



hypothesis, safe; especially as he who was their substitute was also their surety. And, if Christ was a substitute for no person, and died for no one in particular, and no person by his stripes was healed; then no person by his death was saved. But, if the death of Christ reconciled God to no person in particular, but only provided a way by which he could consistently save whom he would; then Christ, by his death, satisfied for none, reconciled no one, and therefore his death was not an atonement at all: and hence, in no proper sense, according to this view, is Christ a savior of any person; for, if his death was not a satisfaction for any person in particular, and was not a satisfaction for all, then no reconciliation was effected by it, and hence was no atonement; for atonement reconciles. But, if on the other hand, the death of Christ atoned for any persons, and satisfied the demands of divine justice for them, and God is reconciled to them by the death of his Son; they for whom Christ died are justified, and will be saved and glorified.

If the atonement bears the same relation to all the race, and any are saved by it, then are all saved; but, if it relates in its saving efficacy only to the bride-elect,—the children given to the Son, it hath that extent, no more: for "who shall lay anything to the charge of God's elect? It is God that justifieth." And "who is he that condemneth? It is Christ that died." Then there is no condemnation to those for whom Christ died,—the elect whom God has justified.

But some will be condemned, therefore for them Christ did not die. To ascertain, therefore, the extent of the atonement, it is only necessary to determine for whom Christ was an accepted substitute and surety, and to whom God was reconciled by the death of his Son; or, in other words, who were saved by it; if all, then its extent is limited only by the race; if none were saved by it, then the atonement has no extent: but, if Christ was an accepted substitute for a part of the race only,—God's elect, to whom there is no condemnation, because for them it was Christ that died, then this part limits its extent. If the death of Christ as an atonement had relation only to sin as such, and Christ did "put away sin by the sacrifice of himself," then, with emphasis, we ask, where is the cause for which either men or devils may be condemned? The extent of the atonement is therefore limited to the number of those whom the Father chose in Christ before the foundation of the world, and whom he adopted as children, and gave to the Son as a bride-companion to be by him redeemed, exalted and glorified; and for whom the Son became, by covenant engagement, the substituted head and representative, and for whom also he gave his own life a ransom to be testified in due time.

That Christ has an elect people for whom he, as substitute, died, rose again, and now intercedes, the Scriptures clearly teach. These are sometimes designated as the church, which he purchased with his own blood. Again, the sheep, which hear his voice and follow him, and to whom he will give eternal life. They are called the bride, the Lamb's wife; the body, of which he is the head; brethren; the children given him. Are all mankind members of Christ's church, which he purchased with his own blood? are all his sheep, which hear his voice and follow him? are all his brethren? are all his elect bride, the Lamb's wife? To some he said: "If God were your Father, ye would love me." "Ye believe not, because ye are not of my sheep, as I told you before." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." "All that the Father giveth me shall come to me; and he that cometh to me, I will in no wise cast out."

The question whether or not the atonement was definite is the same as whether it was offered and accepted for persons. If for any persons at all, it would be definite, though it should include the whole race. Whether it was general or limited to a number less than the whole involves the question of its sufficiency, the extent of which must be determined by the number chosen in Christ, and given to him as his mystical bride and companion in his kingdom and glory; and

for whom he, in covenant, became the substitute and surety, and for whom his death, as a substitute, was an accepted offering and satisfaction. If it related to persons, it was, and is, limited in extent to the number for whom it was offered and accepted. On the other hand, if it was a satisfaction for the person of no one, ransomed no one, by it God was reconciled to no one, and no one was saved by it; it was, and is, neither general nor limited; it has no extent,—is nothing; and hence the question of the extent of the sufficiency of the atonement, according to this view, would be useless.

They who speak of the atonement as sufficient for all, but is limited in its application to the number for whom it was intended, mean, we suppose, that, if it had been offered and accepted for all, it would have been sufficient for all; and, if this were true, of which there can be no doubt, it must be equally true, that, if it was offered and accepted for a part only,—God's elect, it is only sufficient for them. To speak of the sufficiency of a thing for that to which it has no relation, either in purpose or results, is to speak without meaning. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right-hand of God, who also maketh intercession for us." "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." From all of which the following, I think, may be regarded as a just conclusion: That all for whom Christ became an accepted substitute, and in whose room and stead, bearing their sins in his own body on the tree, he suffered and died, are made safe by him, have eternal life in him, and will be glorified with him in that day; when he shall come forth from the true tabernacle in his glorious apparel, traveling in the greatness of his strength, heralded by the voice of the arch angel and a great sound of a trumpet, that wake the sleeping bride, the Lamb's wife, from her long night of repose; and then, from the ashes of the myriad martyrs, and the silent cemeteries of all peoples, nations and tongues, and the scattered dust of ages, will leap into life, in glorious forms of symmetrical beauty, arrayed in immortal habiliments, a countless host of God's elect, who, with the translated living saints, will be caught up together to meet the Lord in the air, coming in clouds with power and great glory to receive his waiting saints, and to set up his everlasting kingdom in the earth, in which, with his mystic bride, he will reign in glorious majesty forever. The signus indicat "his coming" is near, therefore watch.

SCRAPS.

DEAR EDITOR:—I am glad to see Bro. Buckner's strong and correct words on Spiritism. I wish every Baptist in the land stood upon the same platform that he does with regard to that foolish, sinful delusion. The Bible and Spiritism are wholly incompatible, as much so as light and darkness. Therefore, no church-member espousing the cause of Spiritism should be tolerated any longer than he could be properly excluded. The idea of a Christian minister advocating the claims of Spiritism is utterly preposterous. By the way, that must be a weak cause indeed that must call into requisition such means as falsely claiming as friends those who are its strongest enemies. We could as easily prove treachery to be right by Benedict Arnold's course, as to prove Spiritism to be true because certain distinguished men had yielded to it. Wonderful reasoning!

I would offer an antidote for Spiritism were it not that THE BAPTIST does not circulate much in places infected with that malady. I will venture to suggest this much any way: Let those exposed to the infection read their Bible prayerfully and and exercise a little common sense. Lumpkin, Ga. W. M. HOWELL.

THE WORK OF CHRIST

Announced IN 7 DISPENSATIONS.

BY THE EDITOR.

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

CHAPTER XIII.

The Concluding Chapter of Part I. of the Covenant of Redemption.

The Administration of the Covenant of Redemption Derived upon Christ—His Offices as Such—Trustee—Testator—Executor—No Bond or Penalty in this Covenant—The Legatees—The Legacies.

THE entire administration of the Covenant of Redemption devolved upon Christ: it is only constituted administrator of it. This is suited to the glory of the Godhead, as well as to the case of the sinner. It is met that he who purchased the promised benefits should have the honor of conferring them upon sinners. His administration involves two important offices which I must notice:—

1. His office as Trustee of the Covenant.

In our law the administrator of an estate is first made the Trustee of all that pertains to it, and for this responsible trust he is required to give an adequate bond or penalty; so in this Covenant, all the inheritance of the saints, all the benefits, all the inestimable promises are committed in trust to Christ: "For it pleased the Father that in him should all fullness dwell." (Col. i. 9); and by him reserved, held in trust for the lawful heirs. Therefore Peter speaks of it as "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven" for us; for the present abode of the Trustee is in heaven. Adam was trustee on earth for his seed, and lost all. The idea sought to be conveyed is not that the final home of the saved is in heaven, but that the inheritance of the heirs is beyond all peradventure of a doubt secure; since it is reserved in heaven, as we speak of a treasure being safe when reserved or laid up in a bank: and it is further made so by the character of the Trustee.

As an estate is placed in the hands of the Administrator as Trustee to manage for the heirs during their minority, and to be preserved in good condition to them at their majority for their benefit, so this earth, with all that pertains to it, has been placed in the hands of Christ to manage and control, and in due time to prepare for the possession and enjoyment of its lawful heirs. It was originally given to Adam, in trust for all his descendants, but he became bankrupt and lost the estate for his children, which the second Adam, as Kinsman-Redeemer, has purchased back for the lawful heirs and reserves, holds it in trust for them. No trust in the universe so great as this—too great for man or angel.

"Behold, he put no trust in his servants; and his angels he charged with folly."—Job iv. 19.

They are fallible, and liable to betray their trust; but not so his own Son, who alone was qualified to be an infallible administrator: and therefore "it pleased the Father that in him should all fullness dwell." (Col. i. 19.)

This trust was prerequisite to the administration of the Covenant; and when the Second Person engaged to fulfill its condition, it was accepted as sure as though it had actually been executed; and all the benefits were turned over to him as a matter of right to be dispensed by him to those he should make his legatees, according to his good pleasure:—

"The Father loveth the Son, and hath given all things into his hand."—John iii. 35.

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. xi. 27.

His administration of the Covenant commenced so soon as sin gave an occasion for it, though the investiture was reserved until his ascension, when, as Christ, he was exalted to the right-hand of

God. (Gen. iii. 8, 15; Ps. lxxviii. 18; Eph. i. 20-22.)

2. His office as the Testator of the Covenant.

That Christ was constituted the Testator of the Covenant of Redemption, we learn from Heb. ix. 15, 16, 17:—

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth."

By the conditional part of the Covenant, there was a compensation secured to divine government for the injury inflicted upon it by sinners; and by the promissory part, Christ secured "unsearchable riches" to be conferred upon those willing to receive them as gracious gifts: and, as he must needs die, he made his testament, securing beyond peradventure the "fullness of grace" which he had received for them into a testament in their favor:—

"After the same manner also he took the cup, when he had supped, saying: 'This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.'"—1 Cor. xi. 25.

The thoughtful reader will see that the Covenant of Grace, or Redemption, was in no sense in the nature of a testamentary, but a federal disposition; since it would have constituted the First and not the Second Person of the Godhead the Testator, and have required his death: because "where a testament is, there must also of necessity be the death of the Testator." (Heb. ix. 16.) But, as I have shown, Christ, by performing the condition of that Covenant, actually received, as Trustee, all the benefits of it to confer upon the heirs of its promises; and it became necessary for him to make a testamentary disposition in their behalf, and that, too, without conditions properly so called,—since they were utterly bankrupt of all power or ability to perform,—but as a matter of free grace: and to give force to his testament, and secure the legatees therein to the legatees, it was necessary for him to die.

A proper understanding of these facts will, it seems to me, enable every one who can think to understand the title of our Holy Scriptures,—the Old and New Testaments, as well as the various Covenants or bequests therein contained, which are so variously and imperfectly understood.

It is quite generally understood that the Old Testament is Christ's first will, which having served its purpose has been made null by his last and New Testament, so that no one has any more concern with the Old, but with the New only. Now, if this be so, not a bequest or substantial promise of the Old Testament was enjoyed by the legatees, and never will be, and why then was it ever made? This supposition charges folly upon God. Consider for a moment. The curse pronounced upon the Serpent was a precious legacy of hope to our first parents, for it was a prophecy of the ultimate deliverance of the world they had lost through sin to their descendants and the destruction of the works and empire of Satan by the promised "Seed." That has not been fulfilled. Nor have the special bequests made to Noah, to Abraham, to Eleazar, or to David been fulfilled. And that the fathers did not receive the promises Paul declares. Read Hebrews xi., and notice the statement:—

"And these all, having obtained a good report through faith, received not the promise."—Heb. xi. 39.

If the supposition be true, then is it true that all who died before the New Testament was made, from Abel downward, must have inevitably perished.

The important fact so generally overlooked is, that Christ's Testament is substantially but one, while it is presented in a two-fold aspect in respect to the different circumstances of its investment,—the Old, as administered to the wants of one nation before the death of the Testator; and the New, as a more carefully written copy of the same, fitted for all times and for all nations to the end of "the Ages."

The former copy may be defined a declaration

of Christ's last Will concerning blessings pertaining to the fathers, confirmed by slain sacrifices, typical of the death of the Testator, which were to endure until the "fullness of time,"—his manifestation to Israel and sacrificial death. This was the old form of the one Testament. What we call the New Testament is but the new form of the same last Will and Testament of Christ touching the benefits he has to bestow, confirmed by his own death, and to continue in this form forever more.

The first or old form was made of force 1. By the fact of God's pre-confirmation, (Gal. iii. 17); and 2. Since Christ died typically in every sacrifice for sin, and in this respect "He was the Lamb slain from the foundation of the world." Therefore it is said "Neither the first Testament was dedicated (i. e., entered upon, used) without blood," (Heb. ix. 18); and though this was the blood of beasts, yet according to the apostle it was reckoned the blood or death of the Testator, since they were sacrificed in lieu of Him until his own death which he had covenanted. Had he never fulfilled his Covenant and confirmed his Testament by his death, then all the bequests and promises both under its old form and new would have been without force, and all would have been lost.

With this understanding of Christ's Testament, the mists, that overhang the Old Testament Covenants with so many, at once lift up and pass away.

The declaration made to the Serpent in the Garden was in no sense a covenant, but a curse pronounced upon him, but the end indicated in it was the glorious provision secured in the Everlasting Covenant, and subsequently became one of the bequests in the Testament of Christ.

The "Covenant" made with Abraham, whether considered as one or several, were in no sense "the Covenant of Grace," though containing gracious promises; for to suppose so, as I have previously shown, would be to involve fatal objections; 1. The death of God, the First Person in the Trinity, instead of Christ; and, 2. The impossible fact that the Covenant of Redemption was made with sinful man, an irresponsible party, and therefore in time and not "before the foundation of the world."

