

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 hernia and piles. Now, after a personal experience of nearly twenty years, and the added expe-

rience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real 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 *leucorrhoea*, 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 *asthmate*, *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 *diseased back*, I procured one of Banning's Body Braces, after wearing it for two months can safely say that I am greatly benefited. Would recommend it to all persons suffering from like affections. Yours with respect, Mrs. J. A. E. V.

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

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 effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces, I accepted and kept it for three years 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 say that at least three times the amount of labor that I did in the same time. 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 accommodate this Brace to those who may physically or otherwise need it. Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit is as follows: "I have known nothing of it." 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 find 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.

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

Great Reduction.

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

Directions for Putting on the Brace Truss for Hernia.

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

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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Our Pulpit.

TRUTH DEVELOPED BY CONFLICT.

Preached by Eld. L. S. FOSTER, December 19, 1875, in the Orleans, Miss. Baptist Church, and re-visited for Publication by said Church.

"If this counsel of this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it: lest haply ye be found even to fight against God." Acts v. 33, 34.

"Truth, crushed to earth, will rise again: For God's eternal years are hers: While error, wounded, writhes in pain, And dies amid her worshippers."

THERE is a mighty power in truth; it stands like some great tower, against which the shafts of error are continually hurled, only showing more clearly its strength after each new attack; like some ancient rock in the ocean waste, it raises itself triumphantly above the angry waters, and stands unmoved while the waves and billows of error spend their fury against it; it lifts high its beacon-light like some far distant light-house, and reveals to the tempest-tossed mariner over life's troubled sea the rocks and reefs of falsehood and error; as the solid phalanx of a mighty army, it presents an impregnable front, against which the powers of evil may pour their heavy artillery and spend all their force without destroying aught of its mighty power: nay, this unceasing conflict with error always serves to more fully develop the power of truth. History is replete with lessons of this kind. Ever since the entrance of sin into the world, there has been a raging contest between truth and error. A daring, impudent, outrageous lie which the Serpent uttered against the word of God introduced sin into the world; but see what a glorious conquest it brought about when the Son of God triumphed over the powers of evil, and brought life and immortality to light,—when the seed of the woman bruised the head of the Serpent. Our Savior, who was a perfect embodiment of truth, was continually opposed by the self-righteous Pharisees; and what was the result? Ask of the weary centuries that follow, and the response comes thundering down the vista of the mighty past: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

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.

It was very soon necessary, however, for truth to meet another attack from the powers of evil. The divinity of our Lord Jesus Christ was called in question and denied by Arius, a grievous heretic. Thus another great controversy arose among the Christian churches, which raged for many years; and, at times, the balance seem almost poised between the truth of God and this monstrous heresy; but,—

"Truth, crushed to earth, will rise again: For God's eternal years are hers."

This controversy was finally settled by the first General Council, held at Nice in Bithynia A.D. 325, where it was declared that Jesus Christ "is of the same essence (*homoousion*) with the Father." The true divinity of Jesus was the great truth established before the world by this conflict with error.

It would be exceedingly interesting, if we had the time, to trace the history of doctrine, and see that in each new conflict with error throughout the history of Christianity, some new phase of truth has been brought out prominently, and acknowledged among men. In this way was developed the doctrine of our Lord's true humanity against the errors of Gnosticism;—the personality of the Holy Spirit against the heresy of Macedonius;—the doctrine of the total depravity of man in opposition to the teachings of Pelagius; and, still farther down the stream of time, the doctrine of justification by faith was brought out more prominently by the Reformation of the sixteenth century.

All honor to those great reformers who stood up so nobly against Papal Rome in defense of some of the great truths of the Bible which they solemnly advocated;—all honor to every individual who suffered in the dark ages for any truth of God's word,—Arnold of Brescia, John Huss, Jerome of Prague, John Wickliffe, Archbishop Cranmer, Ridley, Lattimer, and a host of others who might be mentioned;—all honor to their worthy memories; but, throughout the wreck of ages, there are traces of a "sect everywhere spoken against," whose struggles and

sufferings for truth demand our serious attention. In Great Britain, Holland and Germany, in the poetic valleys of Piedmont, in the Alpine fastnesses of Italy, the altar-tires of our holy religion burned with undimmed luster during the dreary centuries. "Surrounded by these mountain bulwarks these faithful witnesses of Jesus raised their song; of high-sounding praises to their Redeemer, and preached in rustic strains the same and tidings which were announced to the affrighted shepherds of Bethlehem's plains." (Ray p. 152.) In this persecuted people "may be found the light-house of the world, erected upon the Rock of Eternal Ages, and casting its beams of heavenly light far over the stormy seas of moral darkness, while the multitudes of mankind were wandering after the Beast." (Ray p. 17.) Single-handed and alone these faithful witnesses of Jesus have earnestly contended for some of the most glorious truths that have ever illuminated the gloom and moral darkness of the world. These truths and principles have been dearer to them than life itself; and nobly have they submitted to death in its most cruel forms, rather than renounce their principles and yield to the powers of evil. Through their sufferings and heroic struggles the truths for which they endured persecution have wielded a mighty influence in at least one of the great nations of the world.

In every contest with error some great truth is developed. These people alone, of all the religious denominations of the world, have earnestly contended for a converted church-membership,—for liberty of conscience in religious matters; and hence, as a logical sequence, for the entire separation between church and State. For these glorious truths, they have suffered bitter persecutions, fiendish tortures, and the most cruel deaths that could be visited upon them. But is it wonderful that they should thus have suffered, when wicked men mocked and reproached the Savior, and led him forth that an enraged populace might wreak their vengeance upon him? "If they have called the Master of the house Boetzebub, how much more they of the house-bold?"

"The sneers that Baptists are the creatures of yesterday,—that they began with Roger Williams,—that they were born at the Munster riot, though exposed and refuted a thousand times, are sometimes yet repeated; not by the ignorant alone, but by some who cannot be covered by such an excuse. Their distinguishing principles and practices had a far nobler and earlier origin. Baptist find their continuity among the persecuted victims of Roman Catholic and Protestant murders, tortures and maledictions." "The most of what is called church history is not the history of Christian churches, but of a huge and usurping hierarchy." "The denunciations of adversaries, trials, condemnations, decrees, bulls, edicts, formulas of faith, and the martyr-confession of thousands, trace, in great red lines of blood, the truths of Baptist faith; and mark a history, not of primates and power and patronage, but of the apostolic privileges of piety, poverty and persecution. Their memory and their faith are invested with sublime heroism."—Bit pp. 4, 5, 6.

"The historian Froude says of Netherlands Baptists: "On them the laws of the country might take their natural course, and no voice was raised to speak for them. . . . For them no Europe was agitated,—no courts were ordered into mourning,—no royal hearts trembled with indignation. At their deaths the world looked on complacently, indifferently or exultingly." For them history has no word of praise."—Bit p. 7.

"Baptists have been severely persecuted for their religious views, and endured for long ages prescriptions of fines, prisons, banishments, torture and death. The number of their martyrs is

NOTE.—Bit, denotes Dr. C. C. Hilling's tract, "Religious Liberty and the Baptists"; Ray, Eld. D. B. Ray's Baptist Association; Cur., Dr. J. L. M. Curry's Struggles and Triumphs of Virginia Baptists; Taylor, L. H., III., Dr. G. B. Taylor's first, second or third tract on the Baptists, several tracts bound together in one.—L. S. FOSTER.

...knew by tens of thousands. The earliest marks of the reformation were Baptists; and multitudes before that time had sealed their faith with their blood."—Bit. p. 7.

1. Persecution among the fruits for which Baptists, through all the ages, have thus poured out their hearts, blood is the glorious, heaven-born truth of religious liberty, which to-day is enjoyed, in its plenitude and fullness, in no other nation of the world except on the continent of America. For this precious boon the people of the United States are indebted to the struggles and triumphs of the "sect" everywhere spoken against," often sowerly called the "bigoted Baptists." For this divine principle "Baptist bones now bleach in the Alpine valleys and among the eternal snows of the east. For it Baptist ashes have mitted on the wings of the fitful winds around the pavements of Smithfield, . . . and Baptist voices have made the dungeons of Lollard's Tower resound with martyr praises." (Disc. Ser. by Dr. Armitage.)

This is a high claim and perhaps some one is ready to say: Is the honor of securing this priceless boon of liberty of conscience, enjoyed only by the American people, due to the narrow-minded Baptists? Have Baptists been instrumental in securing religious freedom for this continent? With joy we appeal to the impartial testimony of history—history written, not by Baptists, but by the bitter enemies of Baptists. The voice of history, with one accord, bestows this distinguished honor upon the despised Baptists.

Large volumes of harrowing records have been authenticated and rescued from oblivion by Baptist Historical Societies and others. They are the records and noble memorials of those whom Rome brands as heretics, whom Canterbury, Wittenburg and Geneva call rebels and seditionists. They have been strangely forgotten. . . . Baptist history is yet to be written, but the day is coming when rescued records will commend to grateful homage many glorious names, and rank their memories with those whose virtues invest them with heroic eminence far above that of a victor amid the butchery of battles."—Bit. p. 8.

Dr. Price, in his history of Protestant Non-conformity, says (Vol. I, p. 222) of Baptists: "It belonged to the members of a calumniated and despised sect, few in numbers and poor in circumstances, to bring forth to public view, in their simplicity and omnipotence, those immortal principles which are now universally recognized as of divine authority and of universal obligation. Other writers of more distinguished name succeeded and robbed them of their honor; but their title is so good, and the amount of service they performed on behalf of the common interests of humanity is so incalculable, that an immortal posterity must assign to them their due meed of praise."—Bit. p. 9.

The historian Bancroft, who was not a Baptist, says:

"Freedom of conscience, unlimited freedom of mind, was, from the first, a trophy of the Baptists."—Quoted from Bit. p. 11.

Dr. Foot, the Presbyterian historian, says of religious liberty: "This liberty was not the offspring of mere greatness of mind, or of political sagacity. It was a child of principle, cradled in suffering and fed on tears."—Bit. p. 16.

Religious liberty," says Joseph Belcher, "is a Baptist watch-word, a kind of talisman, which operates like a charm, and nerves every man for action."—Ray p. 225.

Baptist sentiments on this point are clearly expressed in the Religious Encyclopedia, as follows: "Hence, in every age, their strong attachment to liberty, especially to religious liberty; these principles they were the first to proclaim. Their principles have subjected them to persecution from age to age, and to such principles they have counted it a glory to be martyrs. Though their own blood has flown freely, they have never shed the blood of others."—Ray p. 225.

The German philosopher Gervinus, speaking of the Baptist principles of liberty, says: ". . . Not only have these ideas and these forms of government maintained themselves here, but precisely from this little State (Rhode Island) have they extended themselves throughout the United States. They have conquered the aristocratic tendencies in Carolina and New York, the High church in Virginia, the Theocracy in Massachusetts, and the Monarchy in all America. They have given laws to a continent, and, formidable through their moral influence, they lie at the bottom of all the democratic movements which are now shaking the nations of Europe."—Ray p. 225.

Baptists, from the very first, made determined efforts to secure full liberty to worship God according to the dictates of conscience. They did not merely ask this liberty for themselves, but they

plead for perfect religious liberty to all. In the first Continental Congress, which was held in Philadelphia in the year 1774, the Baptists sent their messengers to memorialize congress by beseeching them to "secure at once the recognition of the inalienable rights of conscience." And though nothing could then be accomplished, yet . . . they succeeded in securing the following resolution as given by Mr. Curtis:

"IN PROVISIONAL CONGRESS, Dec. 9, 1774. "On reading the memorial of Rev. Isaac Backus, agent of the Baptist churches in this government,

Resolved, That the establishment of civil and religious liberty to each denomination in the province, is the sincere wish of this Congress; but being, by no means, vested with powers of civil government, whereby they can redress the grievances of any person whatever, they, therefore, recommend to the Baptist churches, that when a general assembly shall be convened in this colony, they lay the real grievances of said churches before the same; when and where their petition will most certainly meet with all that attention due to the memorial of a denomination of Christians so well disposed to the public weal of their country."

By order of the Congress. "JOHN HANCOCK, President." "Although but little was accomplished at this time, the Baptists continued to plead the cause of liberty of conscience before various legislatures and before congress, until religious liberty was fully established throughout the United States."—Ray p. 228.

It was due to the persistent efforts of the Baptists that "Mr. Jefferson drew up the 'Act for Establishing Freedom,' and on Dec. 17, 1785, the sufferings of Baptists were avenged by a welcome of every inhabitant to complete religious liberty in Virginia."—Bit. p. 55, 57.

Bear in mind, now, that Baptists not only contended for and secured religious toleration, which is enjoyed in England at the present day; but they went farther, and contended for absolute religious freedom, or the recognition of the principle that civil rulers have no right to tax or otherwise maintain any religious belief. Baptists never rested satisfied until "the constitution of the United States, as adopted in 1787, had one article referring to religion." (Cur. p. 59.) That article, which is Article VI. in the Constitution, reads thus: "No religious test shall ever be required as a qualification to any office or public trust in the United States." And, fearing that even this article in the Constitution did not sufficiently guard this precious boon of soul liberty, the Baptists went to work and secured the incorporation of the following amendment to said Article VI.: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." (Cur. p. 61.)

