

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.

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

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

One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder and Lung Brace; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of prolapsus of the bowels in males or womb in females.

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 ministers 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.

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. B. Graves, L.L.D., are made different, and are more durable, and an improvement over the present style now in market.

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.

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.

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

remedies, but all to no purpose. She hadn't got 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. 20, 1876.

DR. J. B. 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. B. GRAVES:—Having suffered for a time with a dislocated 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.

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 enabled to do my usual duties. I feel confident that others similarly afflicted would be greatly benefited by its use. WILSON, MISS. HUDONIA COOK.

BANNING'S BRACE.—It is one of the greatest of all the great inventions of the age. It is a scientific and reliable speaker or singer. The testimony of many witnesses as to its great utility would surprise those who know nothing of it. R. P. PHILLIPS, JR., Editor Christian Repository.

Rev. J. B. Graves.—Dear Sir: I used the Brace sent by your office. 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, which I accepted and kept it for three years without wearing it, rather than doing such things under the head of "humanity." It was not until the year 1875, after making efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice and strength are increased. EVERY STEP OF INCREASED EFFORT, and my physical strength has been most beneficially increased. I would not take ten times the price of my Brace now and be disappointed to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LOFTON, Pastor Third Baptist Church, St. Louis.

The Testimony of a Physician. Rev. J. B. 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 humors, they are invaluable. W. C. LAWRENCE, M.D. Crawfordsville, Miss., Jan. 2, 1877.

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

it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to go get a brace as soon as possible. T. H. DAKIN. Camden, Miss., January 5, 1877.

Testimony of a Laboring Man. I received my Brace about the tenth of August, and I find great help from it. I find I can now work much better, and all day long, than I did when I was afflicted with the complaint. I was afflicted with it some six weeks ago. I was unable to do any thing but 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.

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. KEYNOLAS. Fulton, Miss., 1874.

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

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister most especially, I take this way to make this rare offer of a Brace for \$10.00 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 wish, or altogether laid by, not able to undergo one fourth of their usual riding, speaking, have been by the use of the Brace enabled to do all their powers and returned to full labor with ease to themselves.

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

How to Measure for the Brace Truss. Take snugly the number of inches around the hips, over the iliacs, about two inches below the tips of the side bones, and about two inches above the pelvic or front cross bone.

Directions for Fitting 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 been expressly made, are \$2.50 extra. Front Pad and Spring duplicated for \$3.00. Horn pads (separately) for single or double rupture \$1.00. Sent by mail, post-paid.

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

J. B. GRAVES.

THE BAPTIST.

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

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Our Pulpit.

A SERMON PREACHED AT THE NAVY-YARD MISSION, MEMPHIS, TENN.

BY W. E. PAXTON.

Text:—Matthew 23:12.

THE text occurs in connection with an incident that forms one of the most remarkable episodes in the life of our dear Lord. The subject of the accusation belonged to the most feeble and defenseless class of mankind, was a woman. And woman sustains such a delicate relation to society, that the slightest insinuation leaves a stain upon her name; and to accuse is to condemn her. She was charged with a terrible sin against the law of God and society; and the penalty was to be stoned to death. Her accusers felt outraged, and were ready to resent the wrong done, and fully expected Jesus to participate in their feelings. But, heinous as was her sin, he did not join with her accusers in their clamorous demand for her death. He closed his ears to their accusations, and stooped down and wrote in the sand. And when at last they pressed the matter, he silenced their clamors by proposing to leave her punishment in the hands of those who were without sin. Let him that is without sin cast the first stone. Each was convicted in his own conscience; and one by one they went out, slinking away rebuked and self-condemned, until not one was left to execute the sentence of the law. Poor creature! she expected to be overwhelmed with reproaches. But, looking up kindly, he inquired: "Where are those thine accusers? hath no man condemned thee?" She said: "No man, Lord. And Jesus said unto her: Neither do I condemn thee." Then follows the text: "Go and sin no more."

This leads us to consider,— 1. The tenderness and compassion of Jesus.

