richmond, Ind.

\$60 A WEEK.

Address: JAMES VICE, Rochester, N. Y.

GLASS STAINERS.

Address: W. M. COULTER & SON, Cincinnati, Ohio.

Atlanta Paper Mills.

Address: JAMES VICE, Rochester, N. Y.

BOOK, NEWS AND WRAPPING PAPER.

Address: JAMES VICE, Rochester, N. Y.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

Address: BAPTIST PUBLICATION SOCIETY, Memphis, Tenn.

Flower and Vegetable Seeds.

Address: JAMES VICE, Rochester, N. Y.

ROSE GROWER'S COMPANION AND FLORAL GUIDE.

Address: W. E. TEAS & CO., Richmond, Ind.

\$60 A WEEK.

Address: JAMES VICE, Rochester, N. Y.

GLASS STAINERS.

Address: W. M. COULTER & SON, Cincinnati, Ohio.

Atlanta Paper Mills.

Address: JAMES VICE, Rochester, N. Y.

BOOK, NEWS AND WRAPPING PAPER.

Address: JAMES VICE, Rochester, N. Y.

SILVER PREMIUMS FREE!

To All the Patrons of This Paper.

FOR the benefit of those of our readers who have failed to secure any of the valuable Silver Premiums offered by virtue of the below-published contract of the Colorado Silverware Co. of Chicago, we hereby publish the same.

ENTERED into an arrangement whereby they agree to give to each patron of this paper, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

Dear Sir: As our all patrons of your paper that we cannot count on your aid in the future, we will refund the charge to all who are not satisfied, that we consider a set of our Extra Electro-Silver-Plated Tea-Spoons the most valuable premium ever offered, and we contract to give the public upon this exchange of enterprise, a set of six elegant Extra Electro-Silver-Plated Tea-Spoons, beautiful in style, plated with pure coin silver, and agreeing to mark each upon so sent with the initial of the reader's name in an elegant monogram letter. Read the following notice:

Chicago, March 1st, 1877.

GET THE BEST TEACHER'S BIBLE.

We have issued from sheets printed abroad, from the best plates, on paper specially made for us, editions of the Bible, with Maps, Tables, Indexes, Charts and helps intended for SUNDAY-SCHOOL TEACHERS USE.

In completeness of reference and helps, as well as in the quality of binding, they are unequalled by any editions in the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

For the use of the best of the world, and yet they are offered at reasonable prices.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

We call attention to our New Baptist Library, of 12 volumes, uniform in binding, all standard works, for \$12.

Condensed List of Our New and Popular Publications.

The Great Carillon Debate, by Drs. Graves and Ditzler, in cloth, price \$1.00.

12 sheets, price \$1.00.

Morocco, price \$1.00.

In sheet, price \$1.00.

Infant Baptism, by Drs. Graves and Ditzler, price \$1.00.

Church of Christ, by Drs. Graves and Ditzler, price \$1.00.

Believer's Baptism, by Drs. Graves and Ditzler, price \$1.00.

Final Perseverance of Saints, by Drs. Graves and Ditzler, price \$1.00.

Soul Prosperity, by J. B. Mallory, D.D., price \$1.00.

Lucy Hall, by Mrs. S. E. Hughes, price \$1.00.

History of Sunday-schools, by Rev. R. S. Duncanson, price \$1.00.

In Morocco, price \$1.00.

Apostle Church, by Rev. W. E. Paxton, price \$1.00.

In Morocco and silk, price \$1.00.

Little Baptist, by J. M. Martin, Revised and corrected by M. P. Lowrey, D.D., price \$1.00.

Liberty of Conscience and the Baptist, by Rev. W. A. Jarrel, price \$1.00.

The Symbolic Rite of Baptism, by Wm. C. Burman, D.D., price \$1.00.

Christian Beneficence, by Rev. Jesse A. Collins, price \$1.00.

Non-nominal Baptism, by Rev. W. D. Williams, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

Christian's Dolly Treasury, price \$1.00.

Notes on Matthew, by N. M. Williams, D.D., price \$1.00.

THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

We call attention to our New Baptist Library, of 12 volumes, uniform in binding, all standard works, for \$12.

Condensed List of Our New and Popular Publications.

The Great Carillon Debate, by Drs. Graves and Ditzler, in cloth, price \$1.00.

12 sheets, price \$1.00.

Morocco, price \$1.00.

In sheet, price \$1.00.

Infant Baptism, by Drs. Graves and Ditzler, price \$1.00.

Church of Christ, by Drs. Graves and Ditzler, price \$1.00.

Believer's Baptism, by Drs. Graves and Ditzler, price \$1.00.

Final Perseverance of Saints, by Drs. Graves and Ditzler, price \$1.00.

Soul Prosperity, by J. B. Mallory, D.D., price \$1.00.

Lucy Hall, by Mrs. S. E. Hughes, price \$1.00.

History of Sunday-schools, by Rev. R. S. Duncanson, price \$1.00.

In Morocco, price \$1.00.

Apostle Church, by Rev. W. E. Paxton, price \$1.00.

In Morocco and silk, price \$1.00.

Little Baptist, by J. M. Martin, Revised and corrected by M. P. Lowrey, D.D., price \$1.00.

Liberty of Conscience and the Baptist, by Rev. W. A. Jarrel, price \$1.00.