This is far different from the religious toleration of Great Britain. There all denominations are tolerated,—all are permitted to worship God according to the dictates of conscience,—after they have paid their tax for the support of the Establishment. Until they do that, all their property is liable to sale for taxes. All are tolerated: only the Episcopal church is recognized as lawful, and all must aid in supporting it. In America alone is the principle recognized that the civil power has nothing whatever to do with ecclesiastical affairs: this recognition of the rights of conscience was secured through Baptist efforts and struggles. Thus—

"Through long centuries of anguish and conflict, Baptists have toiled, at every tread detailing their martyrs to dungeons or to death, and faltering not until this glorious victory dawned. With a welcome to every living soul to share the sweet results of their conflicts, they returned to build their waste places and to enlarge their borders only to find their deeds denied or forgotten,—their history calumniated,—their very name a target for reproach, and they only called bigot."—Bit. p. 17.

Another point claims attention. "As a denomination, the Baptists stood alone" in this conflict for religious liberty. "On ground bloody by ages of the slaughter of their brethren, they were unsupported by other denominations in the crisis of liberty of conscience; and they wove their principles into a cradle for soul liberty in Virginia. They won. Individuals from the people and from other denominations then rallied with them." (Bit.) And now, since the battle has been fought, and the victory won, other denominations are claiming a share in the honors, and

are saying: "What a glorious victory we have won in religious America!" I do not at all doubt that nearly all Protestant denominations now approve of the doctrine of religious freedom; for Baptist sentiments have wielded such a mighty influence in religious America that other denominations have unconsciously imbibed at least this doctrine of religious liberty from them. I do not think this fact can be questioned. But Baptists, as a denomination, stood alone in waging this conflict for religious freedom. Go to the history of Romanism and of Protestantism from its infancy, and see if you find a single voice lifted up in unison with the cries of Baptists for soul liberty. Go to the bloody annals of the early American colonies, and see if you find any denomination of professing Christians aiding Baptists in their struggles for this priceless boon. Open history's blotted page. Has Romanism ever done anything for religious freedom? Has she ever issued from her seven-hilled seat permission to worship God according to the dictates of conscience? Alas, no!

Her past is reeking with the gore of slaughtered millions. While huge volumes of records live to recount her murderous hate of the godly, much can never be recovered and never was recorded. No Jesuitism can remove the horrid stains by which every page of her history is crimsoned. No language can too indignantly express the righteous detestation of actual Romish enormities. In our own times, the Pope himself denounced the liberty of the press as "never-to-be-sufficiently-exercised," and religious liberty as "that pest of all others most to be dreaded in a State." One of Rome's principal organs says: "Religious liberty, in the sense of liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the Father of Lies. . . . Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed, if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my house, or to my purse, or to my life-blood? No! Catholicism is one of the most intolerant of creeds."—Bit. pp. 35, 36.

Such is the candid avowal of one of Rome's prelates, as emphasized by himself; and the history of her bloody past amply confirms her enmity to soul liberty. But how stands the case with Episcopacy? Has she no friendly voice to lift up in defense of the rights of conscience? Let her past record answer the question:—

"Episcopacy kindled its fires in Smithfield, and burned Baptists and others. The record is long and bloody, and generally developed in English history in numerous instances of sufferings and death for religious convictions. Episcopacy had its inquisition to try, persecute and kill heretics regularly commissioned in 1547. . . . Under these Protestant inquisitors, the prisons of the kingdom teemed with those incarcerated for conscience; and their groans mingled with . . . the creaking of engines of torture all over the land." "And even in this nineteenth century, only a few years ago, an English rector wrote: 'It is surely the duty of Christian States to deprive every uneducated person of every social right and privilege; or even, if they so judge, to sweep them from the earth.'"—Bit. p. 21.

But may it not be found that the great reformers of the sixteenth century imbibed and defended this glorious doctrine while opposing the enormities of Rome? Surely Luther and his illustrious contemporaries must have held to freedom of conscience. By no means. Underhill, the historian, says:—

"There is not a single confession of faith, nor a creed framed by any of the reformers, which does not give the magistrate a coercive power in religion; and almost every one at the same time curses the resisting Baptists. . . . Not a reformer of any eminence can be named who did not take part in this crusade,—Luther, Melancthon, Zwingle, Bucer, Bullinger, . . . and many more. Whether the Baptists were confounded in disputation or not, the burden of the song is always, that, at the last, 'the magistrates exerted their authority.'"—Quoted by Bit. p. 17.

"The right of reading the scriptures and judging for one's self was professed by the reformers; but their practical denial of it is written in the blood of Baptists."—Bit. p. 18.

Luther was as bitter against those who differed from him as ever Rome dared to be against those whom she branded as heretics.

"In a letter to Menius and Myconius in 1530, Luther says: 'I am pleased that you intend to publish a book against the Anabaptists as soon as

possible. Since they are not only blasphemous, but also seditious men, let the sword exercise its right over them; for this is the will of God, that he shall have judgment who resisteth the power.'" "Zwingle declared that whoever submitted to immersion after having been sprinkled should be drowned. The law of Zurich (1530) orders death to the Baptists; and Melancthon, in a letter to the Diet of Hamburg (1537), advised death by the sword as the punishment for Baptists."—Bit. p. 25.

John Calvin, the founder and father of Presbyterianism, wrote this: "Godly princes may lawfully issue edicts for compelling obstinate and rebellious persons to worship the true God, and to maintain the unity of the faith." And his principles were illustrated and enforced in the case of Michael Servetus, who "was recognized in Calvin's church, and," through Calvin's instrumentality, "was burned as a heretic, October 27, 1553, suffering a terrible death, and fulfilling the awful threat of Calvin himself: 'If he comes to Geneva, and my authority avails anything, I will never suffer him to go away alive.'" (Bit. p. 21.) It is true that Servetus was a miserable heretic, denying the doctrine of the Trinity; but he was responsible to God alone for his religious belief. Paul says: "Who art thou that judgest another man's servant? to his own master he standeth or falleth." (Rom. xiv. 4.) God alone is the great arbiter of the conscience; and no created being has the right to say what religious faith you and I must profess.

These historical facts are referred to not by any means to give offense, but to show that in this mighty struggle for religious liberty, Baptists have stood single-handed and alone. History abundantly proves this. And I say as Paul said to Agrippa: "This has not been done in a corner;" nay, it is spread upon the history of these American colonies, and all may read for themselves.

As the great victory of religious freedom was won on the American shores, it behooves us, before closing, to look a little more closely into its history. Almost as soon as the American colonies were planted in the western world, the Protestant hostility to religious liberty leaped the watery waste of the Atlantic. Persecuted Baptists also sought an asylum in the western wilds, where they might worship God according to the dictates of conscience: they stood alone in fighting the battle of soul freedom.

Romanism and Episcopacy were alternately established religions in Maryland for many years succeeding the year 1660. Whichever was predominant, "the Baptists came in for the honor of a special compliment—in the way of persecution. Refusal to have children christened was made a heinous offense, and was heavily fined." (Bit. p. 41.)

"In North and South Carolina, in 1660, Episcopacy was declared 'the only true and orthodox religion,'—was made the State establishment, and was maintained from the State treasury by taxation. The law demanded a compulsory profession at seventeen years of age."—Bit. p. 41.

"The charter of Virginia, in 1606, established Episcopacy as the exclusive system of the State. Under that charter, many oppressive laws were passed. One, in 1611, required every person arriving in the colony to go to the Episcopal minister and give an account of his religious views. For the first refusal, he was to be whipped; for the second, whipped twice; for the third, whipped every day until he would go to confession. None could preach or legally meet for services but Episcopalians. . . . Nonconformists, or all except those who would submit to Episcopacy, were to be fined, imprisoned or banished. . . . Two thousand pounds of tobacco was the fine for refusing to have a child christened; and every one must be married or buried by the parson of the parish." "Baptist ministers were arrested, imprisoned, fined and whipped for preaching the gospel."—Bit. pp. 44, 45.

Many such laws may be found by referring to Henning's Statutes at Large of Virginia. Such was the animus of Episcopacy toward soul liberty. Ray—page 230 to 233—gives quite a touching account of the trial of three Baptist ministers who were arrested for preaching the gospel of the Son of God contrary to the established religion, who were defended by Patrick Henry, and were, through his instrumentality, acquitted.

Many such cases might be mentioned, showing how Baptists suffered under the rule of the Puri-

The Baptist.

"THOU HAST GIVEN A HAND TO THEM THAT HATE THE TRUTH THAT IT MAY BE DISPLAYED BEFORE OF HIM THAT IS THE TRUTH."
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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, is opposed to all human tradition in matters both of faith and practice; we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.
2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in mode, in matter, and in substance, unchanging and unchangeable till he come.
3. As Baptists, we are to stand for a spiritual and regenerate 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, and any cooperation that is susceptible of being a purely or logically construed by our members or their agents, is a distinguishing policy of our denomination, and is a personal faith in Christ, and giving credible evidence of piety.

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GALVESTON, TEXAS.

At the earnest request of the pastor, we authorized the Convention by a week to visit the Island City and deliver the course of lectures on the Church and its Ordinances. The fare from New Orleans to Galveston has been reduced to \$12. The steamer of the Morgan Line are superb, especially the Josephine on which we made two trips, and the sail, with ordinary weather, is superb and healthful. We were most cordially received into the home circle of Bro. C. R. Brockway, who with his wife did all in their power to make our visit a pleasant one. The congregations, notwithstanding the threatening weather, were throughout good, and on Sabbath morning and night large, and very attentive. There were a large number of other denominations present who seemed to evince a great interest in the discussion of the subjects. We are confident that seed was sown the fruit of which will be gathered many days hence.

This church has had a remarkable growth. One year ago it was constituted on fifty-nine members from the First church; to-day it numbers two hundred and eight. Over one hundred of these were gathered under the evangelizing labors of Deacon Penn, of Jefferson who labored months, day and night, and his name is held in most affectionate remembrance here. Bro. W. F. Kone is the pastor, and has not only won the hearts of his members but the ears of the good people of Galveston, and no pastor in the city draws a larger congregation and his labors are blessed. Some of the names of those who have labored here are: Bro. W. F. Kone, who won the prize medal in class oration, who can but feel a more than usual interest in the welfare and success of the young ministers of our own University, and we rejoice in the unusual success that has so far crowned the labors of Bro. Kone. May he continue unto the end. He has a pleasant and broad field in this beautiful city, which is destined to be the third if not the second city in commercial importance on the continent. The Second church promises now to be a large and useful body—if it will only preserve "the unity of the Spirit in the bonds of peace." It is sound in its faith and practice, and would this could be said of all our city churches.

First Church.—This body, under the pastoral care of Dr. Howard, is pursuing the even tenor of its way. Since our last visit it has finished a large, commodious parsonage, which every city church should. It supports a mission station, with a Sabbath-school, and preaching once or twice a month. Bro. Mitchell, formerly of Mobile, having present charge of it. The First after lettering off

MARRIED.

On May 3d, at the residence of the bride's father, by D. J. Purser, Mr. J. P. Herington to Miss Benneter Higdon: all of Copiah county, Miss.

On May 8th, at the residence of the bride's father, by D. J. Purser, Eld. E. E. King of Senatobia, Miss., to Miss E. A. Frink of Crystal Springs, Miss. D. J. PURSER.

ifty-nine for the new organization new numbers two hundred and ten members. There is ample room in Galveston for four strong Baptist churches, and the present prospect is that in a few years they will be in operation.

Our passage back over the Gulf with the Texas delegation was delightful in every respect. Bro. W. C. Crane, of Baylor University, gave us a very acceptable sermon on Monday night on "Love and Faith."

The trip to Galveston was to us in every respect delightful, and to the Second church we trust not unprofitable.

NEW ORLEANS, May 10, 1877.

The thirty-second session of the Southern Baptist Convention was called to order at ten o'clock, by J. P. Boyce. After the reading of Psalm ciii., prayer was offered by Eld. Matt Hillsman. Lists of delegates from the various States are now being made out by the committee. This is evidently the smallest attendance upon the Convention we ever witnessed. Our judgment is that there are less than one hundred and fifty delegates present. We miss most of the "old familiar faces" of other years. The "fathers," with but few exceptions, have either passed away or have been detained by the heavy hand of age. It is measurably a new body. Young and vigorous men are coming to the front to fill the places of the fallen; and time alone will prove if the real power of the Convention has been diminished.

The committee reports the following list of delegates:—

VIRGINIA.—H A Tupper, John L. Carroll, A E Dickinson, T T Eaton, T N Ellet, T J Evans, E C Hudson, J I Jones, H McDonald, W E Tanner, J B Turpin, George T Williams, Miles Turpin.

MARYLAND.—Joshua Levering.

NORTH CAROLINA.—A C Dixon.

SOUTH CAROLINA.—J C Furman, R Furman, J A Chambliss, C H Toy, R W Sanders, J S Jordan, B M Pratt, S M Richardson, J C Smith, A M Melver, P B Smith, W H Strickland.

GEORGIA.—J C Gibson, J H Folsom, S Boykin, H Boykin, C H Stockland, J C Jells, J S Willis, G W Smith, W N Chaudoin, W L Kilpatrick, H S Ellis, G C Davis, J S Lawton, M B Wharton, T S Skinner, S G Hillyer, J G Ryals, A T Spalding, G R McCall, W W Landrum, E S V Bryant, D W Gurn, W H Jordan, J F Apple, J H Lon, A B Campbell, E G Daniels.

ALABAMA.—W H McIntosh, E T Winkler, J O B Lowry, W H Williams, O F Gregory, J B Hawthorne, J Shackelford, W C Cleveland, J M Halley, B H Crumpton, B F Wiley, N B Williams, J B Lovelace, J Hurlston, R C Keeble, J W Hudson, J W Stillwell, J C Lush, A R Bush, Jr., B B Davis, C H Chandler, Thos Wilkerson, J T Tichnor, B W Bussey, J W Hale, J L Jones, J G Gery, J A Howard, W W Wallen, D B Roby, J H Curry, O D Bowen, J Putnam, Wilmer, W S Brown.