1. He did not encourage the harsh judgment of the scribes and Pharisees, who allowed no place for repentance. What a contrast was here! The sinless Son of God more compassionate toward a fallen creature than sinful mortals! Alas, how relentless are men in the pursuit of the unfortunate sinner! especially if that sinner be a woman. What indignation! what severity! And the very sinfulness of our fallen nature seems to intensify this intolerance, not for sin, but of the poor sinner, who has yielded to it in some respect in which her accusers perhaps have escaped. How ready to crush her out of existence, and shut out all hope of return to a virtuous life. But how different Jesus, the friend of sinners! He pities the fallen, and tenderly stoops to raise them up; and cleansing them with his own blood, presents them pure and unstained before the Father. He allied himself with our sinful flesh for the purpose of raising us up from our sin and degradation. His divine mission was to the fallen; and he was no more contaminated by his contact with publicans and sinners than are the rays that shine down into the dark morass, reeking with slime and pestilence, dry up its noxious vapors, and render it the abode of health. And those Christians most imitate Christ who seek to raise up the fallen; nor in this work are they polluted by the association. He who descends to the depths of the ocean in a diving-bell, is not overwhelmed by its waters, because he carried down with him a breath of pure air, and keeps himself in constant communication with the upper air: so the Christian who descends to the depths of society to

rescue sinners is surrounded by a breath of heavenly atmosphere, that keeps him from being degraded by the association. The holy purpose sanctifies his work, and forms an impenetrable shield; giving him, so to speak, a charmed life, unharmed by the vice with which he comes in contact, and from which he would rescue souls.

2. He did not look upon her with the stern, disapproving look of an angry judge; but, overwhelmed as she already was with shame on account of her sin and exposure, he would not increase her pain and mortification by seeming to hear her accusers; he looked away. Ah, what a lesson is here! How often the zeal of men and women to discover and expose the sins of their fellow creatures has cut off all hope of retreat from the path of sin! and how often the publicity of a first sin has driven the unfortunate tempted away from the holy influences of virtuous example, and exposed her to all the contamination of sinful association! Better often close our eyes upon the faults of our fellow men. The blessed Jesus did so in this instance. Well might it be said of him: "A bruised reed he will not break, and smoking flax he will not quench."

11. Her self-condemned accusers dare not take up the gage of sinlessness which the Great Teacher had so boldly thrown down; but one by one they went out, thereby confessing their own sins.

1. And this would be the common confession of all, for all are sinners. No man liveth and sinneth not. There is none that doeth good, no not one. They have all gone astray, and have become obnoxious to the penalty of God's violated law, as was this poor woman; and therefore all need the divine compassion. In the eyes of men, some sins are more obnoxious than others; but in the eyes of God all sin is hateful, and therefore all need his mercy. And when arraigned at the bar of conscience, all are compelled to confess themselves to be sinners.

2. And each has occasion to consider his own sins rather than another's. If we could always turn our thoughts inwardly, and consider our own weakness, we would often be less severe upon the failings of others, and less disposed to assume the prerogative of God, and stone our fellow sinners for transgressions perhaps no greater in the sight of God than our own. If we would only heed the words of our Savior, let him that is without sin cast the first stone, how often our hands, which are so ready to hurl the missile, would be stayed, and we would steal away self-condemned. Let us bear in mind that the same compassionate Jesus, the friend of sinners, has said: "If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses." Then let us pray with the poet:—

Teach me to feel another's wrong,— To hide the fault I see,— That mercy I to others show, That mercy show to me."

111. The readiness of Christ to forgive. 1. He did not spurn the penitent from the door of mercy. He says in his word: "He that cometh unto me, I will in nowise cast out." His mission was to save sinners, not to destroy them, and that the chief of sinners. Here was a case, from a human standpoint, that demanded his severest reprobation. It was a terrible sin she had committed, and one that society is slow to forgive; but he did not shut her out from the hope of mercy on that account. And he says to you, my hearers, to-day: "Come, let us reason

together. Though your sins be as scarlet, I will make them white as snow; and though they be red like crimson, I will make them as wool."