The Covenants, or rather testaments (see marginal reading), were simply bequests made to Abraham and the fathers by Christ, under the title of Jehovah, or Yaveh, as Testator of the one Covenant of Redemption.

3. His office as Executor of the Covenant.

With men the Executor is always a different person from the Testator, since the Testator dying cannot live again to execute his will, therefore some one who survives him must see that his will is executed. But it was not possible for Christ to be holden of death (Acts ii. 24.), and living again, no one was so well qualified as he to execute his own Testament.

It is for this reason that all blessings we can hope to receive of the Father must come through Christ, who hath in his own hand the conferring of all grace on sinners and all glory on saints. We may therefore ask nothing of the Father except in the name of Christ, and to do so, as is often done in organizations where the faith of Unitarians and Jews, who reject Christ, is respected, is to insult God by the practical denial of the mediation of his Son, and they who do so can reasonably hope to receive only his condemnation. I know of no greater sin against both the Father and the Son than for mortal man to attempt to come into God's presence by prayer or praise and fall or refuse to use the name of Christ,—to ask or to offer anything except in his name.

Hence we also see that if sinners would receive any saving benefit of Christ's Testament they must come to him as its Executor for it, and the promise is, "Whosoever cometh I will in no wise cast out," and the sin of mankind is that they will not come unto Him that they might have life," (John v. 10); and it has been forcibly said, "the whole life of believers must be a coming to him, (1. Peter, ii. 4), that is a living by faith in him whereby they may be daily receiving the rich legacies of his grace according to their exegencies."

NO PENALTY IN THE COVENANT OF GRACE.

The need of a penalty of a Covenant, or a bond of an Executor, arises not from the nature of the Covenant, but the parties to it. They are necessary when fallible men are the parties to secure the performance of the condition on the one side, and the promise on the other. But, in this Covenant, both parties contracting being infallible and unchangeable, there was no need of a penalty. The Father and the Son trusted each other. Upon the credit of the Son, the Father received all the Old Testament saints into paradise before the price of their redemption was paid; and, upon the credit of the Father, the Son, more than eighteen hundred years ago, paid the redemption-price of all those the Father gave him, while uncounted multitudes of them are not, and will not for ages yet to come be born into the world. It is because of the responsible and infallible character of the Executor that no bond is required for the faithful performance of his obligations.

THE LEGATEES OF THE TESTAMENT.

Not being omniscient, I cannot tell who will be the legatees of the testament. I learn from God's Revelation, that the legacies of the will are freely offered to all who will receive them in the frame of mind stipulated by the Testator, i. e., with broken hearts and contrite spirits. I know that he has put nothing in the way of any child of Adam coming unto him and receiving them; but I do know that he has removed every legal obstacle to the sinner's coming: the sinner's own unwillingness is the only thing that prevents his coming to Christ and receiving life. I know that every member of the family and household of Faith are legatees. I believe that the whole tenor of God's word establishes the fact, that, all infants, whether of Jew or Gentile, Christian or Heathen, dying in infancy, not having "sinned after the similitude of Adam's transgression," have been made special legatees by the grace of the Testator; and this without rite or ceremony, priestly or parental. To say that any ordinance is needed by them, and necessary to their certain salvation, is to consign all infants, from the days of Abel, save an exceedingly small fraction, to hopeless ruin. Where sin abounded through Adam's sin,—and it did at that infancy of the race,—grace much more abounds through the righteousness of Christ; and grace, therefore, must compensate in every infant that dies, the native injury it received from the first Adam. David's infant was saved; and, if his, therefore all infants, but by redeeming blood and the sanctification of the Holy Spirit only.

THE LEGACIES OF THE COVENANT.

I have no space to enumerate the Legacies Christ has left to believers in his Testament, but they are many and rich. Let me mention a few:—

Legacy 1. His own complete righteousness in which we can appear before God, called the "Gift of Righteousness." (Rom. v. 17.)

Legacy 2. A new Covenant relation with God—the gift of God. The first Adam left us without God—the second Adam with God. Even all the persons of the Godhead engaged for our happiness and salvation;—God the Father to be our Father,—God the Son, our Savior,—God the Holy Spirit our Sealer, Sanctifier and Glorifier.

Legacy 3. The Spirit of his grace and of all grace needed.

Legacy 4. All needful temporal blessings in this present life.

Legacy 5. An unstinged death.

Legacy 6. The sharing with them as joint heirs his own everlasting reign and glory in the kingdom given him by the Father.

I am aware that I have but imperfectly outlined the principal features of the Covenant of Redemption—its fuller development is reserved until these chapters appear in a more permanent form. This much I deemed necessary to the better understanding of the various Dispensations into which time was arranged by Christ, during which gradually to manifest himself to our race, developed the glorious designs of his mercy and grace. This chapter will close the discussion of the Covenant of Redemption. On May 19th, chapter I. of Part II. will commence; and we shall issue five hundred extra papers for new subscribers, as

we did on the appearance of the first number of the Series, which were soon all taken up. We most earnestly solicit a little effort on the part of our friends to let this meet be known, and to induce as many as possible to subscribe at once.

TITLE OF THE SERIES.

PART II.—THE WORLD'S GREAT WEEK OF 7 DISPENSATIONS.

The commencement and close of each day noted, and the events of the day.

The day of the week in which we live; the prophecies that must be fulfilled before its close.

The Second Advent; the events attending it; "the world to come," or Millennium Dispensation; state of the earth; our employment in that age.

Saturday's close; battle of Gog and Magog; the second resurrection; final judgment; the baptism of fire; the new heavens and earth; the descent of the raptured to dwell upon it with Christ; "then cometh the end."

The eternal Sabbath,—our heaven.

The second district meeting of the Red River Association, Louisiana, met with the Fellowship church April 29th, 1877. Introductory preached by W. H. McGee. After preaching the meeting was organized by electing Deacon R. H. Burnett, Moderator, and Wm. Brice, Secretary.

The following churches represented: Fellowship, Mount Lebanon, Mount Gilead, Minden-Bastianaw and Gilgal. Visiting brethren invited to seats. On motion committee of arrangement appointed. Called for an essay by Dr. F. Courtney, on Dr. "Merly Love, he not being ready his essay was continued."

Called for an essay by E. H. W. on Christian Co-operation, which was read and upon its adoption several able and interesting speeches were made. By Eld. W. C. Moreland, and on infant baptism, he not being present it was continued to next meeting.

Also by Bro. A. F. Thom, on Divine meditation, continued. Eld. W. L. McGee to read an essay, Evils of Social Dram-dr. "aking by Baptists. Church Discipline, by Deacon R. H. Burnett.

Resolved that a synopsis of the minutes be sent to THE BAPTIST for publication. Adjourned to meet with the Mount Lebanon church on Friday before the fifth Sunday in July next.

R. H. BURNETT, Moderator.

WILLIAM BRICE, Clerk.

LAODICEAN PERIOD.

It has been supposed by some that the Seven Churches in Asia spoken of in Revelation and characteristics as described therein, not only referred to seven local congregations designated by the names found in this book, but that in the symbolic language of the apocalypse it referred to seven distinct periods in the Christian Dispensation. It is true, we are evidently living in the Laodicean Period. This state is marked by lukewarmness, "neither cold nor hot." Never perhaps were there as many professed Christians upon the earth as now, and it may be feared that there never was a smaller per cent of real godly, pious men and women upon the earth as now.

"Thou sayest I am rich, and increased with goods and have need of nothing." The rage of the age is gain, and thousands of professed Christians congratulate themselves upon their competency, and seem to think that they can cover up their sins by their "purple robes." While they are proud in purse, they are poor in piety and benevolence. Many evidently need the "gold" of regeneration and the "white raiment" of Christ's imputed righteousness. This state of affairs would be very discouraging indeed were it not for the fact that in this period the Master says, "Behold I stand at the door and knock." Some have supposed that the peaceful reign of Messiah shall gradually be extended till all shall quietly bow before his scepter as Christ's second coming. But on the contrary it seems to be true that "wicked men and seducers shall wax worse and worse deceiving and being deceived" that "scorners" shall be found saying "Where is the promise of his coming?" It is a cause for encouragement however that so many are looking for a new heaven and a new earth wherein dwelleth righteousness,

that even in the midnight darkness of these days of superstition and licentiousness there are some wise virgins with their lamps trimmed and burning, ready for the cry, "Behold the bridegroom cometh go ye out to meet him." Reader are you a real Christian, or simply a nominal professor of religion? Do you really desire the second coming of our dear Lord? Remember that "when Christ our life shall appear then shall we also appear with him in glory." J. B. S.

AN OPEN LETTER TO DR. J. M. PENDLETON.

MY DEAR BROTHER:—In the Examiner and Chronicle of Dec. 7th, 1876, I find the following, under the head of "Thanksgiving day at Upland, Pennsylvania":

In the main hall of the spacious building the Professors and students of the Seminary, the church, and congregation met on Thanksgiving day. The discourse was delivered by the Rev. Dr. J. M. Pendleton, the pastor. It was a short history of the United States—clear, concise and masterly. It was more than an outline, and was enlivened with sketches of departed worthies fresh and original. As a Virginian of the Virginians (for his grandfather was a man of mark when Virginia was a Colony), he "freed his mind" and spoke, not "with bated breath," on nullification and secession. He said many things that would have been gall and wormwood, even to the reconstructed, coming from another. There was a grim humor in the way in which he read, without note or comment, the utterances of former idols, and exhibited their self-stultification—of States which shrieked for the Union, which could not be driven from the Union, but which seemed because of an expectation, and before Lincoln's inauguration.

You have doubtless forgotten me, for it has been about fifteen years since I enjoyed your hospitality at Murfreesboro, Tenn., but I never shall forget your kindness to a homeless Confederate soldier; and aside from this, I have ever held you in the highest esteem as an earnest and able expounder of the gospel.

I knew your opposition to the secession movement, but I had hoped that eleven years had been time enough to soften your feelings towards a cause in the defense of which you lost a son (if I mistake not), and also a brother, who was one of my best friends.

As your friend, but especially as a Baptist brother, I trust you will allow me to ask you some questions: What good could you expect to accomplish for the cause of God or humanity by saying "what would have been gall and wormwood" to your Southern brethren? You were addressing a congregation of Northern people, were your remarks calculated to excite fraternal regard for Southern brethren? And will the publication of such "sayings" cause the Southerner to repent of "the sin of secession?" or love his Northern brethren the more devotedly? If not, then why indulge in such?

My dear brother, if the pulpit North and South, would adhere to the teachings of the Scripture and let vexed questions of a political character alone; if all Christians would cultivate a spirit of love for each other, our country's wounds would soon be healed; but such remarks as yours only serve to aggravate both sections. With sentiments of highest esteem, and fraternal regard I remain yours. JNO. T. BRICK. Jackson, Miss.

THE REFORMATION.

BRO. GRAVES:—I see in THE BAPTIST of March 3rd, Bro. Landrum intimates that God prepared Luther for the Reformation, though Bro. Landrum did just what others do, speak in high terms of the Reformation. Now if you will give room for a few questions, and Bro. Landrum will only answer, I think the people will understand more about the Reformation.

- 1. Did the Reformation consist in a change of faith, or practice?
2. If in practice, who has reformed? There seems to be a dreadful falling away now.
3. Did it consist in putting an end to the persecution of Baptists? If so where is the end?
4. Did it check the Popes power? I fear it only slackened to take a better hold.
5. Did it consist in starting up so many Protestant denominations?

6. Did they not all start out from Rome under the Reformers?

7. Can a bitter fountain send forth sweet streams?

8. Are they not streams from a bitter fountain? Are they not the harlots spoken of in Revelation?

9. Did God prepare Luther to set up a church different from and in opposition to that set up by his Son?

10. If not, did he not inaugurate an opposition to and not a Reformation of Christianity?

11. Is the faith of Lutherism the faith once delivered to the saints? Jude 3, v.

12. Will the Christian faith or church need re-forming?

13. Do Baptists hold a reformed faith?

14. If not, why do they thank God for the Reformation?

15. Have the various denominations effected any change in the faith once delivered to the saints?

16. If not, where is the Reformation, or what good has it done?

17. What faith, or practice did Luther reform?

18. Did Luther reform the stream, until it became sweet?

19. Did he reform the woman on the beast until she became a virgin?

20. If so what color is her regalia now? Is it not red and will it not be red when Christ destroys her?

21. Is God the author of the Reformation of the sixteenth century?

22. Who will tell me where I may find the Reformed church of Christ?

E. J. HOGAN.

THE GREAT REVIVAL IN COLUMBIA.

Our meeting in this city is still in progress. We attempted to close Sunday night, but the interest was so great that we had to continue. The interest is unabated, up to this time. About sixty accessions have been made to the church. Much valuable material has been secured and our cause in Columbia is now a permanent success. The Lord has done great things for this people, whereof they are glad.

I have preached twice a day, between sixty and seventy times, and am fresher, more vigorous than when the meeting began.

All opposition has had to give way, and the good work has gone right on with powerful and ever increasing interest.

Bro. W. H. Wallace, the pastor, has visited and prayed constantly, and the Lord has been with him.