MISSISSIPPI.—A V Rowe, E E King, W H Tucker, T J Walne, E D Miller, C M Gordon, J B Parfitt, Z T Leavell, R A Cochran, W H Robert, H C Weymouth, N W Wilson, B F Roach, J B Hamberlin, T A Moore, W E Tynes, J Woodall, M T Martin, J L Johnson, H T Sproles, W A Mason.

LOUISIANA.—M H McGee, W C Friley, T W Ebeltoft, J A Hackett.

TEXAS.—B H Carroll, W C Crane, N Howard, J N D Crath, G B Davis, J B McLeland, W F Kone.

MISSOURI.—S H Ford, G A Lofton.

TENNESSEE.—J R Graves, S Landrum, M Hillsman, T G Jones, J M Senter, J L Weakly, John W Otley, W D Mayfield.

KENTUCKY.—J P Boyce, J L Burrows, C E W Dohle, T W Bibb, J W Rust, Wm Harris, G F Bagby, B Manly, L B Woolfolk, J M Frost, Jr., W W Wellet, F H Kerfoot, A Peter.

ARKANSAS.—S M Providence, T B Espy, W A Friley, H Shilpp, V B Izzard.

This cannot be far from our estimate. The light delegation from Texas surprises us, as we are so near her borders; and the times are far more propitious with them than in most of the older States. The election of officers has been

ordered. Bro. Boyce has proved himself scarcely second to Bro. Mell, who has won the first place in the religious world as a strict parliamentarian. There is a move to re-elect by acclamation, though it should be well known to the mover to be unconstitutional: it is defeated. Another moves that the Secretary cast the vote of the Convention, which is equally so: it is lost. The tellers take the ballots: Rev. J. P. Boyce is re-elected President. His remarks are of a saddened cast. He suggests the difficulties under which we meet;—the depressed state of the finances of the Boards;—the thinning of our ranks by death since last we met,—Vaughn and Frost of Kentucky, Broadus of Virginia, Hooper of North Carolina, Adams and Fuller of Maryland, and Williams of the Seminary in South Carolina. He has paid a handsome tribute to Richard Fuller: he baptized Bro. Boyce. Of all these, he says, we who remain must not only fill their places, but are called to do a greater work than they have done: the cause demands it at our hands. In the hands of Saladin, an inferior sword would accomplish wonders. It was not the sword, but the hand that wielded it. So, in the hand of Jesus, a weak and humble instrument can accomplish wonders.

James F. Furman of South Carolina, T. G. Jones of Tennessee, W Carey Crane of Texas, and T. J. Evans, Esq., of Virginia, are elected Vice-presidents. Rev. O. F. Gregory and Hon. W. E. Tanner are elected permanent Secretaries.

The committee on religious exercises, through its chairman, Rev. Dr. N. W. Wilson, made a report, accompanied with the suggestion that the Convention, during its session, meet at nine a. m.; take a recess for one hour at twelve m., and another at four p. m. until seven; and that the President direct when devotional exercises shall be held: also that the Convention sermon be delivered at seven p. m. on the first day's session. After the adoption of the report, Rev. H. A. Tupper, D.D., of Richmond, Corresponding Secretary of the Foreign Mission Board, read a portion of the report of the Foreign Mission Board. Rev. Dr. McIntosh of Alabama read the annual report of the Home Mission Board, of which he is Secretary; and John G. Williams read his Treasurer's report of the Foreign Mission Board: all of which were referred to appropriate committees.

Rev. Dr. S. Landrum, chairman of the committee on invitation from Coliseum church, suggested that as an excursion to the jetties was proposed to be made on Monday, that the Convention do not meet on that day. Adopted.

Rev. O. F. Gregory moved that the report of the Foreign Mission Board be referred to the following committees to consist of seven members each: 1. Committee on Treasurer's report; 2. Woman's work for missions; 3. African missions, China missions, Italian missions, and committee on the voice of Providence. The motion was carried; and the President announced the following committees:—

On Treasurer's report, Joshua Levering, Miles Turpin, C. H. Toy, B. W. Bussey, W. D. Mayfield, M. B. Wharton, J. B. McMillan.

On Woman's Work, A. F. Spalding, J. A. Chambliss, A. E. Dickinson, J. O. B. Lowry, J. B. Hamberlin, J. A. Hackett, G. B. Davis.

African Missions, J. L. Burrows, J. B. Gambrell, W. C. Cleveland, J. G. Ryals, George F. Williams, A. C. Dixon, R. N. Pratt.

China Missions, B. H. Carroll, T. B. Espy, J. Haralson, J. B. Turpin, A. V. Rowe.

Italian Missions, E. T. Winkler, W. Howard, E. D. Miller, J. G. Gibson, R. Furman, T. T. Eaton, S. H. Ford.

Voice of Providence, W. P. Yeaman, J. L. Carroll, S. M. Richardson, W. W. Landrum, J. M. Bailey, H. F. Sproles, W. H. McGee.

On motion, the report of the Home Mission Board was referred to the following committees:—

On finances and Treasurer's report of the Home Mission Board, T. N. Ellet, B. B. Davis, J. L. Johnson, J. H. Farson, W. C. Friley, J. C. Smith.

Missions Schools, M. T. Martin, H. F. Buckner, T. C. Boykin, J. M. Senter, E. Calvin Hudson, R. W. Sanders, W. F. Kone.

Appeal of Wild Tribes, J. R. Graves, J. H. Kilpatrick, B. H. Crumpton, G. A. Lofton, J. S. Jordan, I. T. Leavell, T. W. Ebeltoft.

Kind Words, J. B. Hawthorne, S. W. Hillyer, B. Manly, W. A. Robert, A. B. Campbell, J. L. Weakley, W. A. Foster.

Colored people, J. T. Trenner, M. Hillsman, G. B. Davis, W. N. Chaudoin, W. A. Mason, T. W. Bibb, S. M. Providence.

Woman's Work, J. A. Chambliss, W. Howard, J. S. Lawton, G. A. Lofton, W. A. Mason, W. M. Barr, R. C. Keeble.

On Credentials, J. A. Hackett, E. D. Miller, J. H. Curry, G. R. McCall, A. M. Melver, A. C. Dixon, S. F. Williams, W. F. Kone, Joshua Levering, T. B. Izzard, S. H. Ford, T. W. Athey.

To Nominate new Boards, J. W. D. Creath, T. B. Espy, W. P. Yeaman, M. Hillsman, Joshua Levering, A. E. Dickinson, A. C. Dixon, R. N. Pratt, C. H. Strickland, C. H. Chandler, N. W. Wilson, T. W. Ebeltoft, T. H. Kerfoot.

On Time and Place of next Meeting, F. M. Law, M. Hillsman, W. E. Tynes, S. Boykin, Wm. Harris.

Rev. E. G. Daniels then closed the meeting with prayer.

The Convention sermon was preached at night by Bro. H. McDonald of Richmond, from Matt. xx. 23-28: He who would be great must serve. It was an excellent discourse, and well adapted to the occasion, and deeply impressed all. It is possible, we shall secure it for our Pulpit.

Thus closes the first day of the Convention, in all respects a pleasant and a profitable day.

Second Day's Session.

The second day's session of the Southern Baptist Convention was called to order yesterday, at 9 a. m. The 17th hymn was sung, and the Rev. D. N. Morrell, of Texas, led in prayer.

The committee on the nomination of new boards made a report through the chairman, Rev. J. W. D. Creath.

An election was then had for Treasurer and Auditor of the Convention, which resulted in the election of G. W. Morton, Treasurer, and N. Long, Auditor.

Rev. L. N. Morrell, of Texas, was introduced to the convention, which he addressed upon the subject of religion in Texas, giving a short resume of his experience with the people of the State.

A resolution was then adopted authorizing the continuation for another year of a Sunday-school paper entitled *Kind Words*.

Rev. E. T. Winkler, D.D., offered the following resolution, which was adopted:

Whereas, in the providence of God, several of the most influential and active members of this convention have been removed by death during the past year; therefore, be it

Resolved, That a committee, consisting of brethren Toy, Spalding, Furman and Eaton, be appointed to prepare a suitable memorial notice of these departed servants of God, for publication in the minutes of the convention.

Dr. Winkler was added to the committee, when Rev. Dr. Burrows, chairman of the committee on African Missions, submitted the report of the committee, with the following resolutions:

Resolved, That the board be instructed to increase the number of missionaries to Africa as speedily as under judgment they can do so without incurring embarrassing financial liabilities.

Resolved, That measures be taken by the board to interest our colored churches specially in the work of African missions, and that the colored churches be assured that we sincerely desire to cooperate with them in furthering this grand work.

Resolved, That young colored ministers giving evidence of a call from the Lord to the work of the ministry, and of suitable qualification, be preferred by the board as missionaries to Africa.

The resolutions were adopted, and after some unimportant work the convention closed with prayer, to partake of the luncheon prepared in the basement of the church by the ladies.

AGAIN CALLED TO ORDER.

The Convention was again called to order at 1 p. m., the 58th hymn sang, and after prayer by Rev. Mr. Kilpatrick, of Georgia, the Committee on China Missions reported through its chairman, Eld. Carroll of Texas.

Dr. Landrum made a strong speech on the importance of concentration in our China mission, making Canton the center of our operations.

Eld. Carroll of Waco, Texas, followed. There

lacks a conviction on the part of our people of the common brotherhood of man; that the perishing heathen are our brethren. And again, the conviction that there is but one way of salvation; also the necessity of organization. The Convention is the exponent of it, and we should foster it. The denomination at large are profoundly ignorant of our missionary work. This must be overcome to insure success. We must encourage the agencies of the Board and circulate its literature.

Eld. E. Z. Simmons, returned missionary, follows with a speech upon the difficulties of reaching the women of China. No women are ever seen in our audiences, nor are our missionaries allowed to visit them at their homes. This has been measurably overcome by the wives of our missionaries. This is the reason why the health of our wives is so soon broken down. They are overworked. The China women are slaves. The binding of their feet is the dictate of fashion.

Dr. Howard, of Galveston, expressed a widespread regret, that while he was speaking there were nearly as many China missionaries—trained missionaries—at home visiting our churches as in the foreign field preaching to the heathen! Why is this? We may in part attribute it to the times, etc. But the main cause in his conviction is the failure of the monthly concert of prayer. He appeals to the audience: In how many of the churches is this monthly concert kept up? Why is it? Can it be possible that the ministry and membership have lost faith in prayer? Has Tyndall and his coadjutors with their suggested "prayer tests" succeeded in destroying our ancient faith in prayer? If not, let the monthly concert be reorganized in all our churches; let the matter be laid before our membership; let them be interested in the subject and pray for missions, and there will be no lack of funds. This is my soul's conviction and were it the last speech I was ever allowed to make before this body, I would say the great failure in missionary success is owing to the want of prayer on the part of our churches.

Bro. McDonald calls up Bro. Williams, returned missionary, whose remarks lacked definiteness. He deprecated the demand of the churches for results, they were sometimes manufactured to meet the demands.

Eld. J. A. Hackett of Louisiana, followed in his own peculiar manner, with the story of Putnam and his wolf. Covetousness in the hearts of our brethren is the wolf that is wasting our missionary treasury, and the wolf must be killed at all hazards.

Eld. Gambrell's remarks we did not catch. Eld. Hawthorne calls upon Bro. Tupper for a fact. Do the receipts of the Board for the last five years indicate a decay of the missionary spirit? He disliked a minor key. He never allowed his church to sing "Hark from the tomb." He preferred, "Coronation."

He is followed by E. D. Miller of Mississippi. Our brethren have not only given but prayed. We have given but a "drop in the bucket" in comparison to what other denominations give, but how is it, that we have one hundred fold more conversions? Our brethren do pray and God hears.

After so long a discussion to little purpose the chair decided the resolution out of order! But quite a number of dear brethren had an opportunity to hear the sound of their own voices in the Southern Baptist Convention.

Bro. Gwinn read his report on the Treasurer's report, and declared the Board of Home Missions out of debt. Made the order of business 10 o'clock a. m., to-morrow. Eld. Chambliss reads his report on Woman's Work in connection with missions. It invites the sisters to help, and by special organization they may see fit.

Dr. Winkler reports his visit to the Northern Anniversaries, and was well received, and allowed to speak, and moves that Dr. Blackall be allowed the same privilege at 9 to-morrow. Adjourned.

There was a mass meeting at night when the "cut and dried" speeches on foreign missions were delivered, and closed by a series of stale anecdotes by Eld. Burrows of Louisiana, and a collection taken of some \$100. Adjourned.

BREVITIES.

We shall commence the Doctrinal Sermons at the Salem church on Thursday before the fourth Sunday, including the Sabbath.

We learn from Bro. J. C. Tharp that a church is to be organized at Gibson, Tenn., the fourth Lord's day in this month.

Rev. W. H. Barksdale has been called to and accepted the pastorate of the church at Macon, Tenn., and will preach there the first and second Sundays of each month. He has yet one Sunday unoccupied. Any church wishing his services would do well to correspond.

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, Pochontas, 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. Belshe, Texas, 1.00; N. A. Holman, Tennessee, 1.00; C. M. Sherrouse, Louisiana, 1.00; Rev. S. C. Lusk, Mississippi, 1.00; J. W. Taliaferro, Tennessee, 1.00; Mrs. D. A. Fort, Alabama, 1.00; W. T. Bennett, Tennessee, 1.00.