2. He does not hold the sinner aloof for a season and then forgive; but just as soon as he repents and puts his trust in the Lamb of God that takes away the sins of the world his sins though many are all forgiven him. God does not keep his favor in abeyance to see if the repentance is genuine, for he knoweth not that any should testify unto him what is in man. He knows just the state of every heart, and not a single tear of penitence ever bedews the cheek that escapes his notice; and he hastens to forgive the penitent and is reconciled to him through the redemption of the blood of Jesus.

3. This places the sinner that trusts in Christ in a situation where none can accuse. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." Where are now thy accusers? All have fled from the severe scrutiny of the Searcher of all hearts, abashed, confounded, self-condemned. The law demands the death of the sinner. She has no defense. She is taken in the very act and is dragged before the tribunal. Her adversary demands her punishment. But Jesus interposes. The accusers fly, and the sinner is left alone with Jesus. Alone with Jesus! What has she to fear? His tenderness refused to hear her accusers and his compassion sheltered her from the fury of her foes. Alone with Jesus, who lifts his tender, compassionate eyes to hers. Surely there is no condemnation there. He opens his blessed lips: "Hath no man accused thee? None. Neither do I condemn thee. Go and sin no more." Precious words. Arise, poor sinner, from thy degradation and walk in newness of life, secure in the favor of him who hath loved you and given himself for you.

11. He only demands that you lead a different life. Go sin no more.

1. The act of the Savior in this instance does not import that he connives at sin. He honored God's law by his own obedience, and he showed his abhorrence of sin by offering himself a sacrifice upon the shameful cross as an atonement for the sins of the world. He forgives sin not because it is trifling, but because we take refuge in him; because we trust in his divine compassion. But his favor is no license to sin. "How shall we who are dead to sin live any longer therein?" No! We must determine by the help of God to sin no more. This only is genuine repentance, without which none are forgiven.

2. To abandon a life of sin requires an effort. Habit makes wretched slaves of us all. Sinful indulgence inflames the appetites, and every sin is an additional link in the chain that binds the sinner to eternal death. Habit must be resisted, appetite denied.

Evil association is also a barrier. The influence of bad company cannot be overcome except by abandoning it. We insensibly become like those with whom we associate constantly. To reform therefore we must break off evil association.

But perhaps the greatest difficulty in returning to the path of virtue in the case of those sins most reprobated by society is the loss of the restraining influence of a just regard to public opinion. Having cast off that restraint and defied public opinion, its power is lost upon us, and the fallen sinner is much more helpless than one who has not yet broken away from the restraints of society. We must therefore awaken in our minds a respect for

the good opinion of others, and thus again place ourselves under its benign influence.

3. But we might well despair if we were left to ourselves to effect our reformation, unaided and alone. Sin possesses such a mastery over the mind that nothing short of divine power can break its shackles.

This is also provided for in the plan of salvation. It is true we are weak, but the Spirit helpeth our infirmities. God is ready to bestow his Holy Spirit upon those who ask him. That Spirit regenerates the heart, plants new and holy desires within, and imparts spiritual strength to resist and overcome temptation. The sense of sin and shame that overwhelms the mind and shrouds it in hopeless gloom is removed, and peace of mind and conscious purity implanted in its stead, and thus we derive power to go and sin no more.

My hearers, fear not to trust a Savior who is so compassionate towards sinners; who is so willing to interpose between us and the just consequences of our sins; who deals so gently with offenders, and through whom such a store of strength is supplied to enable us to overcome the world, and attain at last that happy state where all our struggles will be over, where sin will no longer pollute the soul, but where all the purchase of his blood will enjoy his smiles forever.

THE SINNER DEAD AND MADE ALIVE.

All who believe the Bible, believe the sinner is dead in some sense. It cannot be physical death; for they have physical action. It is not moral death, I think; for the sinner is morally accountable for his conduct; and I cannot comprehend how any being can be morally dead and morally accountable at the same time. Are we not, then, shut up to the conclusion that it is spiritual death? I think we are.