Bro. S. C. Evins, of Cullcooka, has remained with us, and worked earnestly and faithfully for the success of the meeting and the salvation of souls. A. B. MILLER. Columbia, Tenn., May 5, 1877.

FIVE HUNDRED DOLLARS FOR THE YOUNG MINISTERS.

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

SUBSCRIPTIONS MADE.

- J. R. Graves, \$1.00; Mrs. J. R. Graves, 1.00; Miss Nora Graves, 1.00; from a poor sister, (no State or postoffice), 1.00; no name, 1.50; L. M. Walton, 1.00; E. F. H. Johnson, 4.00; J. R. Jordan, Rutherford, Tenn., 1.00; Miss Patti A. Owen, Courtland, Ala., 1.00; John Newberry, Mooringsport, La., 1.00; J. P. Bashaw, Mount Juliet, Tenn., 1.00; G. W. Garrett, Pocahontas, Tenn., 1.00; W. D. Stanton, Atlanta, Ga., 2.00; Jas. C. Williams, Eagleville, Tenn., 1.00; J. W. Bashaw, Mt. Juliette, Tenn., 1.00; J. W. Chatham, Tenn., 1.00; C. M. Broadway, La., 1.00; A. O. Montgomery, Tenn., 1.00; Jos. Robertson, Tenn., 2.00; J. A. Belsher, Texas, 1.00; N. A. Holman, Tennessee, 1.00; C. M. Sherronse, Louisiana, 1.00; Rev. S. C. Lusk, Mississippi, 1.00; J. W. Tallafarro, Tennessee, 1.00; Mrs. D. A. Fort, Alabama, 1.00; W. T. Bennett, Tennessee, 1.00.

Old men delight in uttering good precepts—to console themselves for being no longer in a condition to set bad examples.—Rochefoucault.

The Baptist.

"THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE, THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—Ps.

J. R. GRAVES, Editor and Proprietor. JAS. S. MATHAFFY, Book-keeper and Order Clerk.

Business Office: 227 Second street, Memphis, Tenn.

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Distinguishing Principles of Baptists.

- 1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination; a doctrine which we are called earnestly to contend.
2. As Baptists, we are to stand for the ordination of a pastor as he enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.
3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members or theirs, or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

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

ORDINATION.

THIS subject is claiming considerable attention at the present; and utterances are given by several of the leading papers in the North, that we think are unscriptural and revolutionary. The Examiner and Chronicle expresses the view generally held, we think, by Baptists of this country.

The Examiner says: "If we insist that the members of our churches must receive baptism at the hands of qualified administrators, how can we admit that ordination given by an unbaptized presbytery to one who had not himself been baptized is valid ordination for a Baptist minister?"

The Zion's Advocate says: "To neither of these points can we assent." "It virtually denies that the ordination by an unbaptized presbytery of one who has not himself been baptized is valid ordination for a Baptist minister. In other words, re-ordination is to be demanded of ministers who come to us from other denominations. It seems to us that this is to make much more of ordination than the Scriptures warrant. We see no reason why re-ordination should be demanded."

So much for New England.

The Standard, Chicago, says: "What is ordination? It is a setting apart to the office of the ministry of one whom it is believed God has called to that work, according to the usages of the body of Christians in whose ministry he is to serve. It authorizes him to administer that office in connection with the churches of that denomination. We know of no good reason why this act of setting apart should be repeated when once it has been done in a Christian and orderly way."

The National Baptist, Philadelphia, says: "What is to be done when a minister who has already been ordained in one of the Pedobaptist denominations changes his relations, and becomes a Baptist? Any church may call him as its pastor; and, if he accepts, he is its pastor. It is eminently proper that a service should be held for the purpose of formally and publicly recognizing him in his new relations; but this is a matter of courtesy,—of expediency: he was a minister before such a service was held; he is no more than a minister after it."

The Baptist Weekly says: "With Zion's Advocate, we emphatically say 'to neither of these points can we give our assent.' Without entering upon the discussion of alien immersions, we desire earnestly to protest against the notion of the invalidity of an ordination by an unbaptized presbytery. A simple recognition-service of a brother as pastor of a church more than fulfills all the New-Testament requirements of ordination."

With the exception of the Examiner and Chroni-

cle, all the denominational papers North, so far as we have seen, are in favor of accepting Pedobaptist ordinations for Baptist ministers; and this view is held forth as the usage of Baptist churches from time immemorial.

What is the use of growing old, when we are told that we have been deluded all our lives? We have taken part in ordinations, and known of many others, where the candidates have come from other denominations; but it seems now that we were mistaken, and all the time it was Baptist usage to receive Pedobaptist ordinations for Baptist ministers without a question. But it does strike us as something new to read that "the ordination of an unbaptized man by an unbaptized presbytery [or eldership] is valid ordination for a Baptist minister." This is not only new, but it is strange. We have always understood that ordination in Baptist churches is valid because it is Scriptural, that is, authorized by Scripture precept, example or spirit. If the Scriptures authorize, in any way, the ordination of unbaptized men by unbaptized elders, then the ordination of such men is valid, and not otherwise. If the National Baptist and other advocates of Pedobaptist ordinations can show, from the Scriptures, that unbaptized churches may have unbaptized elders, and these elders may ordain unbaptized pastors and evangelists for Baptist churches, we shall bow to the authority, and be grateful for the new light. The Bible is the standard by which Baptists settle questions of ecclesiastical polity: if that standard approves of Pedobaptist ordinations, nothing more can be said.

"What is valid ordination?" asks the National Baptist. We answer, that which is authorized by competent authority.

The Methodist Episcopal church, as a human organization, has a ministry of various orders,—deacons, elders and bishops. It has forms of ordination for these different orders provided by the General Conference, and printed in its Discipline, the statute-book of Methodism. These forms of ordination are authorized to be used by the bishops in the ordination of Methodist ministers, and no others. Persons thus ordained are clothed with authority to act as Methodist ministers, and not as Catholic priests, Episcopal rectors, Presbyterian ministers, Baptist pastors or Campbellite preachers. All ordinations by the Methodist bishops according to the forms of the Discipline are valid, that is, authorized by and acknowledged throughout the Methodist church. More than this cannot be said. Neither courtesy nor truth requires one to say that ordination by a Methodist bishop qualifies a man to become a pastor of a Baptist church; on the contrary, it is an utter disqualification. In his ordination vows, he solemnly pledges himself to preach doctrines, administer ordinances, and exercise discipline utterly subversive of Baptist churches. How then, in the name of reason and truth, can we receive Methodist ordinations, or the ordinations of any Pedobaptist church? Ministers who come to us from other denominations, if they know what they are doing, repudiate their ordination, just as they repudiate their baptism; and they are not likely to thank Baptist editors and theological professors for their "protest against the notion of the invalidity of ordination by an unbaptized presbytery," or unbaptized bishops.

There are different theories of ordination. "Romanism and kindred episcopal systems look upon ordination as a consecration. In this view, the sacraments of the New Testament, in consequence of the death of Christ, have attained power to impart character to the recipient; which character, in the case of the ordained, is ineffaceable or perpetual. He who receives it is qualified to administer in the sacred office, whatever may be his immoral conduct." (Fish's Ecclesiology.) This is one extreme. Another extreme is that held by some Baptists, as Dr. Hiscox, and the denominational papers previously quoted. This theory makes ordination mean simply a recognition. Dr. Hiscox, in his Church Directory, says: "Ordination, as now practiced, does not pretend to confer any authority, rights, ability or power on the candidate, either by churches or councils; but in a solemn manner to recognize him as one

whom God has called and the church has chosen to the work of the ministry, and to give him the sanction and encouragement of their approbation in it." This view evidently is not derived from the New Testament, and has comparatively few advocates. Another view, held more generally by Protestants, is, that ordination involves an election by a church, and its ratification by the laying on of hands by a presbytery. Tyndale, Cramer's and the Geneva versions of the English Bible rendered Acts xiv. 21 thus: "When they had ordained them elders by election;" a rendering which the prevalence of prelacy expurgated from the common version. Martin Luther and other leaders of thought held this opinion. Baptists have generally concurred in this view, holding that the church of God is the pillar and ground of the truth, and is the agency through which God carries forward his work of grace in the world. John Smith's church of London, which published a confession of faith in 1611, the seven churches of London, which issued their confession in 1643, and "many congregations in London and vicinity," whose confession of 1689 was adopted by the Philadelphia Association of this country as early as 1721, all teach it. (Cutting's Vindication.) As these confessions are all of the same tenor, it will suffice to quote from that of the Philadelphia Association:

"After having taken all due care to choose one for the work of the ministry, they (the church) are, by and with the unanimous consent or suffrage of the church, to proceed to his ordination, which is a solemn setting apart of such a person to the sacred function, in this wise: by setting apart a day of fasting and prayer, the whole church being present, he is to have the hands of the presbytery of that church, or of the neighboring churches called and authorized by that church whereof such a person is a member, solemnly laid upon him; and thus such a person is to be recommended into the work of the Lord, and to take particular care of the flock of whom he is thus chosen."

This view is sustained by such writers as Hopley, Pendleton and Haynes. Above all, this view has the support of the New Testament. There we find that the church, constituted of baptized believers, chose or elected its own officers; and these were approved, at first by the apostles, and in after times by the elders of the churches.

A Scriptural ordination to the ministry clothes one, with the authority of a Scriptural church, to perform all ministerial duties as prescribed in the New Testament. This is valid ordination: nothing else is. Admitting this, no real Baptist church can accept a Pedobaptist ordination any more than it can accept a Pedobaptist sprinkling for baptism. This may seem very "narrow and bigoted" to those who live in "enlightened latitudes;" but, in some things, the way to heaven is very "narrow," while "the way to destruction is broad, and many go in thereat."

BREVITIES.

The Southern Baptist Convention convened in New Orleans the 10th inst., and is now in session.

The Mississippi Baptist State Convention meets at Starkville Thursday before the first Sabbath in July.

Eld. Bussey of Huntsville, Ala., occupied the pulpit of the First church in this city last Sabbath, and preached an excellent sermon from the text, "It is Christ that died."

Eld. John H. Eager, who has been attending the Theological Seminary at Greenville, S. C., has been secured to fill the pulpit of the First church in this city during the summer months. He will enter upon the discharge of his duties as pastor next Sabbath, preaching morning and evening.

We regret to announce that Bro. A. B. Miller has been called home by the death of his youngest child. We deeply sympathize with our brother in his bereavement. He has been engaged in a series of meetings at Columbia, Tenn., for some weeks; and the Lord has greatly blessed his labors. Between sixty and seventy have been added to the church.

PRAYER-MEETING.

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

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

CONVERSION TO CHRIST.

On a Sabbath evening in the autumn of 1821, I made up my mind that I would settle the question of my soul's salvation at once, that if it were possible I would make my peace with God. But I found, when I came to face the question, that I was very unwilling to let anyone know that I was seeking the salvation of my soul. During Monday and Tuesday my convictions increased; but still it seemed as if my heart grew harder. I could not shed a tear; I could not pray. Tuesday night I had become very nervous, and in the night a strange feeling came over me as if I was about to die. I knew that if I did I should sink down to hell. In the morning it seemed as if an inward voice said to me, "What are you waiting for?" Are you endeavoring to work out a righteousness of your own?

Just at this point the whole question of Gospel salvation opened to my mind in a manner most marvelous to me at the time. I think I then saw, as clearly as I ever have in my life, the reality and fullness of the atonement of Christ. I saw that his work was a finished work; and that instead of having or needing any righteousness of my own to recommend me to God, I had to submit myself to the righteousness of God through Christ. Gospel salvation seemed to me to be an offer of something to be accepted; and that it was full and complete; and that all that was necessary on my part, was to get my own consent to give up my sins and accept Christ. Salvation, it seemed to me, instead of being a thing to be wrought out, by my own works, was a thing to be found entirely in the Lord Jesus Christ, who presented himself before me as my God and my Savior. The question seemed to be put to me, "Will you accept it now, to-day?" I replied, "Yes; I will accept it to-day, or I will die in the attempt." I felt that I must be alone, in the woods, so that I could pour out my prayer to God. But still my pride must show itself. When I attempted to pray I found that my heart would not pray. I began to feel that it was late. But right there the revelation of my pride of heart, as the great difficulty that stood in the way, was distinctly shown to me. An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God, took such possession of me, that I cried at the top of my voice, and exclaimed that I would not leave that place if all the men on earth and all the devils in hell surrounded me. "What?" I said, "such a degraded sinner as I am, on my knees endeavoring to make my peace with an offended God!" The sin appeared awful. It broke me down before the Lord. Just at that point this passage seemed to sink deep into my mind like a flood of light: "Then shall ye go and pray unto me, and I will hearken unto you. Then shall ye seek me and find me, when ye shall search for me with all your heart." I instantly seized hold of this with my heart. I had intellectually believed the Bible before; but never had the truth been in my mind that faith was a voluntary trust instead of an intellectual state. I was as conscious as I was of my existence, of trusting that moment in God's veracity. I cried to him, "Lord I take thee at this word. Now thou knowest that I do search for thee with all my heart, and that I have come here to pray to thee; and thou hast promised to hear me."