Dr. W. W. Everts thus reproves a writer in the New York Examiner and Chronicle who advocates the right of every Christian to preach; and its logic establishes Landmarkism:—

"We regard 'red-tape-ism' an ungracious word to be used in this discussion. Christ did call men—not all men—to be public preachers of his word; and men, whom he was called to preach, were called to baptize also. If, now, the 'divine impulse in one's heart' is his license to preach, without formal ordination, why may not that same impulse authorize him to administer the ordinances? Can there be any limitation of personal freedom? At what point, if at all, may the church have a voice in the matter? Is it not just

possible that this indiscriminate, universal, irresponsible sort of preaching may be carried too far? May not many hurtful heresies creep in? and 'human organizations' practically usurp the place and work of the church? 'Every Christian a heaven-licensed preacher' is pleasant in theory, and would be delightful in practice; if only men were not tempted to abuse their freedom, and thus exalt themselves above the position and manifest claims of the visible church."

ABOUT VOTING IN A CHURCH.

1. To remove a resolution from the church records of forty years' standing, disapproving of games of chance or secret organizations, does it require a two-thirds vote or a bare majority?

2. Ought children from twelve to fifteen years of age to be permitted to vote on questions of vital importance to the church?

The answer to both questions depends on circumstances. If the church has a rule, requiring in any case a two-thirds vote, a vote of less than two-thirds would, in such case, be without effect. In the absence of a rule, a majority governs. So, if there is no rule limiting the right of voting, every member of the church is entitled to vote. In our opinion there are questions on which only persons of full age should vote, and every church should have a rule to that effect.—Examiner and Chronicle.

We italicize the last statement, since it accords with the views we advocated in a series of articles some years ago. Our conviction is that only male members of full age should vote in governing the church of Christ. If women are forbidden to speak, or even ask a question, in a public meeting of the church, they certainly are disqualified to vote intelligently; and minor children certainly are disqualified by reason of their lack of judgment. A husband with a wife and six or seven children, church-members, could virtually cast eight or nine votes; while another, and better man, might control but one,—his own. We did not permit our slaves to vote, because dependants, and liable to be controlled by their masters.

Bro. Graves:—I have read The Seven Dispensations so far as received carefully, and with great interest, and I hope to be profited by it. It is indeed, according to my opinion, the crowning effort of your life. It establishes beyond the possibility of successful contradiction the doctrine of the tri-personality of the Godhead. I shall await the weekly visits of the Old Banner, with greater anxiety than ever. I hope you will give it to us in book form soon. However, I expect to file my papers with greater care than I have ever done before. I have been a reader of THE BAPTIST almost ever since I learned to read, and have always found it a treasure of good things, and can say without flattery, that it is the ablest exponent of Baptist principles extant. May God spare you long to do battle in his cause, is my prayer, for Christ's sake. Amen.

L. BATES.

Minden, La., 1877.

OBITUARIES.

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

Dahlgren Mayfield, son of W. M. and B. P. Justice, born March 30th, 1875, departed this life from croup, December 17th 1876, in Marshall county, Miss. Thus in a short time, the fond hopes of kind parents were blasted. They summoned the best medical skill to no effect. While every anticipated relief was being offered, the grim monster was doing his deadly work. We placed his remains in the cemetery at Red Banks, beside a loved one who had gone before to await the resurrection of the dead. The spirit was triumphantly borne to the paradise of God. He is not dead; the casket is left here for a while, but the jewel is bright in glory. Then, beloved ones, weep no more. He cannot come to you; but you can go to him. The Lord gave, and hath taken away; and may the response arise from the heart-stricken ones, "Amen to the doings of God." God's grace will be sufficient; trust in him. Think of that happy meeting, and press forward.

Meet around God's shining throne—
Meet to part no more.
: Non adverse and opposing forms;
His favored son he bore;
And with you brightening forms,
He lives to die no more.
F. Spalding, 222 and 24th, to share
The bliss the people crave,
Who among thy glories through appear,
And dwell in perfect love.

Red Banks, Miss. J. B. BARRY.

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. BAR.

There is a scene where spirits blend, Where friend holds fellowship with friend; Though sund'ring far by faith we meet Around one common mercy-seat. Please remember me in your prayers, as I am left a widow with four little children to raise. Pray for me that I may raise them up in the nurture and admonition of the Lord. May God bless you and make you as useful in the future as you have been in the past in my prayer.

MATTIE E. PATTERSON.

BRO. GRAVES:—Bro. D. R. Bryant of this place requests me to say he wishes to be enrolled a constant member of the Sunday evening prayer-meeting, and desires that his restoration to health be made a special object of the prayer-meeting. He has been confined to his house and bed for a month or more by paralysis of the entire left side. He has been sorely afflicted within the last six months: the loss of his residence by fire, now his usefulness to himself and family.

J. M. MORRIS.

Grand Junction, Tenn. Eld. Bryant has long been in the service of the Master, and he has kept the faith and loved it. Let us all unite in praying for him in his great loss, and severe bodily suffering. Bro. Bryant, let your prayer be, "Thy will be done" with me and in me, as well as by me.

HE'S BEEN A SOLDIER, BY HIS WALK.

These words attracted my attention, as, awaiting the arrival of my own train, I watched a third class carriage and its passengers just ready to start for London.

The above remark, "He's been a soldier, by his walk," was in reference to an erect, firm treading man who had alighted from the train, and had evidently been an object of interest to his fellow passengers.

"Ah, and he's been a soldier, by the way he carries his pack," says another.

"Ah, and by his politeness," observed a third. "Did you see how he touched his cap, only because you gentlemen looked at him? Most of us would have said, 'What are you staring at?'"

The train started off, the man left the station, and I followed.

"Did you hear the remarks of your fellow travelers, my friend?"

He smiled as I repeated them, and said: "Just as it should be, sir, just as it should be! A soldier in plain clothes should be the same as a soldier in uniform. A true soldier ought to walk so as to be known as such wherever he is."

He gave me a military salute, and we separated. He left me full of serious thoughts, that came to me in the form of the following questions:

"Is my walk such as to elicit from all with whom I associate the remark, 'He is a soldier, by his walk?'"

"I have a burden in the form of a daily cross to carry. Do I so bear it as to leave no doubt where I learned to carry it? Do I bear it soldier-like?" "As a soldier of the Lord Jesus I have a character to sustain. Do I so sustain it, even in the small kindnesses and courtesies of life, as to make the remark of me true, 'He must be a soldier, by the way he behaves toward all—taking affront at nothing, but supposing the best of our actions?'"

THE REFLECTOR'S POSITION.

"An out-and-out Landmark paper." The Reflector is a Baptist paper: nothing more, nothing less. We do not like the term Landmark: there is nothing in the New Testament to authorize its use. As we have found, in our travels over the South, it is interpreted to mean one thing in one place, and quite a different thing in another place; and so it means nothing. We regard the use of this empty and unmeaning phrase as most unfortunate. Dr. Graves, an editor for twenty-five years in the Southwest, and the great champion of Landmarkism, now finds himself obliged to write a book, as we learn, to explain what it means. The Reflector is opposed to opening the pulpit to baptized or unbaptized preachers or acknowledged heresy. It stands opposed to open communion, to alien immersion, and to anything else which may interfere with the progress of Baptist principles. If this makes the Reflector a Landmark paper in the estimation of Bro.

Graves, then we shall be glad to have him say and work for its success; but, if it does not, we shall try to get along without the mark at least, and be content to persuade men to be plain New-Testament Baptists."

We most cheerfully allow the Reflector to explain its position touching the policy known as Landmarkism. It quarrels with the name; but it is quite useless: we are not responsible for it any more than we are for our own name; it was given to consistently strict Baptists by their opposers, as Anabaptist anciently was, as a term of reproach. The term "landmarks" is a Scriptural term; and we once named a little tract An Old Landmark Reset; and all who endorsed its positions were soon called Old Landmarkers. They were those Baptists who advocated restricted ecclesiastical and ministerial fellowship within Scriptural bounds. If the Reflector can establish a better name, we have no objections. Landmarkism has come to mean something,—a great deal,—as loose and semi-open-communion ministers in the Southwest can testify. Soon the whole South and West will be solid in its support. A new generation of Baptists have come upon the stage; and it is for them we prepare the tract explaining what Old Landmarkism is.

STORM THE FORT.

BY REV. J. B. VINTON, BURMAH.

ONE of our returned missionaries thinks that the soldiers of Christ should be employed in storming instead of holding the fort, and sends the following as a substitute for Hold the Fort. He says: "If I read Jesus's signal aright, these are no times for lurking behind stone-walls, but for storming them. The fort is not ours to hold, but the Devil's. (John xiv. 30; xii. 31; xvi. 11.) Holding forts is his work. Would that God would make American Baptist-sing and mean the hymn I have written; then I could die content with no greater work."

Ho, my comrades! see the signal Jesus waves on high! Satan's battlements are falling. Hear our Captain's cry:

Chorus:—Storm the fort, for I am leading. I have shown you how. Shout the answer back to heaven. We are ready—now.

See! the lofty walls are crumbling. Held by Satan's power! Sin enshrouds the world in darkness. Now's the storming hour.

See! the prophets now are showing. How the fort must fall! There is no such thing as falling. Shout, my comrades,—all.

Fierce and long the sleep has lasted. But the end is near. Onward leads our great Commander. Cheer, my comrades,—cheer.

—Watchman.

BREVITIES.

Eld. J. B. Hamberlin recently organized a church at Seranton, Miss., on the Gulf coast.

The Chicago Theological University graduated thirteen students on the 10th inst.

A Baptist church was constituted at Pleasureville, Ky., the fifth Sabbath in April.

There are said to be 800 Baptists in Dallas, Texas, and this in a population of less than 15,000.

The Baptists of Goodman, Miss., have erected a new house of worship which will be dedicated on the 20th inst. Bro. A. V. Rowe is the pastor.

Rev. A. H. Buringham, D.D., late of St. Louis, Mo., has entered on the pastorate of the Frist church, Paterson, N. J.

A new Baptist church is being erected in Victoria, Texas. Mr. Keifer, the pastor, preaches in both the German and English languages.

Mrs. P. B. Halsey, of Louisiana, has given about \$10,000 to the Baptist churches in Trenton and Monroe, in that State, within the last three years.

Dr. W. A. Montgomery has entered upon his duties as Corresponding Secretary of the State Mission Board.

The Annuity fund of our English Baptist brethren, commenced a short time since, has succeeded so well that it is expected the capital sum of \$250,000 will be obtained by May.

A series of meetings have been in progress at the Central church, Nashville. Bro. Lane pastor, and a number of conversions have resulted.

Thirty-five souls have put on Christ as a result of Deacon Penn's labors at Jefferson, Texas. The Lord is wonderfully blessing his labors.

The church at Morristown, East Tennessee, is without a pastor. Bro. Pope of the Reflector says it "would be a good field for a young man who could do a great deal of work on small pay."

The First Baptist church of Macon, Ga., has lately enjoyed a glorious outpouring of the Spirit. Fifty persons were received into the fellowship of the church.

The Christian Index says a good meeting is in progress at the Ebenezer colored church, Atlanta, and that thirty-two converts have been received by baptism. The meeting still progresses.

Rev. W. M. Kennedy says to the Biblical Recorder: "Keep this solemn truth before the public. You can never accomplish much through either an individual or a church that does not read."

A correspondent of the Texas Baptist Herald writes: "Bro. Penn's meeting at Jefferson has been instrumental in one good result. On Sunday the Second church dissolved and united with the First church. Glorious event!"

Bro. Hanks, the new pastor at Dalton, Georgia, is doing a good work there. He is a young man of ability and promise, and, though his field presents some difficulties, he progresses in building up our interest there.—Baptist Reflector.

It is believed that the largest Baptist church outside of Mr. Spurgeon's is that known as the Tremont Temple, in Boston, under the pastorate of the Rev. Dr. Lorimer. There is another church which may possibly rank as third, in San Francisco, of which the Rev. Isaac S. Kallouch is pastor.

Rev. A. J. Miller has resigned at Carrollton, Mo., to return to Kentucky. He will take the pastorate of the church in Cloverport, Breckinridge county, and of Zion, in Henderson county. We shall be as glad to welcome Bro. Miller back to Kentucky as he is to return.—Western Recorder.

A pastor in North Texas writes us that he has preached to four churches for nearly a year, and has received only \$34.00; and adds that he would quit the Baptists if he were not a Bible man. Pity but that his churches were composed of Bible Christians. That book says, "The laborer is worthy of his hire." And "They that preach the gospel shall live of the gospel."—Texas Baptist.

PASTOR WANTED.—Bro. Gordon, pastor of the church at Meridian, and President of the Female college there, has unconditionally resigned the pastorate of the church, to take effect July 1st. The church wants a pastor, and as it is a large church, occupying one of the most important centers in the State, they need a real good man. Where is the man?—Mississippi Record.

Dr. J. R. Graves proposes to republish, in book form, the written discussion he had with Alex. Campbell. If his friends will make up as much as \$500. But Dr. Graves will not debate with a representative man of the Christian faith in the present age.—Christian Messenger, Texas.

Then Moses E. Lard is not a representative man in the Messenger's estimation; but A. Campbell, the father and founder of Campbellism, declared that he was, and that he more nearly and fully represented Campbellism than any living man, save himself; and so we believe. Now, Mr. Lard has written a book also, that was fully endorsed by Mr. Campbell; and he has recently written a creed of sixteen articles, setting forth the current faith; two of them read thus:—

"Art. 8. That faith, repentance and immersion are necessary to the remission of sins, and, that remission is guaranteed on no other conditions."