If the foregoing conclusions are correct, we may advance another step by comparison: A being physically dead is not amenable to physical law; a being morally dead is not amenable to moral law; a being spiritually dead to spiritual law.

If these deductions are correct, and repentance is a spiritual work, the sinner cannot repent until he is made spiritually alive. Repentance is now the question before us. Is it spiritual or moral? Let me try to explain my idea: By spiritual I mean the direct influence, like the sunlight and heat upon the earth, that gives power to vegetate and produce. By moral I mean the indirect influence of the sun in moonlight, producing light, but not life, — spiritual. This moral life is man's conscious personality, his being when he became a living soul. In this moral consciousness actions originate, and are the creation of the person. Here rests moral accountability; and while moral selfhood continues, in or out of the body, accountability must also. All actions of design, originating in moral selfhood, are moral actions.

Spiritual life does not inhere in man, but in God; and man must be in union with God to possess it. Before man sinned, that union existed, and man had spiritual life in God; but sin separated man from God (Isa. lix. 2, Eph. iv. 18, Col. i. 21), and from spiritual life.

Now, by sin man has lost the clear sunlight of God's presence, and the warm rays of his Spirit, that vitalized every attribute of his moral life, making it fragrant and beautiful with good fruit. Man does not lie dormant when he finds himself separated from God: he is conscious of his misery, and eager to find happiness. But, like the lost man that he is, he runs farther away from God to find God, and drinks deeper of the cup that caused his misery to find happiness. By the dim light of his moral understanding only, he cannot find God (Job xl. 7, 8), and without God, he cannot be happy. But oh the rich store of God's grace! he provided a ransom before man sinned, and gave the Redeemer in promise before he turned him out of Eden (Gen. iii. 15), and covered their shame by typical blood-atonement. (Gen. iii. 21.) Here is the first lesson of repentance. How humbling to Adam, after he had lost God, — lost spiritual life, — lost happiness, by his own disobedience, to have it all restored, and more, through the sufferings of another! What a motive to renounce self and sin, and distrust a sinful heart, and promote

lasting gratitude for such deliverance, and such boundless love!

We said the sinner could not find God by his moral light. Paul maintains this when he says: "The world by wisdom knew not God." But he adds: "It pleased God by the foolishness of preaching to save them that believe." (1 Cor. i. 21.) By his own wisdom he cannot, but by the aid of God's witnesses, — his people (John i. 7) and his written word (John v. 39), he may know something of God's character and of his own. He has the capacity to receive the knowledge that God is holy, and that he is a sinner, and also that God commands him to repent of his sins.

Now, if repentance is moral action, he can repent: if it is spiritual action, he must wait for spiritual life. Repentance is renouncing sin because it is evil, and denouncing self because we are sinful: it originates in us through a knowledge of omission and commission in moral duty while we were spiritually dead, and therefore is moral action. Repentance empties us of self, so we can see our helpless condition, also the impotency of man to help us; but it does not procure spiritual life, or merit any favor of God. It is our duty to repent because sin is evil.

One step farther exhausts our moral ability, and imposes all moral obligation upon the sinner's part; this is, trust in Jesus. This is all he can do, and all he need do. When the sinner receives Christ by faith, he receives spiritual life, love, joy, happiness. All spiritual blessings are given in Christ, not out of him. Then we can say Jesus is Lord, and in the spirit say, Abba Father. The duties that follow are Christian duties.

S. S. MARLES.

Roseburg, Oregon, October 26, 1877.

REMARKS. Will Bro. Martin answer the following questions, and possibly they will assist him in clearing his definition of repentance:

- 1. Is not repentance that is unto life an act well-pleasing to God?
- 2. Can an unrepented sinner possibly so hate sin as to forsake it, and so love holiness as to embrace it?
- 3. Can a spiritually dead sinner repent — loath, turn from sin because hateful and hurtful to God — and receive Christ into his heart before he is quickened by the Spirit? In other words, can the spiritually dead rise and come to and enter into Christ of himself, in order that he may get life, — repentance and faith?

THE FAR WEST.