That seemed to settle the question that I could then, that day, perform my vow. The Spirit seemed to lay stress upon that idea in my text, "When ye search for me with all your heart." I told the Lord that I should take him at his word. Other promises I took as infallible truth. I seized hold of them, appropriated them, and fastened upon them with the grasp of a drowning man. I found that my mind had become wonderfully quiet and peaceful. All sense of sin, all conscious-

ness of present sin or guilt had departed from me. The thought of God was sweet to my mind. The Spirit of God had taken possession of my soul. I could now see and understand what was meant by the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ."—From chapter second of *Memoirs of Rev. Charles G. Finney, written by himself.*

RE-ORDINATION.

On April the 12th the *Baptist Weekly*, of New York, said: "From men as erratic and radical as J. R. Graves we are not surprised to hear demands for re-baptism and re-ordination, but that such innovations should find advocates in this enlightened latitude is most amazing."

In the next issue, April 19th, the *Weekly* gives an account of the re-ordination of Rev. Emory J. Haynes, recently of the Methodist Episcopal church. The council was composed of delegates from thirty-two Baptist churches in Brooklyn and New York. "The candidate gave a clear statement of his religious experience, call to the ministry, views of Christian doctrine and church polity." "The council, by a hearty vote, declared its satisfaction with the statements of the candidate." "On the motion to re-ordain there was a divided vote. Drs. Hodge, Thomas, Armitage, Revs. Hoyt, Kelsey, McFarlane and several others not favoring such a service, but the church (Washington-avenue), and the candidate being reported as desiring re-ordination, their choice was concurred in by a majority of the council." So after all, even in "the enlightened latitude" of New York, a majority of a large council is about as radical as J. R. Graves, and have much of the narrowness and bigotry which are characteristic of the leaders of the churches in the Southwest.

What is gratifying to us is that the candidate, Rev. Mr. Haynes, desired re-ordination. This shows that his change of views and ecclesiastical standing is not superficial, but "radical" and Scriptural. When Mr. Haynes, though "an eloquent man and mighty in the Scriptures, came to understand the way of the Lord more perfectly" he realized not only that he had not been Scripturally baptized, but also that he had not been Scripturally ordained. His Methodist baptism was just as valid as his Methodist ordination. One was just as Scriptural as the other.

As a Methodist minister in full orders he had been ordained twice. After two years probation in the Conference he was ordained as deacon, when he was authorized to administer baptism, but not the Lord's supper. After serving as deacon two years he was ordained as elder, when he was authorized to perform certain other duties. He was elected to these orders, not by any Methodist society, but by his Conference, composed of preachers; and he was ordained not by the laying on of the hands of the eldership, but by the hands of the bishop presiding over the Conference. Mr. Haynes belonged to an organization utterly unknown to the Scriptures, and was ordained by an officer clothed with powers not known outside of the apostleship. It is no wonder, then, that Mr. Haynes desired to be re-ordained, or rather ordained Scripturally. Besides this, as a Methodist Mr. Haynes had been ordained in the most solemn manner to perform certain ministerial duties, as the baptizing of unconscious infants and of unconverted adults for their regeneration and introduction into the kingdom of God. On his bended knees before God he made the most solemn pledges that in all things he would obey his ecclesiastical superiors, and implicitly follow the rules of his discipline. Among a certain class of Baptists ordination means little or nothing, but among Methodists and other Pedobaptists ordination is not an unmeaning ceremony. Moreover, Mr. Haynes had been ordained by his Bishop as a Methodist minister, and when he ceased to be a Methodist minister his ordination papers became forfeited; as an honest man, he must give them up. "No recognition on the part of a Baptist church or Baptist council could make that forfeited ordination valid. Mr. Haynes, in asking to be ordained as a Baptist minister, and recognized as pastor of the Washington-avenue Baptist church, knew what he was doing, if some of his

council did not. He knew that his ecclesiastical change was a great one, and involved momentous consequences. He had learned that he had never been baptized,—had never belonged to a Scriptural church,—had not received Scriptural ordination,—had performed no ministerial duties, except in the way of preaching and pastoral visitation. He knew also, that, as his Methodist baptism and membership could not be transferred to a Baptist church, so neither could his Methodist ministry. All the past had to be surrendered, and his church-life begun anew.

Such a change as this, so radical,—so far-reaching, is involved in passing from a Pedobaptist denomination to a Baptist church, and comparatively few have the moral courage to make it. Men who have been reared by a Baptist ancestry, like some of our free-and-easy editors, fail to realize the vast gulf between Scriptural and unscriptural churches; and, by a sort of evangelical *prestige*, make the administrators and ordinances of the latter as valid as the former.

We are glad to welcome Mr. Haynes into the Baptist ministry; for he comes intelligently and heartily. And now, if some of his council would reciprocate the favor, and pass over to the Methodist side; while their departure would not weaken our ranks, nor plunge us into excessive grief, they would become acquainted with the fact, that "an accredited Christian minister of an evangelical denomination," without re-ordination, can have no position in the ministry of their Pedobaptist friends. Even the learned and liberal doctors of "the enlightened latitude" of New York cannot become Methodist elders or Episcopal priests without re-ordination. A little knowledge of this sort is greatly needed, though it is to be feared they will not take their departure to find it. Their policy is to weaken and break down Baptist principles from within, by popularizing Pedobaptist churches, ministers and ordinances, and stigmatizing faithful ministers as "bigots," "narrow," "radical," and "erratic." H.

BREVITIES.

The Kentucky General Association meets at Elizabethtown on Wednesday, May 23d.

Thirty of the students at Mississippi College are preparing for the ministry.

The Baptists of Coffeetown, Miss., recently dedicated a new house of worship.

Mr. A. S. Burroughs, Methodist minister, was recently baptized in New York city.

Eld. J. W. Lipsey of Cold Water Association will preach the commencement sermon at Mississippi College, Clinton, Miss., in June.

A new edition of Lange's Commentary, enlarged, will be edited by Prof. Toy and Broadus of the Southern Baptist Theological Seminary.

Deacon Penn the Texas revivalist is holding meetings at his home in Jefferson. Great interest is manifested and the house is crowded day and night.

The contributions from Tennessee to the Home Mission Board of the Southern Baptist Convention for the fiscal year to date amount to \$4,374.75.

If you have a broken bone to set, you have a choice of surgeons; or, if you have a case to be tried, you have a choice of attorneys; but, for your soul's salvation, you have no choice: "One God and one Mediator."

Bro. Walne, Secretary of the Home Mission Board of Mississippi, says the Board must collect \$2500 in the next two months to close the year free of debt. He asks for a contribution from every church in the State, and they should respond liberally.

The Baptist Year-book, just issued by the Publication Society, gives the statistics of the denomination this year as compared with last, as follows: Increase of Associations, 80; of churches, 1669; of ordained ministers, 662; of baptisms, 21,810; of membership, 117,085. The whole number of Associations at the present time, 1005; churches, 22,924; ministers, 13,779; baptisms during the year, 109,684; total church-membership, 1,332,385.

The First African church of Richmond, Va., perhaps the largest Baptist church in the world, has completed a large and handsome church edifice, free from debt.

Bishop Haven, who has returned from his African tour, states that the Baptist churches in Liberia, which have helped themselves, are more prosperous than the Methodist, Presbyterian and Episcopal churches, which have been helped by others.

At the Calcutta Baptist Mission-press, last year, no less than sixty-six thousand portions, including two thousand five hundred copies of the New Testament, were printed. An edition of Matthew in the Mussulmani-Bengali language has been undertaken by the Baptist missionaries.

The Baptists of England have lately been engaged in a vigorous effort to raise an Annuity Fund for the benefit of pastors with small incomes. The sum fixed upon to be raised was £50,000, and this large amount (£20,000 of our money) has, at last accounts, been nearly all secured. The example is one to be emulated and improved upon.

The Baptist denomination seems to have great attractions for the Indians of North America. The chiefs of the Cherokees, Delewares and Seminoles are members of Baptist churches. In two cases the chiefs are pastors. The excellent translation of the Scriptures by Baptist missionaries has much to do with this.

We begin to feel the effects of Moolyism. Some so-called Baptist preachers in Chicago are performing immersions for Pedobaptist ministers. What is such baptism? If the minister does it upon his own authority, it is null and void; if the church authorizes it, it exceeds its authority, in so far as it is to be a church, and the act is still null and void.—*Baptist Herald*, Missouri.

BRO. GRAVES:—Send the within \$1.00 to Bro. D. E. Courcy at Jackson, who is supporting himself, and by no means ought to leave school. Cripple Creek, Tenn. C. MCFADDEN.

Our brethren should know this young minister; he is a German; his father is a member of Bro. Oncken's church in Hamburg, Germany. Young D. E. Courcy was a member of Bro. Oncken's Sunday-school. His father was poor and a laboring man, and he had a longing desire to get an education; so this ended in the young lad going to sea, and for years was a wanderer. Three or four years ago, he landed in the family of Bro. Bibb of Osceola, Ark.; and, during a meeting of days, he made a clear profession of religion. From a Sunday-school scholar, he soon became a teacher and useful man. Here was where we first met him. More than a year ago, he felt impressed with the duty to preach the gospel; and he came to the city to consult us. He was wholly without means. It was all that we hoped to do to get the young ministers at the University through. We could not give him any encouragement. He resolved to go back to the cotton-field and work a year, and make enough to go through a year. His funds are quite out; and he must soon leave the University or receive help. This is the first dollar he ever received from any source. He is a man of promise, and ought not to leave the University for three years at least.

"REVIVALISTS."

In the sense in which the term has become popular in some sections, revivalists are not known among us, yet we have several brethren who devote much of their time to assisting pastors in protracted meetings, and who have been very successful. Rev. J. E. Hinton, of Petersburg, is one of these, and the professions of conversion in his meetings are numbered by the thousand. He preaches the *gospel* simply and earnestly, has no "machinery," and is in no sense a *sensationalist*. He is, too, a decided Baptist, does not deem it necessary to apologize for being even in a revival meeting, and frequently proves the fallacy of the theory that "doctrinal" (denominational) sermons ought not to be preached in revivals, by interspersing his series with strong sermons on baptism, "terms of communion," etc.

The same might be said of Rev. J. B. Harrison, of Roanoke county, who is one of the most powerful men before the masses I have ever heard, and has had a most wonderful success in regions where the Baptist name had been scarcely known. Since the 1st of September last upwards of 600 persons

have professed conversion in connection with his labors, and during 1875-76 there were upwards of 2,000 professions at his meetings. He is pastor of a country church, to which he preaches two Sundays in each month, so that he only gives half his time to the work of an Evangelist. Rev. Dr. C. Tyree, of Liberty, one of our strongest preachers, Dr. W. E. Hatcher, of this city, and others have also had great success in such labors.—*LANGLEY*, in *New York Examiner and Chronicle*, Richmond, Feb. 28th.

Add to these our great Western Evangelist, W. E. Penn, who preaches a whole gospel and yet is most wonderfully blessed, and the fact is demonstrated that doctrinal preaching does not injure a *genuine* work of grace. God will honor his truth.

BRO. GRAVES:—Some time in last October, a man came among us, representing himself as Edwin H. Scott, a Baptist preacher. He claimed to be a graduate of Greenville, S. C. His ordination papers, now on record in the clerk's office of this county, show that he was set apart for the work by the Zion Hill Baptist church, and was ordained February 21th, 1869, by the following presbytery; viz., Martin Isbell, D. M. Gilbert, William Ellis. Our church at this place being without a pastor at the time he came here, after an examination, we elected him pastor for the year 1877. Some time in January of the present year, he absented himself, and took with him a brother's horse, which he had borrowed; he had also collected money from various persons, claiming that he was collecting subscription-money for THE BAPTIST. By an order of the church at our last regular meeting, we were appointed to report our resolution through THE BAPTIST, that we believe Edwin H. Scott to be an impostor; and we warn Baptists everywhere, that they may not be imposed upon as we believe we have been. He was a man about five feet seven or eight inches high, dark hair, blue eyes, prominent forehead, and was about thirty-four or thirty-five years old.

JOHN S. BROWN, } Committee.  
HIRAM M. POPE, }  
Osceola, Ark., April 26th, 1877.

MISSISSIPPI BAPTIST STATE CONVENTION.

The Mississippi Baptist State Convention will meet with the church in this place on Thursday before the first Sabbath in July. All persons, whether delegates or visitors, will please forward their names to the undersigned so that ample accommodations may be made for all who will come. Maj. Hoxford, superintendent of the Mobile and Ohio R.R., has kindly consented to run a special train from here to Artesia to connect with both passenger trains on the main road, so that there will be no detentions to those coming either north or south. T. G. SELLEYS.

Starkville, Miss., May 1, 1877.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers send lines gratis; all over and of all non-subscribers, 15 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Sister Deltia Miles, nee Bundick, wife of Deacon B. F. Miles, died at their residence on Raccoure Island, near Williamsport, Point Coupee parish, La., on the second day of March, 1877. Sister Miles was sixty-six years of age. She was married to Bro. Miles March 15th, 1832, was baptized by Eld. John O'Quinn into the fellowship of Calvary Baptist church, in the month of November, 1842, and was a zealous and faithful member of the Fairview Baptist church at the time of her death. Sister Miles was widely known, and every one loved her. Her cares and afflictions were many, but in the midst of them all she was patient; Her trust was in her Redeemer. She knew that Jesus was her Savior, and his rod and staff were her comfort in death. In reply to a question addressed to her by her aged husband, in her last moments, she said that there was not a dark place in her pathway. Truly the death of a righteous person is the best evidence of Christianity. She was earnestly engaged in administering to the wants of her afflicted sons, one of whom has since followed her, when she took pneumonia and died. She here gave evidence of the power and purity of a mother's love in nursing and attending her chil-

dren even when they had arrived at years of maturity, and dying in the midst of her duties as Christian and parent. To bear the Savior's cross here was her glory, how much more glorious her condition when she appears in the likeness of Him who has saved her. She is no doubt greatly missed by her family and friends, and also by her church, but we all submit to the will of the Lord, and feel that our loss is her great gain. U. N. Evergreen, La., April 24, 1877.