"Art. 10. That the Holy Spirit is promised only to the forgiven, and, that it (he) dwells in such."

We are willing to meet Mr. Lard, and he shall defend the above two propositions; and that is what he cannot be persuaded to do. Will the Messenger endorse these articles? By the way, Bro. S. W. D. Creath of Texas, commenting in

the Texas Baptist Herald on the above articles, says:—

"The first of these teaches clearly, according to Mr. Lard, that all unimmersed persons are damned. The second teaches that the Holy Spirit has nothing to do in the quickening and the regeneration of the soul 'dead in trespasses and in sin.'"

"If there be any meaning in language, Campbellism contains a twofold damnation: 1. It damns all unimmersed men and women, however godly or pious they may be in life, unless God has two plans of salvation; 2. Campbellism will most assuredly damn all who build on Mr. Lard's theory for salvation. May the Lord have mercy upon the blind and deceived souls."

We heartily join him in his prayer; for if there is a religious delusion in the land to-day, Campbellism is one: it has the form of godliness without its power.

There has been a most interesting and able discussion going on for several weeks past in The Christian, a Campbellite paper in St. Louis, among the scholars of that sect, upon the force of the proposition *et* and the phrase *et ultimum*. Some very fair scholarship has been shown. The last article of three full columns is by J. W. Ellis, who proves himself to be the clearest headed writer of them all. He comes to this very satisfactory conclusion:

"To sum up the whole matter, the persons baptized by John were baptized in or within repentance, and without repentance they were not proper subjects of his baptism."

Now, if he will satisfy us that what he understands by repentance is evangelical "godly sorrow," we will give him the hand of fellowship.

Historical Department.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history, and little by little, in this way, we hope to do it. We request valuable contributions from all.

Standard Baptist Histories.
Orlando's History of Ancient Baptists \$1.50
Orlando's History of English Baptists 1.50
Ray's Baptist Succession 1.00
Origin and Historical Succession of Baptists .75

HISTORICAL NOTES.

Munzer of Germany, who is often called the founder and leader of the Anabaptists, was a Pedobaptist, for he both poured and sprinkled for baptism and baptized infants. The mad men of Munster and Zwickau prophets were not Baptists, but Pedobaptists. Let this be borne in mind.

A little over two hundred years ago, a law was enacted in Boston, punishing Quakers with banishment, and if they returned with death. They actually hauged the Quakers in so many instances, that King Charles of England was obliged to interfere, advising them to imprison instead. Whipping, flogging or imprisonment went on in New England up to a comparatively recent period. Fines were levied there up to a time within the memory of men still living; and some of the obnoxious laws against religious liberty were not repealed in New England until 1834.

Virginia was but little behind Massachusetts in the bad business of persecution. Neglecting to have an infant baptized, in 1662, was punished by a fine of a whole ton of tobacco. I can imagine the officer of the law standing before the parents at bay with their babe. The officer insists, "Give me the babe the holy drops of sprinkling, or give me the ton of tobacco." Really, it is the most forcible plea for infant sprinkling I have ever had brought to my notice. Baptist ministers in Virginia were frequently whipped and imprisoned. Sometimes they preached through the grated jail window to the crowds gathered without. The father of our eloquent statesman, Henry Clay, was one of these Baptist ministers.

TO OUR PATRONS.

We have received numerous letters from our subscribers complaining about those premium offers that have appeared in our paper, offering silver plated spoons, pen knives, etc. They are simply advertisements, and are sent to us by our advertising agents, who inform us the parties so advertising are responsible and will fulfill all contracts they make. We will here state once for all, that we have no connection with them, and any

one sending money to them do so at their own risk. We will say however, that we have sent several orders to them and they have filled them properly, and the goods we have received are all they claim for them. Do not send orders to us, but to the parties direct.

TO THE BAPTISTS OF TENNESSEE.

Called to the position of Corresponding Secretary of your State Mission Board, as an obedient son of Tennessee, I have returned to my native State to live and labor among you. In doing so, I am only conscious of an earnest desire, by the grace of God, to do what I can in the capacity to which the too partial voices of my brethren have called me to build up the cause of our blessed Redeemer in our entire State. My success, under God, will depend upon your earnest prayers and active co-operation. The task assigned me is too great for any one man: it will require the work of us all. If we would see success crown our labors, we must all work unitedly, harmoniously and earnestly; and with the full conviction that success is only attainable by long, persistent and patient effort. We must not be discouraged by difficulties nor cast down by failures, if they come. We must neither be seduced into a relaxation of effort by the elation of success, nor paralyzed by a want of it. I will give you, with my whole heart, all that I have of talents or energy. I do not propose to spare myself in a work which I recognize as so heroic that I undertake it with great diffidence, and only because my brethren, rather than myself, think I should undertake it. I throw myself confidently upon the generous, warm hearts of the brethren of the State in which I was born, and "born again." I have never found them wanting: I feel I shall not now. I invite that same generous confidence which has never heretofore been denied me. Let us "lock shields," once again in the loving service of the Master, and move forward all along the lines; trusting to the blessing of God—the God of missions—for a success worthy of a work at once so much needed, and in results so glorious.

W. A. MONTGOMERY, Cor. Sec. S. M. B.

News From the Churches.

ED. BAPTIST:—I assisted Bro. R. N. Hall in a protracted meeting at Enterprise, commencing on the fifth Sabbath in April last and continuing eleven days. The result was seven addition to the church, besides the good done the community in general. I found the church already in a revived condition. I learned that it had not been otherwise since the meeting just one year ago. My stay among such a warm hearted and devoted people could not be otherwise than most happy. Bro. Hall, the pastor, is clear headed and warm hearted, and is one of the most thorough-going pastors it has been my privilege to labor with anywhere. He spends half of his time with the Enterprise church, and has been greatly blessed in building up the cause there. He has no church or churches for the other half of his time, and any church wanting a true man, a good preacher and a first-class pastor would do well to secure his services.

M. V. NOFFSINGER.

Macon Miss., May 6th, 1877.

BRO. GRAVES:—Enclosed find \$5.70 for one renewal and one new subscriber. We do not intend to abate our interest in THE BAPTIST simply because we have a Baptist paper published at Little Rock. The Western Baptist which by the way is a good paper edited by a good brother, and is receiving substantial support from our denomination, but having read your paper for thirty years I do not propose to discontinue my support of and interest in it, but rather send it on and if my time should at any time expire without my immediate knowledge notify me and I will make it all right.

I do not think any Baptist should be without it. Will you be at our State Convention at Forest City? May the Lord uphold, sustain and help you in all your arduous work.

T. W. QUINN.

Grant county, Ark., May 6th, 1877.

KIND WORDS FROM OLD FRIENDS.

We publish the following from old subscribers who took the paper in 1846 when we took charge. These words are very interesting to us, and we wish every living subscriber of 1846 will write us word and give us their post-office. Ed.

BRO. GRAVES:—I was a subscriber to your paper when you and Bro. Howell were editors in 1846. I read it now. Though improved and enlarged the doctrine is the same as when you commenced. I am now in my seventy-third year, and fifty years of my Christian life. My desire is that all my kindred and friends meet me in heaven.

JAS. SIMMONS.

Somerville, Morgan county, Ala., 1877.

BRO. GRAVES:—You wanted to know all the old subscribers to THE BAPTIST. As well as I can remember I took THE BAPTIST one year before you became its editor and I have been a regular subscriber ever since. You know how much I appreciate THE BAPTIST, when I tell you I expect to take it as long as I live. I am an old man now, seventy-two years old. May the Lord bless you. May you be more useful in your old age than you have been in former years, is the prayer of your unworthy brother.

J. G. GRACE.

Dardanelle, Ark., April 2nd, 1877.

BRO. GRAVES:—You wish to know all of your old subscribers. I was a reader of the paper before it went into your hands and have been ever since, and still expect to be while you are the editor, for I prefer it above any paper that I have ever taken, and my prayer is that God may keep you humble and wise in all there is to his honor.

G. M. SATT.

Estaboga, Ala.

SOUTHERN BAPTIST PUBLICATION SOCIETY.

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

J. R. GRAVES, Pres't.

NOTICE.

The Stock notes for Missouri and a part of Tennessee have been placed in the hands of J. R. Graves for collection. A Van Hoose is acting General Agent for the States east of the Mississippi. W. E. PAXTON, Cor. Sec't.

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.

SOUTHWESTERN BAPTIST UNIVERSIA ANNIVERSARY EXERCISES, 1877.

Sunday, May 27, — 11 a. m., Baccalaureate sermon by Rev. S. Landrum, D.D., Memphis, Tenn.

Sunday, May 27, — 8 p. m., sermon before the Society of Religious Inquiry by Rev. G. S. Williams, Bowling Green, Ky.

Monday, Tuesday, and Wednesday, — Examination of classes.

Tuesday May 29, — 8 p. m., Prize Declamations.

Wednesday May 30, — 2 p. m., Meeting of the Board of Trustees.

Wednesday May 30, — 8 p. m., Prize Declamations.

Thursday, May 31, — 10 a. m., Graduating exercises and Literary Address by Rev. S. A. Goodwin, Columbus, Miss.

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. Hosford, 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. SELLERS.

Starkville, Miss., May 1, 1877.

BAPTIST FACTS.

1. It is a fact that churches that would be regarded as essentially Baptist have existed in different parts of the world from the days of John the Baptist until now.
2. It is a fact, that, in the Greek churches and elsewhere, the ruffian and well-established idea of the word *baptizo* is to immerse.
3. It is a fact that the most learned scholars and divines among post-apostolic writers counted just what baptism meant on the meaning of the word used by the Savior to designate the initiatory ordinance of his church.
4. It is a fact that the New Testament idea of the church is an assembly of believers in Christ, who have been immersed upon profession of faith in him.
5. It is a fact that the church of Christ was set up by himself in the land of Judea.
6. It is a fact that Christ has never authorized any man or set of men to set up a church to the rival of his, and to do so is to rebel against Christ; and to belong to and uphold such societies is an act of rebellion against Christ.
7. It is a fact that Christ is present a Father. It can be shown that his church was overthrown and destroyed in the dark ages.
8. It is a fact that all Presbyterian organizations were set up by men, and are too young by hundreds of years to be recognized as the church that Christ set up.
9. It is a fact that the existence of the so-called churches in our land, that sprang from the Reformation of the sixteenth century, is a positive contradiction of the promise made by the Savior when he established his church.
10. It is a fact that all the organizations that came from Rome, either directly or indirectly, have their human heads, like the church of Rome, which forever settles all claims to Scriptural churchship against them.
11. It is a fact that no institution calling itself a church ever thought of giving the communion to other than church members till after the Reformation.
12. It is a fact that the line and color of skin and close communion is an absurd appeal to the passions and prejudices of the people, and made to promote selfish and partisan ends.
13. It is a fact that there is no such thing in the world as an open-ecumenical religious organization. Presbyterians do not give the supper to one-half of their own members, the Lutherans.
14. It is a fact that the baneful, provincial, snobbish and trunk-bitten of the church are at most but creatures of the imagination.
15. It is a fact that a society composed exclusively of polite persons may be very far from being a church of Christ.
16. It is a fact that it is worse than a clear case of insanity, where the connection of a religious society with Rome has been established, to investigate its claims to scriptural churchship further.
17. It is a fact that whatever was essential to the existence of a church of Christ in the apostolic age is essential now.
18. It is a fact that the offices of the church, bishops, or pastors, and deacons, are amenable to the church and what they teach and what they do.
19. It is a fact that the church is threatened with the duty of giving the gospel to the nations, and keeping the laws of Christ as they were delivered. No society outside of the church has the right to do this work.
20. It is a fact that the church and kingdom are the same relation to each other that a man does to the whole.
21. It is a fact that the Lord's supper is a local church ordinance, and that it should be observed by each church with its own members. If one not a member is invited, let it be by an avowal for his correct walk and soundness in the faith by some one or more members, and by a vote of the church on each case.
22. It is a fact that the charge of close communion may as well be brought against Jesus and the apostles as against Baptists, since there were members of the disciples who did not partake of the supper when it was first celebrated.
23. It is a fact that the church ministers the ordinance of baptism to appointed converts to those whose character the Lord has confirmed and passed upon. A minister has no power to administer baptism to those whom he pleases that he baptize, but to those to whom he pleases; they are church members.
24. It is a fact that none are Scriptural ministers but such as have been called of God by the Spirit and empowered by a true Scriptural church, of which they are members.
25. It is a fact that no teacher of heresy, however pious, is authorized by the Scriptures to preach, nor has a right to administer the ordinance of the gospel; and it is sinful to encourage such men to do so.
26. It is a fact that the recognition of such religious teachers as ignore the organization of which they are members, and the recognition of their ministers, is a violation of the command of Christ to baptize only those who are baptized in the name of the Father, the Son, and the Holy Spirit.
27. It is a fact that sprinkling and pouring, which without the sanction, conceived by the Scriptures and limited to the legitimate baptizing of the Man of sin.

NEWS SUMMARY.