Bro. GRAVES:—The cause at this place is gradually growing. Our church was organized about a year ago with eight members, and now numbers thirty. We have had a gracious meeting under the pastoral charge of the writer, who is recently from Tennessee. Six were received on profession of faith, and two by letter: two from the Methodist society, Bro. Johnson and wife. He has been licensed to preach the gospel, and is a promising young brother.

Soon after the meeting above mentioned, at the earnest solicitation of several brethren, I organized a church in the Cross Timbers with six members, and, after a nine days' meeting, baptized thirty-three into the fellowship of the church; and received four by letter, and two restored. Several of this number were from Pedobaptist ranks.

Brethren, pray for us, that the waste places here may be made fruitful. To God be all the praise.

E. D. HOLLEY.

Fort Graham, Texas, October 25, 1877.

DISTINGUISHED PEDOBAPTIST'S OPINIONS AND SAYINGS OF BAPTISTS.

- 1. Appleton's Cyclopede under the head of "Baptists," says, in the language of Sir Isaac Newton: "The Baptists are the only body of Christians that has not symbolized with the church of Rome."
- 2. Locke, the philosopher: "The Baptists were from the first the friends of liberty, just and true liberty, equal and impartial liberty."

3. Mosheim: "The history of the Baptists is buried in the remotest depths of antiquity."

4. Dr. Ypeig and Dr. Bernout, Pedobaptist historians of Germany says: "The Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the apostles, through all ages."

5. Sir James McIntosh: "The Baptists suffered more than any others under Charles II. because they professed the principle of religious liberty."

6. Jeremy Taylor: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists."

7. Washington, Bancroft and Story, all speak of them, as Jeremy Taylor says in "The Advantage of a late sermon on 'Baptist Faith and Practice'": "Let us indulge a few remarks on their sayings: 'The Baptists are the only body of Christians that has not symbolized with the church of Rome. That is simple history, truth, telling that they are the only true church of Christ.' On this rock will I build my church, and the gates of hell shall not prevail against it." (Matt. xvi. 18.)

"The only Christian community that has stood since the days of the apostles." "It shall stand forever." "Daniel: What a glorious history have the Baptists."

8. "Soul 'liberty the trophy of Baptists, 'true and impartial liberty.' Baptists, do you know what this liberty cost? It cost the blood of Christ and that of millions of his followers. The destruction of this 'trophy' is the daily life labor of Catholicism. 'Stand fast in the liberty where with Christ hath made you free.' For, 'if Christ hath made you free, then are ye free indeed.' Rome is the head and front of Apollyon's host, but the same spirit animates the multitude that does the leader. All would destroy the Baptists, their liberty, their history, their peculiarities and claim to be the true church of Christ."

9. Do not "the gates of hell," Satan's forces in all forms, try the church of Christ in every possible way? Campbellism strikes in one place, Presbyterianism in another, Methodism in another, Mohammedanism in another, and so on through the whole catalogue of issues. Not one that does not strike the Baptists, and to make the matter the more likely to succeed, they join hands in the work, forming Evangelical Alliances, Young Men's Christian Associations, etc. Let us understand ourselves and the word of God.

10. "Suffered more under Charles the Second." They have always been the sufferers under every persecutor, yet their triumph is sure, and, I hope, near at hand.

W. M. HOWELL.

A "FLAW."

An article under this heading from the pen of "M." offering some criticism on the little book "Church Directory" by Dr. Hiseox, appears in THE BAPTIST of October 13th, 1877, whose point was said to be "well taken" by the editor. It occurs to me after reading both the article and all the paragraph to which it refers that the language of "M." is a little too strong and his conception of the author's meaning is not exactly correct. His first sentence reads: "However scholarly and explanatory a treatise on what constitutes a Baptist church, its doctrines, etc., may be, if there exist a defect in support of one of its peculiar principles, such defect should be taken away, or the treatise condemned." It seems to me that this rule is a little too severe. If it is good in a treatise, it must be good in other productions also, — sermons, prayers, etc. And if all of our productions are to be gauged by this rule, I venture the assertion that there would be a wholesale condemnation of much that we hear and read. A better plan, until we attain perfection, which the rule intimates, is to accept the good and reject the bad. Of course it is desirable that all of our books be perfect, but since "It is human to err," we need not expect perfection this side of the grave. That the point was "well taken" does not appear to me to be so clear after reading the whole para-