MARRIED.

By Eld. Joseph H. Borum, at the residence of the bride's father, Mr. George W. Jeffries, May 2d, 1877, Mr. James W. Lankford and Miss Roxanna Jeffries, all of Haywood county, Tenn.

MARRIED, April 26th, 1877, at the residence of the bride's father, David Lacy, near Medon, Madison county, Tenn., by Eld. J. W. Harris of Salsbury, Tenn., Mr. Robert C. Mayo to Miss Sallie E. Lacy. May God bless and sanctify the union of the young couple.

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 House 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.

"THE BAPTIST."

A Representative Journal

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

Thousands of Families

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

More Intelligent,  
More Religious,  
More Prosperous,  
More Benevolent,  
More Enterprising,  
More Hopeful

in all Christian undertakings, more appreciative of all that is beautiful and good, happier on earth and flitter 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.

We will give the paper for one year to every brother who will send a club of five twelve months subscribers, and a package of Java Prolific Cotton Seed to each of the club, by mail prepaid.

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

Or,

We will give an Improved Eody and Lung Bra for ten new subscribers, and a package to subscriber.

NEWS SUMMARY.

THE SOUTH.

Georgia hasn't a cotton-seed oil mill. Blackberries, in Georgia, are selling at twenty-five cents a quart. Morris D. Wickelham has been appointed postmaster at Mobile. Northern beef, shipped on ice, sells at New York at twenty-five cents per pound. Rome, Ga., is thinking of having a \$40,000 Masonic temple. There are nearly three thousand graves of southern soldiers in the cemetery at Macon, Ga. Sumter county, Fla., is rapidly filling with newcomers from various parts of the world. A new factory of twenty looms for the manufacture of checks is being put up at Columbus, Ga. Buildings and machinery are being erected on Jones creek, Dickson county, Tenn., and will be used for immediate use. An insane woman in Stewart county, Tenn., split her husband's head open with an ax, and then chopped the head almost entirely off. The largest alligator ever seen in that portion of Georgia about Marion was killed in a small lake last week, and measured eight feet in length. The last cotton crop of Texas was nearly 10,000 bales, and within one or two years at furthest it will be 1,000,000, mostly cultivated by white labor. The cost of the production of cotton in the south is greatest in Mississippi and Louisiana, while it is least in Texas, South Carolina and Georgia. The last eight crops of cotton in the south raised by "freemen" were greater by 1,000,000 bales than that produced the last eight years of slavery. A stock company has been organized at Apopka, Florida, to cut a canal from Lake Apopka to Lake Okechobee, so that a steamer may run from one to the other. Died of consumption, starvation and neglect, is the brief explicit verdict of a coroner's jury on the body of a woman who died in Happy Hollow, which is in Memphis, Tennessee. A firm has left Griffin, Texas, with 2,000 head of cattle, of which 1,000 cows go to Fort Hill. Another firm has 2,000 on hand, and will have 3,000 more in a few days to start on a drive. A field of corn that was planted in Folk county, Florida, last December, passed unharmed through the winter, and is now almost in roasting ears. Fine rye is also raised in that community. It is said that a ton of pig-iron can be made anywhere along the line of the Cincinnati Southern, Knoxville and Ohio, and Nashville and Chattanooga railroads at about what the ore costs per ton in Pittsburg. The husband of Mrs. Shaw, at Mill ledgesville, Ga., who was killed about a week ago, has been arrested on the charge of murder. Two negroes had been previously arrested for the crime, but the little daughter said, "Father killed mother." The Paducah and Memphis railroad, one hundred and sixty-eight miles long, with a capital stock of \$3,000,000 and a bonded debt of \$1,840,000, was sold by agreement with the creditors to Hy. W. Smithers, John T. Edmonds and Charles J. Canada, trustees, for \$105,000. The hog crop of Georgia is perceptibly increasing, and the demand for chufas, ground nuts, goobers, artichokes, etc., is largely increased, as the hogs of that state are fed almost exclusively on these products, together with green rye and barley, up to within a short time of slaughtering. A Canadian firm are endeavoring to get an order filed in Charleston, W. Va., for 200,000 feet of sawed lumber, to be used for lock gates of the Welland canal. The order was sent south on account of the great discussion of some of the pieces, there being no trees sufficiently large for the purpose in Canada. Wade Hampton has been married twice, and is a widower. He had three children—two sons and a daughter. His eldest son, Preston Hampton, was killed at Gettysburg, and the second, Wade, jr., lives in Washington county, Miss. His daughter Margaret, is the wife of Colonel John Hancock, of South Carolina. The census of the state of Tennessee for 1870 shows that 411,000 native-born Tennesseans have emigrated, while only 215,000 from other states have come in their places, showing a clear loss of 196,000. The commission of agriculture, statistics and mines is of opinion that if the state economy is not so adjusted as to give profitable employment to the population that a serious flow of emigration will continue, to the detriment of the state. At Stafford, near Fredericksburg, Va., James Finch aged eleven years, took a position on the roadside with a shot-gun, and without a word or cause of provocation whatever on the part of the lad, deliberately shot and killed Paul Newton, aged nine years. The father of the deceased had ordered Finch to keep away from his house, as he was a profane youth, and this enraged him so he avowed his intention of killing the innocent lad, which he did, and then took the woods and escaped. The agricultural department of Georgia has issued a circular to the people of that state, setting forth reasons why more corn and less cotton should be raised. One reason is that the impending foreign war will increase the demand for corn and decrease the demand for cotton. The circular took marked effect upon the planters, and large numbers of letters have been sent in to the department stating that the suggestions of the circular are well received and will be acted upon. FOREIGN. The Turks are already drawing on the cradle and the grave. All Mussulmen between the ages of sixty and sixteen in Bosnia and Herzegovina have been ordered to join the army in those provinces. Gortschakoff has instructed the Russian representatives, in communicating his circular to the powers, to declare that Russia's only object is to compel Turkey to accept measures necessary to insure internal peace; such measures to be determined at the proper moment, not by Russia, but by a concert of the powers. In this matter the czar will limit himself to insuring the reforms agreed on by the powers. Count Schouvaloff was specially instructed to declare to Great Britain that Russia entertains no plan not intended exclusively for the improvement of the condition of the eastern Christian. A dispatch from Matamoros says in view of the presence of Gen. Escobedo, who is chief supporter of ex-president Lerdo, on the Texas frontier, and the probability of an attempt being made to restore Lerdo to the presidency of Mexico, it is stated that Gen. Diaz, the acting president, will soon come to the Rio Grande and assume the command of northern Mexico. Orders have arrived to recruit without delay five or six thousand additional troops, and horses and munitions of war are being concentrated on the frontier as speedily as possible. Should Escobedo cross from Texas into Mexico he will meet with a stubborn resistance. It is reported that Gen. Cortina was received in Mexico with demonstrations of favor, and has placed his large stock of horses in his different ranches in this vicinity, which were largely stolen from Texas, at the disposition of the government. Cortina's friends assert that he will soon return with his former rank of general, and take an active part in the stirring events shortly expected on the Rio Grande. Thomas Carlyle in a letter to the Times on the eastern question, says that a rumor prevails that Disraeli, despite the queen's neutrality proclamation, intends to send an English fleet to the Baltic or do some other feat which shall compel Russia to declare war against England. Lately the war has shifted from the Baltic—and become

still more sinister—on the eastern side of the scene, where the fact is contemplated that will force not only Russia, but all Europe to declare war against England. This latter, he says, he has come to know as an indisputable fact. He advises taking charge of the route to India, and steering clear of copartnership with the Turks. England should feel it an ignominy to be connected with such a nation as Turkey. Mr. Carlyle protests against the new papal outcry against Russia, which he says proceeds from ignorance and jealousy. He calls the attention of the friends of their country to his statements, least in a few weeks the maddest thing that the British government could do should be done, and all Europe be drawn in to war.

THE WEST.

A beet-sugar manufacturing company at Leston, Cal., will sow five hundred acres of beets this season. A Salt Lake dispatch states that the feeling aroused throughout the United States by the testimony at John D. Lee's trial, relative to the Mountain Meadow massacre, has led the Latter Day Saints to apprehend the arrest of Brigham Young and other heads of the church accused of sanctioning the commission of that horrible crime. The Saints have determined to resist any movement made against Brigham Young by federal authority, and to this end they are secretly arming and drilling. Orders have been privately issued by the military commanders of the famous Nauvoo Legion, requiring that organization to be in readiness for active service by the 21st of the present month. Night meetings and drills are going on in Salt Lake City itself, and it is reported that Brigham Young has asserted within the last few days that the Mormons who have been driven so often and so far will be driven no longer. Four boxes of breech-loading rifles were shipped last week to southern settlements from the cooperative store at Salt Lake City.

THE EAST.

A portion of the great meteor which passed over northern Vermont a few weeks ago is reported found near the town of Jay, embedded about four feet in the earth. It is said to have the appearance of iron ore, lava and soapstone, and to weigh about two tons. Reports say this is the largest scrolite discovered in this country.

MISCELLANEOUS.

The public debt statement for April shows a reduction for the current month of about \$3,500,000, and an aggregate reduction since July 1 of \$28,000,000. The coin balance, exclusive of coin certificates, will be \$17,000,000. This very considerable increase over the coin balances of last month arises from the fact that there have been received this month about \$10,000,000 from the sale of bonds in excess of the amount disbursed to redeem called 5-20s. The called bonds have not been attainable. These \$10,000,000 should properly be deducted from the \$47,000,000 to show the amount of coin owned by the government exclusive of gold due for called bonds, and held subject to the presentation of coin certificates. The total gold coin then is about \$35,000,000. The Philadelphians will open the "little centennial or permanent exhibition on May 10." Turkey, of all foreign countries, has shown the most enterprise, having forwarded an entire new collection of articles. So has Sweden and Egypt.

MRS. STONEWALL JACKSON.

Where She Lives and What She Does—Domestic Life of the Great Commander—Miss Julia Jackson. Charlotte (N. C.) cor. Atlanta Constitution: I learned that Mrs. Jackson was living at the Presbyterian institute, where she was superintending the education of her daughter, Miss Julia, a sunny-haired little girl of fourteen years. Presenting my card at the door, I was carried to a cosy reception room that has been set apart for Mrs. Jackson's use. I found there a fair, pleasant-faced lady, running agreeably to *embonpoint*, awaiting my arrival. The widow's weeds, no more than

the touching air of sadness, through which her smiles struggled to light, told me that the wife of the south's matchless hero stood before me. With charming grace she bade me be seated, and we were soon engaged in conversation, a rote from a mutual friend having introduced me to Mrs. Jackson. "I declare," said she, "I am engaged on a work that completely unengages me. You know I have always refrained from writing one word concerning my husband's home life. Although interrupted again and again to do so, I have felt that I could not. His public record belongs to the world; his home history is mine. I have felt that his possession was sacred. A few days since, I received a very kind letter from Col. McClure, of the Philadelphia Times, asking me to contribute an article to his paper concerning my husband's life. His letter was followed by letters from Gen. Imboden and others, indorsing his request. He offered to pay me one hundred dollars a column for whatever I might write. This, I am sure must be an exceedingly liberal offer, and I must confess had much to do with my acceptance of the proposition. I am very anxious to build a house for myself and daughter in this city, and feel that if I can earn what money I need with my husband would advise me to, work he living.

"Besides this, I have felt that it was my duty to write something that would give the world a true idea of my husband's character. No man has been more misunderstood than he. He is represented as having been stern, inexorable and hard-natured. He was just the opposite. He was as demonstrative, as affectionate and yielding as a woman. At home he was tender, playful and loving. The dignity, sternness and reserve that he wore in public, was thrown off the moment he was out of sight of the public, and he became natural, spontaneous and happy. You can never know how irksome it was to keep his real nature bound down beneath this habit of reserve. It was a mask, and he wore it as a martyrdom.

"His whole life hung around his home. He had no ambition—no love of power—no thought of place or pomps. His horror of bloodshed was instinctive and powerful. He served his country from a sense of duty. As I said to some one the other day, the happiest moment of his life during the war, was in my opinion, when he had sent in his resignation to the confederate government, and contemplated returning to our little home in Lexington. The differences between him and the government were such that he did not believe he could be of further service. Hence his sense of duty was reconciled to his laying down his sword.

"His love for his daughter gave an instance of the misapprehension that prevailed concerning him. He was passionately devoted to children. Our first child died, and my daughter was born a few weeks before his death. He never took a day's furlough during the war; not even to come to see his child. Just before the battle of Chancellorsville I took the little baby and went to see him. You should have seen what raptures he went into over that little girl's cradle. I have seen him kneel by her cradle for hours at a time, just gazing into her sleeping face. Those who had known him only in public were astonished at the apparent transformation in his character.