THE SOUTH.
 Florida is not a wheat country, but is as good a corn state as Illinois.
 All the crops on Bolivar peninsula, Texas, were cut down by the recent hail-storm.
 A house-cat, which had been bitten by a skunk, died of hydrophobia in Hamilton county, Texas.
 The new narrow-gauge road at Galveston has brought 80,000 cubic yards of soil into that city.
 An inexhaustible quarry of black and gray marble, of a superior quality, has been found near Rome, Ga.
 Three men were found hanging to a tree near Sherman, Texas, the other morning, with a large card on them bearing the words: "Cattle thieves. Such is life."
 A Shackelford county Texas, correspondent says: This is the headquarters for the buffalo hunters. There have been 25,000 hides shipped from this place, and there are about 30,000 yet to be shipped.
 A lady teacher out among the Creek Indians writes: "Have a flourishing school, numbering thirty-two pupils. Am highly pleased with my school and neighborhood. The people are all kind and hospitable. They meet soon to organize a Sabbath school; met last Sunday, made a collection for the purpose of purchasing books."
 Raleigh (N. C.) Observer: The project of erecting a large cotton factory, which from time to time has agitated the people of Charlotte, has suddenly received an impetus which is gratifying in the extreme to those who have advocated it so strenuously, and to the many who now see the urgent need for such an enterprise.
 The Galveston News says of the lessees of the Texas convicts: The executive requires them to observe the laws, feed and clothe the prisoners well, and to pay to the state at the rate of \$20,000 per annum; and they further guarantee that the state shall not have to use one dollar of the \$30,000 appropriated by the legislature for the purpose of resumption, and placed at the disposal and discretion of the government.
 The punishment in Tennessee for horse-stealing, robbery or larceny from the person, house or bridge-burning, house-breaking to commit larceny or robbery, was so severe that the act was repealed by the last legislature. But the act repealing did not restore the old law, and, as no new one was enacted, the state of Tennessee is today without law against or punishment for those crimes.
 Senator Jones, of Florida, says an orange grove or a fig plantation is the greatest riches a man can possess. It takes about five years before a fig plantation can be made perfect, and about seven years before an orange grove can be said to be paying. For these times they commence, and for a century they bear their crops without any more expense. There is where the fortune comes in. No expense for the old grove except the gathering of the fruit, and in the meantime new acres planted each year. In twenty years from now Florida will produce fruit for the world. While the fruit trees are perfecting the farmer can be planting corn, potatoes, barley, oats, etc.
 Hon. Forsyth editor of the Mobile (Ala.) Register, was born at Augusta, Ga., Oct. 12, 1812. He was a son of the Hon. John Forsyth, who was secretary of state under Jackson and Van Buren from 1834 to 1841. The younger Forsyth took the first honors at Princeton college, graduating in the class of 1832. He was an officer in the Mexican war, in which he served with distinction, and was United States minister to Mexico from 1850 to 1858. He was a Douglas elector in Alabama in 1860, and was one of the three confederate commissioners to visit President Lincoln in March, 1861. During the war between the states he was one of the staff of Gen. Braxton Bragg, and was the author of that officer's address to the people of Kentucky in 1862. He held many important positions in Alabama, and was recognized as one of the ablest political writers in the south.

A hail-storm eight miles wide passed through Travis county, Texas. The Gazette says: From a farmer we obtained reports of great out-fields with the grain in full head, almost ready for the reaper, beaten down. Bladed corn was lodged, and the trees, stripped of foliage, stand as bare in some places as in mid-winter. Cattle, stung by the pelting stones, rushed bellowing over the prairies. A herd was stampeded on Bear creek, and have not, up to this hour of writing, been collected. In the city the damage to glass was great. The windows on the east side of the avenue presented the appearance of a city after a desperate street-battle. Glass one-fourth of an inch thick was broken. Many of the street-lamps were smashed. Nearly all of the gardens in the city were destroyed. The young fruit, together with the leaves, was nearly all beaten down. The front windows in the courthouse are nearly all destroyed. Houses on the banks of the streams traversing the city were flooded.
FOREIGN.
 General Trujillo is now the popular candidate for next president of Colombia. There will probably be no organized opposition.
 The king of Holland has generously offered to send 40,000 tulips to the Paris exhibition of 1878. He has also promised to have them taken care of at his own expense.
 The khedive of Egypt is about to visit France. He will leave Cairo on the fifteenth of May, and, after a short stay in Constantinople, will proceed to Vichy—for the benefit of his health, it is said.
 The archbishop of Quito was poisoned on Good Friday, while at mass, by means of strychnine introduced into the wine used in the ceremony. There was great excitement and indignation at the sacrilege. The perpetrators have not been discovered.
 The war in Colombia virtually is ended. On the sixth instant the conservative forces were defeated at Manizales by General Julian Trujillo, and the whole state of Antioquia capitulated. On the sixteenth instant, near Rio Hacha, a battle was fought between the forces of General Ponce, liberal, and General Fareas, conservative, in which Ponce is reported victorious.
 In connection with a recent boat accident at Ryton, on the Tyne, in England, by which three lives were lost, it is reported that the boatman's dog, a retriever, seized a woman and attempted to swim ashore with her. But the current was too strong, and the drowning woman with the dog holding fast to her, drifted a quarter of a mile down the river, where the animal, by an extraordinary exertion, brought her ashore at Ryton Wilkows. It was then found that he was dead.
 The following figures pertaining to the nations especially concerned in the present European war are of interest:

	Population.	Value of Manuf. Half of Total.	National Debt.
Prussia	41,000,000	1,100,000,000	\$1,200,000,000
France	36,000,000	1,000,000,000	\$1,000,000,000
Austria	31,000,000	800,000,000	\$800,000,000
Italy	28,000,000	700,000,000	\$700,000,000
Spain	25,000,000	600,000,000	\$600,000,000
Germany	22,000,000	500,000,000	\$500,000,000
England	20,000,000	400,000,000	\$400,000,000
Sweden	18,000,000	300,000,000	\$300,000,000
Denmark	15,000,000	200,000,000	\$200,000,000
Belgium	12,000,000	150,000,000	\$150,000,000
Portugal	10,000,000	100,000,000	\$100,000,000
Spain	8,000,000	80,000,000	\$80,000,000
Italy	6,000,000	60,000,000	\$60,000,000
France	4,000,000	40,000,000	\$40,000,000
Germany	2,000,000	20,000,000	\$20,000,000
England	1,000,000	10,000,000	\$10,000,000
Sweden	500,000	5,000,000	\$5,000,000
Denmark	300,000	3,000,000	\$3,000,000
Belgium	200,000	2,000,000	\$2,000,000
Portugal	100,000	1,000,000	\$1,000,000
Spain	50,000	500,000	\$500,000
Italy	25,000	250,000	\$250,000
France	12,500	125,000	\$125,000
Germany	6,250	62,500	\$62,500
England	3,125	31,250	\$31,250
Sweden	1,562	15,625	\$15,625
Denmark	781	7,812	\$7,812
Belgium	390	3,906	\$3,906
Portugal	195	1,953	\$1,953
Spain	97	976	\$976
Italy	48	488	\$488
France	24	244	\$244
Germany	12	122	\$122
England	6	61	\$61
Sweden	3	30	\$30
Denmark	1	15	\$15
Belgium	0.5	7.5	\$7.5
Portugal	0.25	3.75	\$3.75
Spain	0.125	1.875	\$1.875
Italy	0.0625	0.9375	\$0.9375
France	0.03125	0.46875	\$0.46875
Germany	0.015625	0.234375	\$0.234375
England	0.0078125	0.1171875	\$0.1171875
Sweden	0.00390625	0.05859375	\$0.05859375
Denmark	0.001953125	0.029296875	\$0.029296875
Belgium	0.0009765625	0.0146484375	\$0.0146484375
Portugal	0.00048828125	0.00732421875	\$0.00732421875
Spain	0.000244140625	0.003662109375	\$0.003662109375
Italy	0.0001220703125	0.0018310546875	\$0.0018310546875
France	0.00006103515625	0.00091552734375	\$0.00091552734375
Germany	0.000030517578125	0.000457763671875	\$0.000457763671875
England	0.0000152587890625	0.0002288818359375	\$0.0002288818359375
Sweden	0.00000762939453125	0.00011444091796875	\$0.00011444091796875
Denmark	0.000003814697265625	0.000057220458984375	\$0.000057220458984375
Belgium	0.0000019073486328125	0.0000286102294921875	\$0.0000286102294921875
Portugal	0.00000095367431640625	0.00001430511474609375	\$0.00001430511474609375
Spain	0.000000476837158203125	0.000007152557373046875	\$0.000007152557373046875
Italy	0.0000002384185791015625	0.0000035762786865234375	\$0.0000035762786865234375
France	0.00000011920928955078125	0.00000178813934326171875	\$0.00000178813934326171875
Germany	0.000000059604644775390625	0.000000894069671630859375	\$0.000000894069671630859375
England	0.0000000298023223876953125	0.0000004470348358154296875	\$0.0000004470348358154296875
Sweden	0.00000001490116119384765625	0.00000022351741790771484375	\$0.00000022351741790771484375
Denmark	0.000000007450580596923828125	0.0000001117587089538571875	\$0.0000001117587089538571875
Belgium	0.0000000037252902984619140625	0.00000005587935447692890625	\$0.00000005587935447692890625
Portugal	0.00000000186264514923095703125	0.000000027939677238464453125	\$0.000000027939677238464453125
Spain	0.000000000931322574615478515625	0.0000000139698386192322265625	\$0.0000000139698386192322265625
Italy	0.000000000465661287307739278125	0.00000000698491930961611328125	\$0.00000000698491930961611328125
France	0.0000000002328306436538696390625	0.000000003492459654808056640625	\$0.000000003492459654808056640625
Germany	0.00000000011641532182693481953125	0.0000000017462298274040283203125	\$0.0000000017462298274040283203125
England	0.0000000000582076609134674096875	0.00000000087311491370201416015625	\$0.00000000087311491370201416015625
Sweden	0.00000000002910383045673370484375	0.000000000436557456851007080078125	\$0.000000000436557456851007080078125
Denmark	0.000000000014551915228366852421875	0.0000000002182787284255035400390625	\$0.0000000002182787284255035400390625
Belgium	0.0000000000072759576141834262109375	0.00000000010913936421275177001953125	\$0.00000000010913936421275177001953125
Portugal	0.0000000000036379788070917131015625	0.000000000054569682106375850078125	\$0.000000000054569682106375850078125
Spain	0.00000000000181898940354585655078125	0.0000000000272848410531894250390625	\$0.0000000000272848410531894250390625
Italy	0.000000000000909494701772928275390625	0.00000000001364242052659472751953125	\$0.00000000001364242052659472751953125
France	0.000000000000454747350886413639278125	0.000000000006821210263297363751953125	\$0.000000000006821210263297363751953125
Germany	0.000000000000227373675443206819140625	0.0000000000034106051316486818751953125	\$0.0000000000034106051316486818751953125
England	0.0000000000001136868377216034095703125	0.00000000000170530256582434093751953125	\$0.00000000000170530256582434093751953125
Sweden	0.00000000000005684341886080170478751953125	0.000000000000852651282912171968751953125	\$0.000000000000852651282912171968751953125
Denmark	0.000000000000028421709430400852393751953125	0.00000000000042632564145608593751953125	\$0.00000000000042632564145608593751953125
Belgium	0.0000000000000142108547152004261968751953125	0.000000000000213162820728042968751953125	\$0.000000000000213162820728042968751953125
Portugal	0.00000000000000710542735760021309843751953125	0.0000000000001065814103640214843751953125	\$0.0000000000001065814103640214843751953125
Spain	0.00000000000000355271367880010654721968751953125	0.000000000000053290705182010721968751953125	\$0.000000000000053290705182010721968751953125
Italy	0.000000000000001776356839400053273609843751953125	0.0000000000000266453525910053609843751953125	\$0.0000000000000266453525910053609843751953125
France	0.0000000000000008881784197000266368049218751953125	0.00000000000001332267629550268049218751953125	\$0.00000000000001332267629550268049218751953125
Germany	0.00000000000000044408920985001331840246093751953125	0.000000000000006661338147751340246093751953125	\$0.000000000000006661338147751340246093751953125
England	0.000000000000000222044604925006659201230468751953125	0.0000000000000033306690738756701230468751953125	\$0.0000000000000033306690738756701230468751953125
Sweden	0.00000000000000011102230246250033296006151968751953125	0.000000000000001665334536937533501230468751953125	\$0.000000000000001665334536937533501230468751953125
Denmark	0.0000000000000000555111512312500166480030781251953125	0.00000000000000083266726846875167506151968751953125	\$0.00000000000000083266726846875167506151968751953125
Belgium	0.000000000000000027755575615625000832400153906251953125	0.0000000000000004163336342343750837530781251953125	\$0.0000000000000004163336342343750837530781251953125
Portugal	0.00000000000000001387778780781250004162000769531251953125	0.000000000000000208166817117187504187653906251953125	\$0.000000000000000208166817117187504187653906251953125
Spain	0.000000000000000006938893903906250002081000384781251953125	0.0000000000000001040834085585937502093781251953125	\$0.0000000000000001040834085585937502093781251953125
Italy	0.00000000000000000346944695195312500010405001923906251953125	0.00000000000000005204170427929687501046896093751953125	\$0.00000000000000005204170427929687501046896093751953125
France	0.0000000000000000017347234759765625000052025009619531251953125	0.0000000000000000260208521396484375005234480468751953125	\$0.0000000000000000260208521396484375005234480468751953125
Germany	0.0000000000000000008673617379881250000260		

Writing for the Press.
 The first requisite necessary for this work is to have something to say, the second is to say it, the third is to stop when the saying is said. "What a silent world this would be," says a witty observer, "if people talked as little as they think!" Paraphrasing that remark, what a saving of printer's ink there would be if people rushed into print only when they have something worth printing! The dreary piles of white paper "slobbered" over with ink wouldn't then bring despair to the souls of wreny editors, as they do now; but then what should we do for waste paper?
 "I know what the answer is," says many a pupil in the recitation room, "but I can't tell it." The teacher, if he's smart, replies, "if you really know the answer, if your ideas are clear as they ought to be, you can put them into words." Just like such pupils are most writers. There is an idea in what they say, but it is so buried under a mass of verbiage that elimination is difficult, if not impossible. Even gold must go through a refining process—how much more it alloys; and if gold must be refined, can laser metal hope to escape the purging fires of the crucible? To be perfectly intelligible we throw the remark into another form and put it in this wise: Be so clear in your statements that there is no mistaking what you mean; approach as nearly as possible to the inspired writings; make your words so plain "that the wayfaring man, though a fool, need not err therein." In that way most editors will be able to know what you mean by what you say.
 And then stop when you get through. The great American people is tired of exordiums and perorations. Write them, if you will, a born them with all the graces of rhetoric, and when you get through, put them away in your most secret drawer with lavender and musk, and send to the printer only the condensed and clear wisdom which comes between the two.
 Do not despise such small embellishments as correct spelling, proper punctuation and legible handwriting. Set it down in your "tablets," as Hamlet was accustomed to do, that errors, interlacations and blots are not ornamental to a manuscript, do not secure its acceptance or add to its value. Neither is it a merit to write on transparent paper, though by that means postage be diminished. Reading and setting type from such paper is very trying to the eyes; the very look of it discourages the editorial heart. These are all little things, but when these little things make up life, as they do largely to an editor, they are by no means to be disregarded. The world can wait for what you have to say until you get it into such shape as will make it easy for the world to understand and appreciate it.—N. Y. Tribune.

The Inventor of Railroads.
 Strange as it may now seem, not farther back than 1820, there was not a railroad in existence. Now they form an iron network over this country and Europe, and have almost annihilated space, in like manner as the magnetic telegraph has almost annihilated time. Doubtless most people, in these times of universal intelligence and universal travel, are well acquainted with the progress of railroads; but how few there are who can tell us anything of the author or inventor of that wonder of the nineteenth century—the railway system. It is so, too, with the author of the great and useful inventions of the age. How little is generally known of Whitney, the inventor of the cotton-gin, of Watt, of Fulton, and a hundred other ingenious men,

whose inventions have made the age what it is; their works live after them, and are likely to live for centuries; but their names by a seeming ungratefulness of the age, are suffered to sink almost into oblivion. Neither Whitney nor Fulton have even a statue among us to perpetuate their memories; and as to the author of railroads, there may not be twenty persons in the United States who ever heard his name, although he is still living.
 About half a century ago, the exact year is not known, there was born at Leeds, in England, a man named Thomas Gray; scarcely anything more than this is known of his early history. He was, we believe, a poor collier, and being very ingenious, he conceived the idea of facilitating the transportation of coal from Middleton Colliery to Leeds, a distance of three miles, by means of a sort of railway which he constructed of wood. Upon this his cars moved along at the rate of three miles and a half an hour to the great merriment of a wise and discriminating public, who laughed at the idea of a railway as something very visionary, and as the mere suggestion of laziness. Poor Gray thought otherwise. Magnificent visions of future railroads, such as are now stupendous realities, loomed up before him, and he began to talk in public of a general system of iron railroads. He was of course laughed at, and declared a visionary, moon-struck fool. But the more Gray contemplated his little railway for coals, the more firmly did he believe the practicability and immense usefulness of his scheme. He saw in it all that is now realized, and he resolved, in spite of the ridicule, the sneers and rebuffs that were heaped upon him, to prosecute his great undertaking. He petitioned to the British parliament, and sought interviews with all the great men in the kingdom; but all this had no effect, except to bring upon him, wherever he went, the loud sneers and ridicule of all classes. Still he persevered, and at length he engaged the attention of men of intelligence, who finally embraced his views, urged his plans, and the grand results are now before the world. Thomas Gray, the inventor of railroads, who no longer ago than 1820, was laughed at for even mentioning the idea of them, still lives in Exeter, England, in the full realization of all his grand and noble railroad schemes, for which he was declared insane. How much has the world been benefited by his insanity?
 But the world is still that same ungrateful, soulless thing it always was. English writers thus speak of him: "Up to 1846 he had been neglected. While thousands had been enriched upon the consummation of his brilliant schemes, he remained forgotten—forced by poverty to sell glass on commission for a living." Howitt, a few years ago, gave a somewhat lengthy sketch of his career, thus bringing him into public notice. We have seen nothing in print in relation to him lately. Elliott wrote a great truth in these words:
 How many who lived to bless mankind have died unthanked?
 How many of the railway projectors, agitators, stockholders, etc., have ever heard of the subject of this sketch? —Railway Age.

Great Discovery of Coins in Verona.
 A numismatic discovery almost unparalleled in extent has been made near Verona. Two large amphore have been found containing no less than two quintals of about 600 English poundweight, of coins of the Emperor Gallienus and his successors within the hundred years following his reign. The number of coins are estimated at between 50,000

and 55,000. Of those of the Emperor Probus there are more than 4,000. The majority are of bronze, but there are some of silver and others of bronze silver (aureator). They are all in the highest state of preservation, and, with the exception of those of Gallienus, which are a little worn, they are so fresh from the mint as to make it evident they were never put into circulation. The discovery has been considered of sufficient importance for the minister of public instruction to dispatch Signor Pignori specially to Verona to report upon it. All the finest examples are to be placed in the museum of Verona, and the remainder either exchanged in sets with other museums or sold, as may be decided upon.—London Times.

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

Useful suggestions.
 IN USING SCRAP-BOOKS.—Dampen one side of leaf, paste the scrap and apply it to other side of leaf; place thick blotting-paper each side of leaf; close the book and press under weight till dry. A damp scrap applied to a dry page will usually draw it out of shape.
 TO MAKE MILK SOUR.—If persons wishing to keep sour milk will take an ordinary bean-pot and put in a warm place near the stove, and from time to time add a little milk, keeping covered all the time, they will always have good sour milk; when the pot is empty wash it well.
 FOR SORE THROAT.—I.—Gargle the throat with solution of salt and water.
 II.—Gargle throat with chloride of potash and water.
 III.—Keep a small lump of gum camphor in the mouth, and swallow the saliva; do the same with chlorate of potash.

WHEN people feel the need of an acid, if they would let vinegar alone and use lemons or sour apples they would feel just as well satisfied, and receive no injury. And a good suggestion may not come amiss as a good plan when lemons are cheap in the market. A person should in these times purchase several dozen at once and prepare them for use in the warm days of summer, when acids, especially citric and malic, or acids of lemons and ripe fruits, are so grateful and useful. Press your hand on the lemon and roll briskly on the table to make it squeeze more easily, then press the juice into a bowl or tumbler (never into a tin); strain out all the seeds, as they give a bad taste. A few minutes'

boiling is sufficient. Put a pound of white sugar to a pint of juice, boil three minutes, bottle it, and your lemonade is ready. Put a tablespoonful of this lemon syrup in a glass of water, and you have a cooling, healthful drink.

Pea Culture in the South.
 There are a good many different kinds—the speckled, or whippoorwill, is the one most generally sown about here, as it makes more peas than any other. Then, there are the clay pea, black pea, lady pea, and a good many others. The last named is generally used for the table; it is nearly as good as the navy bean and more easily raised here.
 We sow them here most always among the corn in the drills—a hill or two between two stalks of corn—at the first plowing, which covers them; or between the drills at the last plowing. They may be sown at any time in May or June, but they will make good vines if sown in July, depending a good deal upon the season and condition of the land. We step-drop three or four peas in a hill; rows any width apart you desire, from two to four feet and cover lightly. No after cultivation is needed, although it helps them greatly, if plowed once or twice. Seed is pretty scarce here this season. Some years it is very plentiful; the gathering of the peas being the biggest part of the job. They will grow in the poorest land. I have been sowing them for several years on poor spots, to bring the land up again; the pea vines being a great restorer of worn lands, as they draw most of their nourishment from the atmosphere.
 They are a great and cheap fertilizer to a wheat crop, it is said, although I have never tried it. I have failed, so far, in turning them under while green, the vines choking the plow up to such an extent as to make it a bad, incomplete job. I always put my oat land in peas, after the oats are off. They cover the ground before frost.—Hernando (Miss.) Cr. Rural World.

Good Plowing.
 Plowing is an art. A really good plowman is a rarity as much as a really good landscape painter, and yet plowing is one of the main items of valuable labor upon a farm. I have seen one man, while plowing, lean forward with hands upon the plow handles, and laboring at one time to keep the plow from going too shallow, and at another time to keep it from going too deep; making a furrow of irregular depth and with here a butk and there a ridge. I have seen another man take the same team, arrange the gearing, and plow with one hand on the plow handles, turning a furrow clean, of even width and depth. Unfortunately few plowmen understand the principles of draught, and hence many a good plow is condemned as bad. It is this want of knowledge how to use a plow that keeps back progress and reduces the value of crops on many a farm. I speak knowingly, having had practice, more or less, between plow handles for over fifty years, commencing when eleven years of age. I studied the art of plowing practically, and being engaged in supplying farmers with plows a part of the time mentioned, there was a necessity of knowledge of the form of the plow and the principles of draught.
 In exhibiting and competing at state and county fairs, it became necessary for me to know how to fit my plow for this work, and more necessary to find a plowman who understood the whole matter. It took weeks to find such a plowman,

but I did find him, and every time he was put in competition he won.—Northern Exchange.

Fattening Animals.
 A very common error among farmers which needs correction, is the opinion that animals may be fattened in a few weeks and fitted for market by heavy feeding, or, as it is termed, by pushing. Many farmers do not think of beginning to fatten their hogs or cattle for early winter market until autumn has actually commenced. Their food is then changed, and they are dosed with large quantities of grain or meal. This sudden change often deranges the system, and it is frequently some time before they recover from it. From observation and inquiry we find that the most successful managers adopt a very different course. They feed moderately, with great regularity, and for a long period. The most successful pork raiser that we have met with commences the fattening of swine for the winter market early in the preceding spring. In fact he keeps his young swine in a growing condition all through the winter. He begins moderately, and increases the amount gradually, never placing before the animal more than it will freely eat. With this treatment and strict attention to the cleanliness of the animals, his spring pigs, at ten months, usually exceed three hundred and fifty pounds, and have sometimes gone as high as four hundred and fifty pounds, and pigs wintered over, reach a weight of five or six hundred. The corn which is ground, and sealed before feeding, nets him, on an average, one dollar per bushel when the market price of pork is five cents per pound.—Chicago Times.

Our Front Yards.
 I wish to say something about our front yards early this spring, so that the farmers will not have the excuse that they were reminded of it too late in the season. If you travel through the city and country in the summer time, you cannot help noticing the difference between the lawns in the two respective places. In the city they are generally ornamented by art and nature combined, to their full capacity. In the country you seldom see anything but a sickly attempt in this direction. Farmers may say that they have no time to spend in such unprofitable work. Let me ask such a man if he ever found a person who ever regretted the time he spent at this work? Did you ever pass a farm-house whose lawn was artistically ornamented with flowers and shrubbery without being sensibly attracted toward it? and if you were looking for a home it would be the very place where you would stop to inquire whether it was for sale. Shabby front fences and yards filled with weeds and grass are great detriments to the sale of a place. Farmers could find time if they would. There is nothing which so adds to the cheerfulness of your home as some bouquets of flowers adorning the table and shelves, and nothing will give so much enjoyment through a long hot summer as a door-yard full of flowers. I think that a mother loves flowers next to her children; I know that my mother had a passionate fondness for flowers. I do not see why they should not, for if there is anything beautiful it is a collection of sweet-scented flowers.
 The boys and girls can spend time enough to weed and take care of the flowers, and the seeds can be bought with but little cost the first year, after which they can be raised.
 The flowers are nature's ever cheer-

full, ever pleasant blessings, ushering in the joyful spring, and bidding adieu to us at the commencement of winter. The invalid and working man can alike enjoy these most beautiful of all creations. Many a man has been more thankful for a little flower than he would have been for a cup of gold.
 S. A. B.

Farming and Science.
 Farming is just as much a science as an art, although not yet elevated to that standard to entitle it to the full term. The prime reason may be that there are too many following it who are ignorant of the grand principles—too many who think that all that is necessary to be a farmer are good soils and strong muscles; too many who think that when they have failed at everything else, they can turn to farming and earn a respectable living. Evidently, they labor under the impression that a man can learn farming in a few weeks. It will remain so until farmers, as a class, are better educated, and have a more scientific knowledge of their business.
 This may be accomplished when we have flourishing agricultural colleges, which will teach the art practically, and which will turn out regular scientific graduates, and thus make the occupation not the low drudgery which it is in some places, but the higher and nobler profession for which man was created.
 A physician is scarcely trusted in a family unless he has passed through a regular medical course, and has had some experience in practice. A lawyer receives but little patronage unless he has thoroughly prepared himself by legal study. Even the mechanic must have gone through a regular training, both physical and mental, to meet the approbation of his patrons in trade, and it is possible that the farmer needs none of this careful training—none of the analyzing of principles to fit him for his business?
 We do not wish to degrade the farmer in his own estimation; on the contrary, we would show him the exact position he occupies in society, and if possible give him an infinitely higher position than he now fills.
 Long since the school teachers of the land resolved to make their occupation a profession. They labored long and steadily before they at last reduced their work to an accurate system of which crops out every year in the way of teachers' institutes, annual conventions, etc. The same glorious spirit is gradually working up the agricultural class—thanks to the grangers of Kentucky—a noble old state, upon whose placid streams and hillsides slumber a thousand youthful dreams.
 And when upon her surface is heart to feeling dead?
 Oh, when has needy stranger
 Gone from those hills nated?
 Then let her farmers elevate their occupation, and it will elevate them. Let them encourage agricultural schools, agricultural papers, and become champions for every step upward in the agricultural world; teach their sons who follow in their place to love agriculture for its own sake; let them feel that it is a great work, and an honor to them and their country; and when it becomes elevated by liberal education, and enlarged by scientific learning, then we may expect to see the term "farmer" used synonymously with the highest title of the land.
 Let us hope, ere long, to see a farmer's millenium, when fair science shall stretch forth her hand over our fields and bid Ceres return with two sheaves, where she now reaps but one.—Kentucky Agriculturalist.