"It is partly that I may put his true character before the world that I have determined to write a sketch of him for the Times. I am now at work on it, and it will be ready in a short time. I can give certain facts that can be obtained from no other source; I shall give them in a plain and simple manner."

I suggested that the letters to her, during the war, would give her many interesting reminiscences. "Oh, no," she said, "while soft remembrances put a new light in her expressive eyes, they were all real love-letters. He had little room for anything else in his letters home. And then he was a very prudent man, and never talked of his plans to any one. I only gathered from them some general facts, as follows: He was absolutely confident of the final triumph of the southern arms and of the permanent establishment of the southern confederacy. He felt all the time that the war was being

waged on a wrong plan. He felt that the south would be worn out if the struggle was protracted. He even complained that General Lee was too slow, although he had great admiration and love for him. "It has been said that he was a sort of laughing-stock at Lexington. This was surely a mistake. From the very beginning of the troubles he was turned to as the head of affairs in Lexington. He was put in immediate command of the cadets, though not by rank entitled to that place. The whole city loved and respected him. He was the politest man in the world. He never passed a lady on the street, whether stranger or not, without raising his hat. One thing I remember of him—he never looked into a room that he happened to pass when the door was open, not even my own.

Mrs. Jackson is very pleasantly situated in Charlotte. Her father, a Presbyterian minister, lives near the city. She has a brother and two married sisters (Mrs. J. E. Brown and Mrs. D. H. Hill) living in the city. She spends her days quietly at the institute, surrounded by a bevy of innocent girls, and in the midst of loving and devoted friends. Her means are limited but sufficient. She has few desires, and lives cheaply and comfortably. As signified above, she is desirous just now of building a home in Charlotte for her daughter and herself, as she has determined to make this city her permanent residence. To accomplish her purpose she has closed a contract to write a sketch of her husband's life for the Philadelphia Times, and they have allowed her for this work the extraordinary price of one hundred dollars per column. A movement was inaugurated some twelve months ago by Mrs. Morehead, of Charlotte, to have the various memorial societies of the south raise a special fund on memorial day for the purpose of building Mrs. Jackson a home. For some cause or other the movement failed, only two or three hundred dollars being raised.

A dread of the notoriety that it will bring has almost dissuaded Mrs. Jackson from fulfilling her contract. She shrinks from anything like a conspicuous place. An amusing instance of the annoyance that publicity brings is furnished in the following: Some months ago a paragraph slipped into the papers, saying that Miss Julia Jackson was a pretty girl of sixteen or thereabouts. By the time this paragraph had made the rounds of the press, Mrs. Jackson's mail was greatly augmented. Each post brought a number of epistles from strange (very strange) young men, begging that "Miss Julia" would, in the language of the "letter writer," favor them with her "confidence and correspondence." It is hard to conceive how the whole brood of young men throughout the north and west were at once seized with impudent intent, but so it was. The letters—all sorts of letters—kept pouring in—pouring in through Mrs. Jackson's hands to the fire.

It is a pleasure to witness the universal love in which the people of Charlotte hold Mrs. Jackson. They cluster around her as some great family about a loved member. Could the great hero, whom she wedded, have spoken his mind before he "had crossed over the river to rest beneath the trees," he could have left no richer heritage to his wife and daughter than the legacy of love in which they are enveloped.

A Legend About Coffee.

There is a legend about coffee—a legend in which a pious Mussulman used to get sleepy during his devotions, and so he prayed to Mohammed, who came to his aid. Mohammed sent him for advice a goat herd, who took a hint from his goats. He observed that when these animals ate the berries of a particular tree they got frisky and excited—bounced about all the night, in fact. The Mussulman took the hint, ate the coffee berries, slept less, and no doubt prayed better. That was the legend. That coffee, however, was sold in the streets of Cairo toward the end of the sixteenth century is not a matter of legend, but history. In fact, it was not only sold, but it was forbidden to be sold. An Arabian historian recounts that in the year 1535 a case was attacked by the authorities, and the customers who were found on the spot hurried to prison, from which they were not liberated till they had

each received seventeen strokes with a stick, for the encouragement of others! And, in fact, this raid served the purpose so excellently that five and twenty years afterward the town of Cairo could boast of more than two thousand shops where coffee might be bought.

A Wonderful Natural Curiosity.

A natural curiosity of an extraordinary character is to be seen at the mining registrar's office, Sandhurst. It is placed on a mantelpiece, and the visitor on entering the room and looking in that direction sees a small but very pretty and cleverly executed landscape painting some six inches square. The foreground represents a grass plain, in the center of which are two small ponds, out of one of which the water flows in a small stream toward a patch of rocks. A little distance beyond the ponds is a farm house, at the rear and side of which is a row of tall poplar trees. Light stratified clouds, with a dash of blue, completes this picture. The perspective is almost perfect, and the lights and shades are remarkably well brought out. This is particularly seen in the cluster of rocks, which appear to have been drawn by the hand of a most skillful artist. Closer inspection of this piece of work reveals to the astonished onlooker that it is neither more nor less than a piece of slate rock, on which nature's hand alone has developed a pretty rural scene which would not discredit to the brush of Buvelot. This curiosity was found on the Carshalton reef, and the rock, on being broken up, split in such a way as to leave the face on which the picture is represented convex. The various shades, tints and figures appear to have been formed by the trickling water, containing iron, between the seams of the rock.—*Bendigo Advertiser.*

A Russian Merchant's House.

When a Russian merchant becomes rich, he builds for himself a fine house, or buys and thoroughly repairs the house of some ruined noble, and spends money freely on inland floors, gigantic mirrors, malachite tables, grand pianos by the best makers, and other articles of furniture made of the most costly material. Occasionally—especially on the occasion of a marriage or a death in the family—he will give magnificent banquets, and expend enormous sums on gigantic sterclets, choice sturgeons, foreign fruits, costly delicacies. But all this lavish, ostentatious expenditure does not affect the ordinary current of his daily life. As you enter those gaudily-furnished rooms you can perceive at a glance that they are not for ordinary use. You notice a rigid symmetry and an indescribable bareness which inevitably suggests that the original arrangements of the upholsterer have never been modified or supplemented. The truth is that by far the greater part of the house is used only on state occasions. The host and his family live down stairs in small, dirty rooms, furnished in a very different, and for them more comfortable style. At ordinary times the fine rooms are closed, and the fine furniture carefully covered. If you make a *visite de politesse* after an entertainment at which you have been present, you will probably have some difficulty in gaining admission by the front door. When you have knocked or rung several times, some one will probably come round from the back regions and ask you what you want. Then follows another long pause, and at last footsteps are heard approaching from within. The bolts are drawn, the door is opened, and you are led up to a spacious drawing-room. At the wall opposite the windows there is sure to be a sofa, and before it an oval table. At each end of the table, and at right angles to the sofa, there will be a row of three arm-chairs. The other chairs will be symmetrically arranged round the room. In a few minutes the host will appear, in his long double-breasted black coat and well polished long boots. His hair is parted in the middle, and his beard shows no trace of scissors or razor. After the customary greetings have been exchanged, glasses of tea, with slices of lemon and preserves, or perhaps a bottle of champagne, are brought in by way of refreshment. The female members of the family you must not expect to see, unless you are an intimate friend; for the merchant's still retain something of that female seclusion

which was in vogue among the upper classes before the time of Peter the Great. The host himself will probably be an intelligent but totally uneducated and decidedly tactful man. About the weather and the cross he may talk fluently enough, but he will not show much inclination to go beyond these topics.—*From Russia, by D. Mackenzie Wallace.*

Southern Ante-Bellum Policies.

Those life insurance companies which did a large business at the south before the war, and that the recent decision of the United States supreme court on the forfeiture question is of immediate practical importance to them as well as of great significance to the business generally. This decision, it will be remembered, was to the effect that, where the payment of premiums was rendered impossible by the breaking out of the rebellion, the assured can recover from the company the amount of reserve at the time when this first payment became due and was not paid, together with interest. Demands upon companies for the payment of these reserves and interest have become alarmingly numerous throughout the south since that decision. None of them are now resisted, and in the aggregate a very considerable amount of money will thus be disbursed. At the outbreak of the war insurance companies having southern risks congratulated themselves upon their good fortune in having the reserves on those risks thus suddenly released to them, and all of them appropriated the money, without dreaming that they would ever be called upon to return it. Of course in a large number, probably in a majority, of the cases of insurance no demand will ever be made upon the companies for a return of the reserves. If the policy-holder died subsequent to his unavoidable failure to pay his premium, his heirs-at-law, and not beneficiary named in the policy, can recover the reserve and interest. Southern papers would confer a benefit upon any old policy-holder or heirs of deceased policy-holders throughout their section, who may not have heard of the decision, by informing them of the above facts.—*Philadelphia North American.*

Silver as a Legal Tender in Illinois.

It is a matter of considerable significance that the Illinois senate has passed a bill, almost unanimously, which only needs the concurrence of the house to become a law, declaring that all the United States silver coins of all denominations shall be legal tender in payment of all debts, public and private. If this bill becomes a law, then all debts contracted after the 1st of July next and between citizens of Illinois may be discharged by the tender of United States fractional silver coin without reference to the \$5 limitation of the present United States law. The bill, of course, cannot affect contracts made prior to the date when the law shall go in operation, nor can it be enforced against citizens living in other States where there is no such law, and where the limitation of the United States law will apply.—*Chicago Tribune.*

THE STEVENS BATTERY.

The famous Stevens battery, which has cost such a vast amount, and has thus far been of the least possible use, was purchased, the Times says, by an agent of the Russian government, about a week ago. The final papers will soon be passed, and the battery transferred for \$1,000,000. This battery was begun for the war of the rebellion, by the late Edwin A. Stevens, of Hoboken, and was designed by him to be the most formidable iron-clad afloat. It was intended by its builder as a present to the state of New Jersey. Work on it was several times suspended, and the design was modified. It has remained undisturbed for about four years, and has been inspected by the agents of several foreign governments, but all negotiations failed, and she still remains in possession of a committee appointed by an act of the New Jersey legislature. The cost of the elephant in the Stevens estate was not far from \$3,000,000. When the proposition to give it to New Jersey was found

impracticable, it was decided to sell the vessel to the United States government, but notwithstanding the representations made to the navy department, the offer of the commission was declined. The battery is a high-powered twin-screw iron steamer. Her length over all is 401 feet; breadth, forty-five feet; depth to the main deck, twenty-four and one-half feet; displacement at twenty-two feet; draught, 600 tons; area of immersed amidship section, 80,026 square feet. The general appearance of the vessel, if completed as proposed, will be that of a monitor iron clad. The hull of the ship is double, the inner and outer skins being separated by a space varying from twenty-two and a half to twenty-six and a half inches. The ship is divided into distinct water-tight compartments by seven transverse bulkheads. The stem of the vessel rises vertically, and the cell-like construction of the vessel behind it, and the immense strength of this part of the hull, will enable it to receive very heavy shocks without serious injury. The whole of this part may be torn away by intentional or accidental collision to a distance of thirty-five feet from the stern without endangering the safety of the vessel. The outer skin is composed of selected boiler plate, and the inner plate of selected charcoal iron, and, as the inner skin is water-tight throughout, the penetration of the outer one would not endanger the vessel. It was the intention of the engineers to make the battery the most powerful iron-clad afloat, and she was supplied with engines having a horse-power of more than 5,000, considered sufficient, with the shaft lines of the vessel, to give her a speed of fifteen knots an hour. The weight of the hull and machinery will be not far from 3,000 tons, including 800 tons of coal, 3,800 tons, leaving for weight of armor, armament, stores, and incidentals, 226 tons. The weight thus allowed is sufficient to cover that of the side and deck armor, with turrets thirty feet in diameter, nine feet high, and eighteen inches thick, and leave sufficient buoyancy to support the proposed armament. The thickness of the armor plating proposed is ten inches from the level of the main deck down to a line four feet below, and thence five inches to the lower edge of the armor shelf. The magazine is designed to stow twenty tons of powder, the shell-room to receive fifty loaded shells, and the shot locker to stow 200 twenty-inch shot.

The Permanent Exhibition.

President Hayes has accepted an invitation to be present at the opening of the permanent exhibition in Philadelphia on May 10th. The only marked change in the construction of the main building is in the center of the north side, where the high gallery has been connected with the floor by ascending tiers of seats, the great organ looming up above them. This is a stage for a chorus of 2,600 voices, and in front of it there is an audience room that will hold 8,000 people. The structure being as a rule the same as those used at the centennial exhibition. One of the towers is to be turned into an Indian encampment, and close by will be placed the old log cabin and the New England kitchen. Another will represent a German home-stand, elaborately tiled and lighted with stained glass. A new bronze statue of the goddess of Liberty is to stand in the center of the exhibition building, and the art exhibits, including marble and bronze statues, plaster casts, paintings, engravings and photographs, are to be arranged to the south, fronting both sides of the main transept. The main art exhibit will be in memorial hall. The educational section will be very complete; machinery and agriculture have not been neglected; a large space has been reserved for the book department, and a French pavilion where foreign glass is to be exhibited is one of the many new features that have been introduced. The enterprise of Philadelphia in offering under a single roof so many of the attractions of the centennial exhibition is striking, and, according to the press, "will reveal a deep and irrepressible antipathy."