How to Make Your Farm Rich.
 An important item in the profits of all good farming is the increased fertility and value of the farm itself. During the years when money was plenty, and the price of land was pretty steadily advancing, this item was always reckoned as constituting much of the profits from holding land. Large tracts were bought, and either poorly tilled or left useless, waiting until the improvements on additional fifty, or one hundred acres, could be realized far more of profit and pleasure from the investment of the same money in improving and beautifying his original farm. A thousand dollars will not do much in our eastern states buying more land; but it will accomplish wonders in underdraining, manuring, destroying weeds and repairing fences. Most of the improvements will pay for themselves in two or three seasons at the farthest. No matter how low the selling price of land may go, its value to own and work will always be fixed by its productive capacity. What ever judicious improvements are made on it can never fail to secure their just reward.—Cultivator and Country Gentleman.

VEGETINE
 WILL CURE
SCROFULA,
 Scrofulous Humor.
 Vegetine will eradicate from the system every taint of Scrofula and Scrofula. It not only permanently cures those who are afflicted with it, but it also cures the most painful sufferings.
Cancer, Cancerous Humor.
 The marvelous effect of Vegetine in curing 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.
Mercurial 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 alterative effects of Vegetine.
Erysipelas.
 Vegetine has never failed to cure the most inveterate case of Erysipelas.
Pimples and Humors on the Face.
 Pimples should teach us that a hot, rough or pimply skin denotes entirely and on 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 complaints will disappear.
Catarrah.
 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 irritate the bowels, but cleanses all the organs, enabling each to perform its functions devolving upon them.
Piles.
 Vegetine has restored thousands to health who have been long and painful 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 feebly appetite, but a cerebral tonic, which assists 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 a Vegetine are realized immediately after commencing to take it; as debility denotes a 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, which soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for my self and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I use nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the hips. Now all know that the linings of the stomach and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know as well, as it is of *hemina* and *piles*. Now, after a personal experience of nearly twenty years, and the added exper-

ience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with *hemina*, 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, *hemina*, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of *prolapsus of the bowels* in males or *womb* in females. It relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister and old man should use one.

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you fail to get. Let the fact be known to your members that you need a Brace, and by this means you can secure one, and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of those ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufacturing for J. R. Graves, L.L.B., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. J. R. GRAVES, L.L.B. Office of Man'g Co., Conn., May 1, 1876.

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

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

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

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

C. H. KELLEY, Alvarado, Texas, Nov. 26, 1876.

DR. J. R. GRAVES:—I received the Brace for my wife. She has worn it thirty 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., Millerville, Ala.

DR. J. R. GRAVES: Having suffered for a time with a *strained back*, I procured one of Banning's Body Braces, after wearing it for two months can scarcely say that I am greatly benefited. Would recommend it to all persons suffering from like affections. Yours with respect, MRS. J. A. E. V., Excutive Office, Nashville, Tenn., December 21, 1876.

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

DEAR BRO. GRAVES:—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 clinging to such things under the head of "humbler." Recently, the heavy and increasing vapors of the Centennial, concluded to try the effect of the Brace, and I do not hesitate to testify to the value of the Brace. I can endure at least ten times the amount of labor that I did before without any ill effects. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most recently renewed. I would not take ten times the price of my Brace now and be remunerated to dispense with it. I most cordially recommend this Brace to those who are physically or otherwise afflicted. G. A. LOFTON, Pastor Third Baptist Church, St. Louis.

BANNING BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who know nothing of it. 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. W. LAWRENCE, M.D., Crawfordville, Miss., Jan. 2, 1877.

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

it would have been utterly impossible to have stood it without the Brace. It is undoubtedly the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. R. E. MILES, 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. *Tussis sicca* has ago I hurt my back riding. 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. DALLIS.

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

Great Reduction. Owing to the excessive hard times in the North, reduced prices for labor, and scarcity of money in the South, I have been enabled to make arrangements with the manufacturer of the celebrated Body, Back and Lung Brace, to furnish 1000 at the low price of \$10.00 to all, upon condition that within 60 days after using the Brace the wearer furnish a certificate stating the weakness or ailment, and the measure of relief that has been experienced, otherwise the usual price will be charged, \$15.00—\$12.00 to ministers. For the single or double *hernia* Brace in all cases \$12.50. The price in the office in New York is \$20.00 and 25.00.

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

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so. With the Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or *hemina*. 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, 2 inches above the two inches below the tips of the side arms, and about two inches above the pelvic or front cross bone.

Directions for Putting on the Brace Truss for *Hernia*. Open the truss and fetch it around the body, showing the hip-bones close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the 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 power to escape.

Notice.—All sizes over 40 inches, having to be expressly made, are \$2.50 extra. Front Pad and Spring duplicated for \$1.00. *Hernia* pads (separately) for single or double Bupture \$1.00. Sent by mail, post-paid.

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

J. R. GRAVES.

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls. Old Series—Vol. XXXIV. MEMPHIS, TENN., MAY 26, 1877. New Series—Vol. X. No 26.

Our Pulpit.

FOLLOWING CHRIST. BY G. A. LOFTON, PASTOR OF THE THIRD BAPTIST CHURCH, ST. LOUIS, MO.

Follow me.—Matthew 16.

A NUMBER of instances occur in which Jesus gives the command, and enforces the necessity, to follow him. The first instance is that in which Jesus, walking by the seashore, beheld Peter and Andrew casting their net into the sea. "Follow me," said he, "and I will make you fishers of men." Going a little farther, he saw James and John mending their nets; and he likewise called them. They all forsook their nets and followed him. A short while after this, Philip and Nathaniel, under the same command, obeyed the same call.—"follow me." Shortly after this, he called another disciple, whose name is not mentioned, but who said: "Lord, suffer me first to go bury my father." "Let the dead bury their dead; but go thou and preach the kingdom of God." About this time another said: "Lord, I will follow thee; but let me first go bid them farewell which are at home at my house." "No man," said Jesus, "having put his hand to the plow and looking back is fit for the kingdom of God." A certain scribe even became enthusiastic, and said: "Master, I will follow thee whithersoever thou goest." Jesus replied with the following test: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Again Jesus saw a man named Matthew, sitting at the receipt of custom; and he saith unto him: "Follow me; and he arose and followed him." A young man came to Jesus, seeking to know what good thing he should do to inherit eternal life. The Master referred him to the commandments, all of which the young man claimed to have kept from his youth up. "If thou wilt be perfect," said Jesus, "go and sell all thou hast and give to the poor, and thou shalt have treasure in heaven; and come and follow me." Having great possessions, the young man went away sorrowful. Again Jesus says: "He that taketh not his cross and followeth after me, is not worthy of me." Again: "My sheep hear my voice, and I know them, and they follow me." "A stranger they will not follow, but will flee from him; for they know not the voice of strangers." Finally, in answer to Peter's question, who said: "Behold, we have forsaken all and followed thee, what shall we have therefore?" Jesus said: "Verily, I say unto you, that ye which have followed me in the regeneration [renovation], when the Son of man shall sit on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."

I have read you these passages in order to show you the nature of the command.

1. This is an authoritative command. Every command which can inspire respect and obedience must proceed from one who has authority to give it. The enemies of Jesus declared that he alone "spoke as never man spake," and "as one having authority." No being should give such a command as this without having both authority and perfection. It is no small thing for one, being in human flesh, to say to another, "Follow me." An angel could not but tremble to thus enjoin a sinful being. Paul, as an inspired

apostle, could only do so as he followed Christ. No fallible man could presume to give such a command in religion without subjecting himself to the charge of the most extreme bigotry and fanaticism. The purest Christian the world ever saw would not dare to say to his fellow-creatures, in that which pertains to the doctrine and the means of immortal life, "Follow me." I know that great leaders and false teachers in every age have given up, and said, "Follow me," and have led the world to ruin. Confucius and Mohammed and Brigham Young, under pretended revelations from heaven, have issued this most sacred of all edicts; and the desolate fields over which their systems have laid their blighting curse but demonstrate too well the folly and the ruin of following any man in religion. Even reformers have risen up in the name of Christ, and, under the very shadow and inspiration of the cross, have perverted the gospel, and misled men. We dare not follow the best of men, even as they profess to follow Christ, especially in the doctrines and institutions which underlie the government of the kingdom of heaven. Luther, Calvin, Wesley, Henry VIII., Williams, Campbell, and all the host of leaders who have risen up through the ages, have wrought changes, which, but for the conservative power of the gospel which they unshackled, would have wrought the ruin of Christianity. He who says "Follow me," therefore, must have a perfection and an authority which issues directly from God. Jesus Christ was God incarnate; therefore he alone, in religion, possesses the authority to say, "Follow me." Were I an angel from heaven, I could not say as much; for angels have erred. All that I dare to do is to preach the gospel, and say follow Christ. Even then I do not ask you to take my word for it, but to search the Scriptures,—the authoritative law of the blessed Master himself.

2. I wish to say that nothing is Christianity which does not follow Christ. This I lay down as an axiom. No matter what name or form a system or theory may assume, if the doctrine, spirit, institutions and practices set up by Jesus Christ are not followed, then that system or theory is not Christianity. This assumption relieves us of the odium which false theories of Christianity have often cast upon the name and the character of our holy and spotless religion. Two great mistakes have often been made by infidelity: 1. In attributing the crimes of errorists to Christianity proper; 2. In attributing Christianity to errorists who have committed these crimes. The fatal mistake is made by the errorist who claims Christianity at all, and, by assuming its virtues and its sanctity as the very cloak under which to perpetrate crime. Christianity, in itself, is pure, and has never been guilty of crime by its true followers. That Christ has always had true followers in the darkest ages of the world is not only a Scriptural, but a historical fact. "My sheep hear my voice," says Jesus, "and I know them, and they follow me." "They know not the voice of strangers." "A stranger they will not follow." Even when the woman—the church—was in the wilderness,—the obscurity of the dark ages, she is prophesied of as keeping "the commandments of God," and, as having "the testimony of Jesus Christ." The church of Christ is not responsible, therefore, for the crimes of persecution,—the union of church and State,—the blasphemous heresies and assumptions of antichrist in all ages, which were absolutely prophesied by Christ himself before-hand.

That the most awful crimes have been perpetrated in the name of Jesus Christ, no one will question. The best things, perverted, are the worst of all curses. A fallen man is worse than the brute,—a fallen woman worse than he, and a fallen angel worse than she. Perverted Christianity has outstripped all the other arts of hell for evil. Paganistic perfidy stands appalled at so-called Christian inquisition and cruelty. Nothing in Mohammedanism compares with St. Bartholomew or Mountain Meadows. But the very fact of perversion and imitation is an argument in favor of the virtue and genuineness of Christianity itself. Nothing false is ever counterfeited or further perverted for evil.

Grant, however, that some true followers of Christ have erred, does this argue that Christianity is wrong? How many crimes have been committed in the name of liberty or law or virtue? Was there ever an error or a system of crime in any age that did not claim the sanctity of one or more of these principles, either in reality or pretendedly, for the perpetration of evil? Should we condemn reason, civilization, liberty, law, virtue, because their sacred names have emblazoned every banner beneath which ambition and fanaticism have won their triumphs? I challenge the world to show an error or a crime in Christianity. If the doctrine of liberty is the perfect law of religious freedom; if the entire separation of political and ecclesiastical institutions; if the forgiveness of enemies and non-resistance to evil; if toll for the regeneration and salvation of mankind; if self-sacrifice and self-abnegation; if humility, meekness and holiness of life,—if these be erroneous or criminal, then Christianity hath wrought evil. I challenge the world to show, in any age, the true church of Christ in error, or in the commission of crime upon any of the cardinal principles of Christianity. I do not claim for the church of Christ, in any age, infallibility; but I claim, that, in every period of Christianity, the true church has preserved a reasonable uniformity in faith, doctrine and practice, without vital variation. That individual Christians have erred, and do err,—that individual churches, or local organizations, do and have sometimes committed wrong, I have no doubt; but, that, as a whole, she has kept the commandments of God and had the testimony of Christ, I have not a doubt, Scripturally or historically. I have no hesitation in repeating the proposition that nothing is Christianity which does not follow Christ; nor the proposition that there has always been a true Christianity at the hands of a people who have followed Christ.

3. In order that the command of one who calls us to follow him may have the sanction of authority, we must first see him exemplify and illustrate his system. We have but little confidence in those who preach one thing and practice another. It is true we must be instructed in a system in order to follow its teacher, so simply and clearly, that a wayfarer man though he were a fool could not err therein. But the system must be practical, and so made by its teacher who says "Follow me," only as he leads the way. This Jesus did to perfection. Not one precept of his precious lips did he ever utter, that he did not scrupulously observe. No other being in human flesh ever did this, although full many a human system was invented below the high standard of Christ. He was holy, harmless, undefiled, without spot, wrinkle, or blemish. Although tempted, rejected, persecuted, falsely judged, belied, tortured, cruci-