The foolish man will ask a woman if her baby is not a trifle cross-eyed, but the wise man will take the man and make his inquiries by postal-card.

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

- 1. Drain your wet, boggy land. 2. Plow deep, and loosen the subsoil. 3. Provide good shelter for your manure, and make all you possibly can by bedding with leaves and straw. 4. Choose commercial fertilizers intelligently, and do not use one in excess of another simply because others have used it. 5. Manure every crop which benefits by it, and manure highly. 6. Cultivate only safe, saving crops, and select the best seed for these. 7. Change your seed at least every five years, especially your cotton and corn. 8. By all means make plenty of hay, and let your fodder remain on the stalk. 9. Feed plentifully of the best hay and peas, and run all your roughness through a chopper. 10. Breed stock, and let not mere scientific 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 Pycnanth 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.

THE MARKETS.

Table with market prices for various goods like Flour, Wheat, Corn, etc. in Memphis.

Table with market prices for various goods like Cattle, Hogs, Sheep, etc. in Memphis.

Table with market prices for various goods like Flour, Corn, Oats, etc. in New Orleans.

Table with market prices for various goods like Flour, Wheat, Corn, etc. in St. Louis.

Are the Prices of Blooded Stock too High.

A correspondent of the Ohio Farmer recently complained that the prices of improved stock were too high for farmers, to which another writer in same paper replied as follows: Let us look a little at this matter in detail. It is not surprising that to three months old may be had for fifteen dollars each, which at ten or twelve months old would be worth that sum

to the butcher. Southdown and Longwood rams have been slow sale at twenty dollars to thirty dollars each, and well bred Merinos not much higher. I do not speak of fancy show animals, but such as are good in all essential points and of pure blood. Good thoroughbred bulls can be bought for one hundred and fifty dollars to three hundred dollars. The increased value of the progeny of any of these animals for a single year would pay the purchase money. We know very well that sales are made of animals of fashionable strains at much higher rates than we have mentioned, to persons who have a high reputation as breeders of fine stock. But I am replying to the complaint of your correspondent, which had reference to such stock as the common farmers want to buy, who care nothing about fashionable strains, so they have pure blood and a good animal, which I say they can secure at the prices I have named. And these prices, I insist, the "common farmer" can well afford to demand that as a matter of fact he cannot afford to raise stock without the use of pure bred sires, when they can be had at these prices.

How to Physic a Horse.

The horse must undergo preparation for physic, which is done by gently relaxing the bowels. During the day previous, his food should be restricted to bran-mashes—a quarter of a peck being sufficient for a feed—and this with his drink, should be given warm. Corn and oats should be withheld, and hay restricted. He may have walking or trotting exercise morning and evening. As an ordinary physic, the following ball may be given: Powdered aloes, four drachms; treacle, as much as sufficient to form a ball. The physic is given in the morning on an empty stomach; after that a bran-mash is given; that over, the horse goes to exercise for perhaps an hour, and is watered when he returns, the water should be as warm as he will take it, and he should take as much as he pleases throughout the day. Bran-mash should be given as often as oats usually are, and better warm than cold; if both are refused, bran may be tried, but no oats, and but little hay. Sometimes gentle exercise may be given in the afternoon, and also next day. The physic usually begins to operate next morning, rarely takes effect in twelve hours, frequently not for thirty. When the physic begins to operate, the horse should stand in the stable till it sets, which may be in twelve hours. The stable should be well littered behind the stall, to receive the discharge, and the horse should be covered with a rug.

Black-Polled Cattle.

Mr. George Grant, the great farmer of Kansas, writes the Country Gentleman regarding these cattle, that their beef stands higher in the London Smithfield market and in the leading markets of Scotland, than either short-horn or any other breed of cattle, and consequently brings a higher price; and as to milking qualities, they are fully equal to the short-horns. He has been using polled Angus and short-horn bulls to compare the weight of the two breeds, the result showing the polled at two and one-half years on an average one hundred pounds heavier than the short-horns. The polled Angus bulls are splendid sires, and crossed with Cherokee or native cows, fully ninety per cent. of the calves are polled.

In connection with this, Mr. A. B. Allen writes to the same paper, that he recommends Polled cattle as the safest and most economical of all other

breed—horns not only being useless but highly dangerous, and their production more rapidly exhausting the richest elements of the soil than hide, flesh, or even ordinary bones. If he were breeding cattle now, and more particularly at the west, whence they have to be shipped to the east, and to Great Britain for a market, he would use nothing but polled bulls on the common cows of the country. For this purpose the black-polled Angus are probably superior to all others, owing to their hardiness, great constitution, thrift and superior quality of beef.

Value of Cattle Food.

"There is an enormous difference in the value of cattle foods used in this country," says the Boston Journal of Chemistry, "both for fattening and for labor sustentation. This difference is mainly due to the varying amounts of water and nitrogenous substances they contain. Take the difference in the manurial value, for illustration, between two kinds of oil-producing seeds, linseed and cotton seed, after the expression of the oil. The worth of the manure from a ton of linseed cake is about \$17 50 in New England markets; that from a ton of cotton seed cake is worth nearly \$24. This value is based upon its use when fed to fatten animals. If fed to working oxen and milch cows, it ails to about half this value. The amount of labor and milk obtained will be in proportion to the relative manurial value of the excrement. All foods that hold a large amount of water, like roots, potatoes, apples, etc., have comparatively a small value as fattening or working foods. The per centage of nitrogen and phosphatic substances is so small that large quantities must be consumed to produce desirable results. The percentage of water in several of our most ordinary foods is as follows:—Meadow and clover hay, 14 3 to 16 per cent.; straw 14 3 per cent.; dry grains of cereals, etc., 14 3 per cent.; green fodder, 75 to 80 per cent.; mangel wurzel, 88 to 90 per cent.; turnips, 91 to 92 per cent.; potatoes, 75 per cent. Cattle food should be selected with reference to the ends desired in their use, and the relative cost of the same. Food for work, for milk, for fattening, should be better understood among farmers. The time will come when science will be applied to the use of cattle foods, and will be of immense service to the cattle industry of the country."

We copy the above from a high scientific authority, for the purpose of calling attention to, and emphasizing the truth in the last three sentences. When cattle foods (and this includes the food of swine as well) are selected with reference to the ends desired, one of the ends being the maintenance of robust health and the possession of a hardy constitution, that scourge of the modern dairy, "abortion," will disappear, and the breeding and feeding of hogs become as safe from disease and loss as any other pastoral occupation.

A Handy Table.

We are indebted to a carpenter and contractor for the following valuable table. To those who desire to make their own estimates for building it is worth pasting in their scrap-book: One thousand feet of flooring or ceiling will lay 800 feet of solid superficial measure. One thousand feet of rustic siding, ten inches wide, 900 feet. All lumber is measured before planing, and is so calculated in all bills.

Five gallons of oil is sufficient for 500 pounds of lead—boiled oil or raw; also turpentine weighs seven pounds

to the gallon. Eight pounds of properly mixed paint will cover three squares, one good coat.

It takes from five to six pounds of shingle nails to the thousand shins. Twenty-five pounds flooring-brads will lay 1,000 feet flooring. Sixteen pounds flooring-brads, three-penny, will lay 1,000 feet ceiling.

Nails will weigh as follows: Seven-inch spikes, 5 will weigh a pound; six-penny-nails, 9 to the pound; forty-penny, 13 to the pound; thirty-penny, 23 to the pound; twenty-penny, 34 to the pound; twelve-penny, 48 to the pound; six-penny, 153 to the pound; four-penny, or shingles, 304 to the pound.

Average green fir lumber weighs 44 pounds to the foot; seasoned, 4 pounds; green cedar, about the same as fir; seasoned, 3 pounds. Five hundred feet of either green cedar or fir is equal to one ton. Green cedar shingles weigh about 400 pounds to the 1,000; dry, 250 to 300. Shingles baled, in what are called one-half bunches, should overrun, or in other words, should contain 504 shingles: one quarter bunches fall short four to the bale, or 16 to the 1,000.

Management of Children.

Parents should teach their children a love of praise. A single word of approbation from a father or mother for a good action is far more beneficial in forming a child's habits and character than a dozen in rebuke for a fault. One is payment, the other punishment. A child thus paid for doing right will strive to do right, and so soon as it do otherwise, the loss of the pay will be punishment enough. There need be but little fear of a boy's fondness of praise making him a hypocrite; but, on the contrary, it is a great incentive, drawing him to truth and honesty, success and fame.—Youker's Gazette

Practical Advice About Putting Away Woollens.

It is well worth the trouble to have this thing of putting away woollens rightly done. We do not believe in using tobacco for the purpose, for we have known carpets being greatly injured by moths when a perfect line of tobacco leaves was placed around the edge for protection. A line of salt around the edge is better, and a good sweeping now and then is the best preventive for the rest. Persian insect powder, too, is very efficient. If carpets are raised and well beaten at the proper season of the year, and that is during the spring house-cleaning, there will be little danger of moths; but blankets and woolen clothing laid away through the summer are apt to show the depredations of the millers and the feasts of the moths in the fall. If the millers have left no eggs in the woollens, anything that will keep them away is all that is required—linen, a box closely pasted up, or even a newspaper closely pinned around the articles, but the mischief is done before the articles is put up, and we fail to dislodge the millers' eggs, or we must apply some odor strong enough to kill the moths as they come from the eggs. Brush the articles very briskly with a whisk broom, then do up with camphor or black pepper in a linen cloth or newspaper. The old-fashioned way to preserve woollens was to keep a large whisky hogshead for the express purpose, and use it for the same purpose year after year. It will hold the blankets and all the woollens of an ordinary family. It should be kept in a dark, cool place, and well fastened up. It should not be washed, but merely wiped dry before being used. The odor of the

whisky is the preserving quality, and the idea is not a bad one.

Best Sugar in California.

We occasionally see our recent statements in regard to the success of the best sugar industry disputed, but we are pleased to say, by those whose statements show their lack of acquaintance with the facts. The Santa Cruz best sugar company report excellent results from their short experience. They have a factory with a capacity for working 9,000 tons of beet root, or fifty tons per day, though their land under cultivation only yields them 6,500 tons, the farmers not having taken much interest in the enterprise apparently. On this amount of beets they will run five months and turn out 1,040,000 pounds of sugar, the percentage of sugar being about eight per cent, equaling the average obtained in Germany. The works have been in operation seven years, and were erected at a cost of \$100,000. The product is fully up to cane sugar in quality, bringing on the average 1 1/2 cents a pound in the San Francisco market, where it is all sent. At this rate, the 1,040,000 pounds of sugar gives a sum total for receipts at \$119,600. That the enterprise pays is evidenced by the following table of expenses and profit for one day of the one hundred and thirty, during which the factory will be in operation this year:

Table with expenses and profit for one day of the sugar factory.

Whole cost of one day's running, \$472 00

Eight thousand pounds of sugar at eleven and one-half cents, 920 00

Leaving a net profit of \$448 00

This foots up an aggregate profit for the year of \$58,240. With a supply of beets for seven months the proportionate profit would be \$81,536, or allowing for a decrease in the percentage of sugar the last month, \$41,419. In addition to this, 2,700 tons of beet pulp are produced, worth \$2 per ton; three hundred tons of syrup, worth \$10 per ton for distillation or manure; and five hundred tons of lime refuse, worth \$20 per ton; footing up a grand total of profits for one year of \$99,819. But in this table of estimates we recognize no figures for interest on the money invested in the factory or farm, nor even the cost of the latter, which the report indicates is possessed by the company.

We are sorry to see that this company when they buy beet roots pays for them on the basis of weight of the root rather than on the amount of sugar produced from the root. The former cannot but tend to the production of large, coarse beets, with a decreased percentage of sugar.—Scientific Farmer.

The Treatment of Hogs.

G. W. Stewart, of Grant City, Mo., communicates the following to the Worth county Times:

Upon the farmer depends nearly all the prosperity of every avenue of trade and business, and to him and his interest I wish to devote my time in bringing before him a few practical hints by which he may be benefited. I feel it a duty in his behalf and in view of the losses occurring year after year, which are constantly taking away surplus capital necessary in his prosperity. There is no one who is more desirous or would feel more grateful for any hint that might lead to a proper husbandry of his interests than the farmer. I wish to talk in plain, comprehensive language that

all may understand and thereby be benefited by what little information these few lines may contain.

In the first place the majority of farmers who raise hogs for the market are too anxious to bring them into a condition to realize from them. This is apt to bring them into the error of over-feeding. Corn being of a heating nature obstructs the natural secretions of the membranes of the stomach, which is nothing more nor less than indigestion and constipation. The food is not digested, and it becomes compacted in the nether portion of the small intestines in balls, and as they sufficiently increase by constant supply of the same food the mucous membrane becomes ulcerated, and these balls become covered with a foul, slimy mucus; and a constant supply of the offending substance increases the irritation and inflammation until it obstructs circulation, and the hog stone eating. At this stage the farmer thinks his hogs are not doing well, and he must do something for them or they will have the cholera, and accordingly he gives them a little copperas, ashes and salt, and also throws more corn to them. The stimulant produced by the medicine causes the hog to keep on eating, which still further increases the difficulty until the obstruction becomes so great that nothing passes the bowels, the blood rushes to the brain, he has spasms, apoplexy, and bleeding at the nose, and blood running from his mouth; the liver and lungs are found filled with coagulated blood. All cases are not so severe as represented here, but all bear marks of the truthfulness of my assertion. Keep your hogs hungry, it is a good criterion to go by. Why is it that men who are dealing in the more valuable breeds of hogs do not lose them in this manner? Simply because they give them frequent changes of food, such as milk, bran mash, oats, meal, etc. This keeps the digestion in good condition. It is not the amount a hog eats that makes him fat, but the amount the stomach is able to digest and is taken up by the absorbent vessels and assimilated. Without healthy digestion a hog will grow poor, while the ground may be covered with food. Notice the poor man who has a pig or two, with no grain to feed; his pig depends upon the supply of slop from the kitchen; it is constantly hungry and squealing, and yet fat; what food it gets is properly digested and gives it strength, vigor and health.

If you will continue to feed your hogs corn, watch them closely, and when you see their droppings are in balls of a dark brown color, stop giving them corn. Slop out with weak tea water and feed until you discover a change in the character of their excrement. Oats furnish as much nourishment as corn, and the roughness of the grain affords quite a stimulus to the membranes of the stomach; they are easy of digestion and of a laxative nature, which is very essential to hogs fed on corn. The nourishing properties of oats cannot be overestimated. The cheapness of corn has been the cause of the farmers losing half of the hogs that have died within the last five years; by withholding all other kinds of food and feeding corn alone, substituting medicine for a change of food.

The symptoms of cholera are entirely different from all other diseases; the hog mopes around; there is a slight looseness of the discharges before the actual condition of the disease sets in. The second stage is marked by vomiting and purging. A thin, colorless fluid is discharged from the bowels; breathing hurried; great thirst; the secretion of urine is stopped. This colorless fluid discharged from the bowels is the serum or watery portion of the blood, which oozes through the sides of the blood vessels and runs off rapidly, leaving the crassament or red solid part of the blood, stranded upon the inner surface of the arteries and veins; when so much of this is discharged the blood cannot circulate freely, death ensues.

To cure this disease give the hog my preparation for cholera sufficient to operate two or three times, which will remove all the offending substance which may be lodged in the bowels, cleanse the stomach, strengthen it and invigorate the membranes, prevent indigestion and keep off disease. It will kill worms, which are sure to predispose the hog to the complaint. It will destroy the trichina in the muscles and remove all danger of that terrible disease, caused by them

in the human muscles, which has recently made its appearance again in Buffalo, New York.

Grapes on Trees—Grape Rot—Canker.

In the Cincinnati horticultural society, Mr. Thompson stated that he lets his grape vines run at random over trees, and that he has great success in this plan. Now this may be new to the grape growers about Cincinnati, but it has been my practice for the last twenty-five years to let them run just where they like, and climb higher and higher still if they please, and I always have an abundant yield of grapes, notwithstanding Dr. Warden's opinion to the contrary.

I must confess that I feel considerably elated when I contrast my views with those on the vine-clad hills around Cincinnati. Whilst on one of my vines there will be thousands of bunches of grapes, without five minutes' labor in a year, these little pipe-stem vines, tied to stakes, and requiring constant care, only produce a few bunches. Your little dwarfed and spindling vines can have only a corresponding amount of roots, and consequently a corresponding amount of fruit. It is nonsense to talk of vines overbearing for two or three years, and then not bear at all, unless they are cut and trimmed. Experience proves the contrary.

If any one does not agree with me, he is welcome to his theories, whilst I can and do have an abundance of grapes. I have used sulphur more than twenty years, and with benefit to prevent rot.

Rot is not caused by a fungus, as some suppose, but is caused by some insect puncturing the grapes, whether to deposit their eggs or not, I don't know, but presume it is for that purpose, yet I never succeeded in finding any eggs or worms in a rotted grape. Well, says one, how do you know they have been stung by an insect? Because I have seen the puncture and the jet of juice which oozed out. Whenever you find a grape which has been stung, tie a string to it for a mark, so as to find it, and watch the result. After a longer or shorter period, it will turn whitish around the place where stung, and continue to spread until the whole grape is rotten. It, at any time, with a sharp knife you cut out the black spot, the remainder of the grape will grow and ripen, thus proving there is no defect in the vine.

Upon this discovery was based the sulphur remedy for the rot, being distributed to the insect tribe. Fumigation with sulphur in the evening is better than the dust, as I think the depredator works at night. I have no certain knowledge of the enemy, but always find a few large yellow bugs on the vines when the grapes are rotting—they are very shy fellows. Whether friend or foe, I know not, but I kill him when I find him.

To Keep Crows off.

Granger tells us to save corn from crows by a saturating or covering the seed with coal tar, then stir in plaster or ashes to aid in dropping. I tried that plan one spring, and I will admit the crows did not eat the corn, but they pulled it up, which was just as bad for the prospective crop, because they kept trying to find clean kernels. I replanted, but the crows had got the taste of corn and it was almost impossible to keep them off. Finally, having found they were determined to have corn from or in the field, I adopted the following plan: Take a peck or half bushel of corn, soak it in whisky, all it will absorb, then drop a good many kernels on each hill. The result will be "drunk crows," which you can shoot, and their carcasses will be a good bait; corn it is almost impossible to stop them. Getting them once drunk worked in my case like a charm. I never would be persuaded to use coal tar again. Another way to stop corn pulling is to hang a dead crow in the field the day you finish planting.—C. N. G.

I look upon the crow as a friend in everything except in partiality for young corn. Even in this I charitably believe that his first desire is the grub or earthworm, and the tender plant thus suffers or is demolished sometimes unintentionally. But the object of this line is to

acquaint farmers with the simplest and most effective remedy of keeping crows from molesting growing corn, which is to surround a dead crow or crows that on the ground, placing small stones on tip of wings to keep them well expanded. I guarantee that no crow will alight on the land near it. One crow to three or four acres is sufficient. To obtain the crows, shoot them or rob a nest. This beats all the twine and scarecrows ever used. Have sometimes employed crow blackbirds, well spread out, with the same good result. The next morning after putting these dead birds on the corn-field there was a wonderful commotion among the crows, they caw-cawed at their neighbors together, reeled, and sounded a regular dead march over that field, went off, and returned no more. I look upon the crow blackbird as a more serious enemy to young corn. They are bolder and not to be scared. They are away at the plants before your very eyes and within easy gunshot, sometimes toppling over when the blades break or the plant comes up suddenly. Who will prescribe for them?—W. A. C.—New York Tribune.

VEGETINE WILL CURE SCROFULA, Scrofulous Humor.

Vegetine will eradicate from the system every taint of Scrofula and Scrofulous Humor. It has permanently cured thousands in Boston and vicinity who had been long and miserably suffering.

Cancer, Cancerous Humor.

The marvelous effect of Vegetine in case of Cancer and Cancerous Humor challenges the most profound attention of the medical faculty, many of whom are prescribing Vegetine to their patients.

Canker.

Vegetine has never failed to cure the most intractable case of Canker.

Mercutrial Diseases.

The Vegetine meets with wonderful success in the cure of this class of diseases.

Pain in the Bones.

In this complaint, the Vegetine is the great remedy, as it removes from the system the producing cause.

Salt Rheum.

Tetter, Salt Rheum, Scald Head, etc., will certainly yield to the great curative effect of Vegetine.

Erysipelas.

Vegetine has never failed to cure the most inveterate case of Erysipelas.

Pimples and Humors on the Face.

Reason should teach us that a blotchy, rough or pimply skin depends entirely upon an internal cause, and no outward application can ever cure the defect. Vegetine is the great blood purifier.

Tumors, Ulcers or Old Sores.

Are caused by an impure state of the blood. Cleanse the blood thoroughly with Vegetine, and these can be cured.

Catarrh.

For this complaint, the only substantial benefit can be obtained through the blood. Vegetine is the great blood purifier.

Constipation.

Vegetine does not act as a cathartic to debilitate the bowels, but cleanses all the organs, enabling each to perform the functions devolving upon them.

Piles.

Vegetine has restored thousands to health who have been long and pained sufferers.

Dyspepsia.

If Vegetine is taken regularly, according to directions, a certain and speedy cure will follow its use.

Faintness at the Stomach.

Vegetine is not a stimulating bitter which creates a fictitious appetite, but a genuine tonic, which enables nature to restore the stomach to a healthy action.

Female Weakness.

Vegetine acts directly upon the cause of these complaints. It invigorates and strengthens the whole system, acts upon the secretory organs, and allays inflammation.

General Debility.

In this complaint, the good effects of the Vegetine are realized immediately after commencing to take it; an ability denotes deficiency of the blood, and Vegetine acts directly upon the blood.

Vegetine is sold by all Druggists.





TO MINISTERS.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time I believe 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 though me they obtained it, and were relieved. I was a male, I knew the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," gonorrhea, exhaustion after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked softness over the line of the hips. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has excited hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "soreness" and exhaustion and "blue Mondays" that most ministers know so well, as if it were of hernia and piles. Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with *lewisia*, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

Labor in protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay. This invaluable article I am prepared to place within the reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me. One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shoulder and Lung Brace*; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic constiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsus of the bowels* in males or *womb* in females. It relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister and old man should use one. I offer my Improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage, and \$1 for every subscriber you fail to get. Let the fact be known to your members, that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium for the present, and you can secure a Brace, and when you have experienced its benefits, gold would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Banning's Body and Lung Brace, and that those manufactured for J. R. Graves, M.D., are made of superior material, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. E. C. DANFORTH, Office of Men'g Co., Conn., May 1, 1878.

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

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

Let Suffering Females Read This. DR. GRAVES:—About the 10th of last August I purchased from you a Banning's 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 the most 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; and she felt restored and strengthened. The lassitude, weariness, and dragging down sensation were removed, and in a very short time was able to sit up all day, and could walk about with a great deal more ease than usual. In a short time she began attending her household affairs, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir. C. H. KELLEY, Alvarado, Texas, Nov. 26, 1876.

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

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

Suffering very much from "Dyspeptic" and general debility—the result of protracted illness, I obtained and have been wearing Banning's Body and Lung Brace, and am satisfied there is no supporter equal to it. I feel confident others similarly affected would be greatly benefited by its use. WILSON, Miss. EUDORA COLE, Executive Office, Nashville, Tenn., December 21, 1877.

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

DEAR BRO. GRAVES:—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 than such things under the head of "household goods" should be rejected. I finally broke down for the first time, and I do not hesitate to testify to the invaluable worth of this Brace. I can do at least three times the amount of labor that I did before. 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 suspend my work, as I did formerly, to send this Brace to those who may physically or otherwise need it. Pastor Third Baptist Church, St. Louis. A. LOEFLER.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit is unanswerable. R. H. FORD, Editor Christian Repository.

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

The Brace for Horseback Riding. Dear Bro. Graves: I have now had the Brace near three months, having received it about the first of November. As I have been able to preach but once since I received it, on account of previously broken down health, I can say nothing for it yet as a help to a preacher (I hope to test it soon), but I have traveled across the State of Mississippi on horseback since winter set in; and though in very feeble health, I made the trip without comparatively no physical fatigue. I believe

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

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

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 simple 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 usefulness for years. Hundreds of ministers well to do, or altogether laid by, not able to undergo one fourth of their usual ruling 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 exactly the number of inches around the chest, over the lungs, about two inches below the tips of the side bones, and about two inches above the pelvic or front crossbone. Directions for Putting on the Brace Truss for Hernia. Open the truss and fetch it around the body, showing the hip-bones close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

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

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

J. R. GRAVES.

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MEMPHIS, TENN., MAY 19, 1877.

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.

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While the apostles were yet upon the stage of action, there arose a mighty controversy, which threatened to produce a great schism in the churches of Jesus. Some of these same ritualistic Jews had professed faith in Christ, and had united with his disciples; but they were not satisfied with the simple, unostentatious worship of the Christians, and therefore went about teaching that men must not only believe in Jesus, but must also be circumcised, and obey the whole ceremonial law, in order to be saved. This attack of Christian truth called forth the consultation recorded in Acts xv., and finally led to the enunciation of the great truths set forth in Romans and Galatians. This was developed the great truth that justification is solely by faith, without works or the observance of the Mosaic law.

Foiled in this attack, the votaries of error arise and make another vigorous onslaught upon the mighty bulwarks of truth. About the time of the

close of the New-Testament canon, it became known to the Roman emperors that Christianity was a new religion, and was not a form of Judaism, as had been supposed. It was the policy of the Roman government, in conquering her provinces, not to interfere with the existing religions; but it was against the law for any one to set up any new form of religion. As soon, therefore, as it became known that Christianity was a new religion, the fury of imperial Rome was hurled against the unoffending Christians; they were hunted like wild beasts of the forest, and were murdered in the most cruel and outrageous manner; they were covered with tar and set on fire to light up the gardens of Nero; they were thrown to wild beasts in the amphitheater, in order to furnish amusement to the fiendish rabble who had assembled to witness the horrible spectacle; they were beheaded by the gladiator; they were stoned and sawn asunder; they were burned at the stake; they were tortured with all the cruelty that diabolical malignity could invent. And not only men, but also helpless women, with infants upon their bosoms, were made the victims of these horrid murders. But persecution was powerless to arrest the progress of divine truth. Christianity increased in power, and, in the beginning of the fourth century, it ascended the throne of the Caesars, and became the established religion of the empire.

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