graph. "M." did not quote it all. I will therefore insert it all indicating by italics the part that "M." left out. Dr. Hiseox in speaking of the church remarks under this heading: "Duties to the cause of Christ. The church, while it labors for those objects, should also give its countenance and encouragement, its sympathies and prayers, to every true Christian disciple, and Christian church of whatever denomination, in their efforts for the universal spread of the Redeemer's Kingdom." And in the next paragraph the author specifies the things for which the church should pray and give its countenance: "It should encourage and aid in the work of mission, Bible distribution, Sabbath schools and the like to the extent of its ability." We are taught to pray for these things as a means of a universal spread of the Redeemer's kingdom. If there is any harm in this I must confess I had to see it. It seems that we may pray for all moral institutions without endorsing their errors. These societies have existed and doubtless will exist in the future regardless of what we may do. Their existence so far as we are concerned, is inevitable, and it does seem to me that they will be more likely to be instrumentalities of good with the earnest prayers of scriptural people than without them. The passage of scripture upon which "M." relies to support his "Flaw" must be more flexible than I imagined, or avoid him, anything. If any come among you bringing forth this doctrine, let it be John 1:10. This doctrine and "M's" "Flaw" are not the same. This doctrine has reference to Christ's coming in the flesh, but the flaw has reference to the propriety of praying for moral societies. If it is not orthodox to pray for them, then I am not orthodox, yet I have always thought I was a orthodox Baptist.

This is from a beloved brother and we hope "M." will kindly point out to him, the "Flaw" in his reasoning, for there certainly is a bad one. THE BAPTIST.

PUBLICATIONS OF THE AMERICAN BAPTIST PUBLICATION SOCIETY DEMAND THAT SOUTHERN BAPTISTS SUPPORT THE SOUTHERN BAPTIST PUBLICATION SOCIETY.

BY E. D. HOLLEY.

It has been well said: "The pen is mightier than the sword." This makes Baptist literature essential to the success of the great commission. To the extent this literature is diluted the commission is crippled.

While the writer loves the American Baptist Publication Society, he is compelled to lament the diluted form of many of its publications, and, in some cases, the positive poison of them. As examples of this, take J. Wheaton Smith's Letter on Exemptions. This is not only diluted, but positively poison; for it concedes that other than Baptist churches possess the marks of Scriptural churches, and have right to the commission, ordinances and all. Remington's Reasons for Becoming a Baptist is one of the most popular publications of that Society. But what are the reasons it gives? Only that he became convinced that only immersion is baptism, and that only professed believers are its subjects. Good so far as it goes. But can a man be a Baptist who believes only this? What of church government? Yet by such works as this the American Baptist Publication Society has been many years, and is today, teaching that all that is necessary to become a Baptist is to become converted to Baptist views of baptism and its subjects. Thus the seed of open communion has been sown, is to-day being sown, by our Society. Thus we tear down with one hand what we build with the other.

The Southern Baptist Publication Society publishes works the soundness of which would never have permitted them to pass through the press of the American Baptist Publication Society. The latter Society some time ago published for the author an excellent book on church polity, but refused to circulate it only because of its sound-

ness. The writer knows not whether any of this criticism can apply to the Southern Baptist Publication Society, but hopes if it can, it will not long so continue. But he is certain this criticism cannot apply to many of the publications of the Southern Baptist Publication Society.

To Landmark Baptists—and they are the apostolic Baptists—nothing can be clearer than the great need of a Society to publish not only the whole truth, but the truth free from poison. The writer believes that Society is the Southern Baptist Publication Society. Let Baptists rally to its aid and support. The blessed fruits of that Society will richly repay the sacrifices its debtors and friends make for it. Let prayers, influence and money be placed upon its altar. Remember that in it, under God's blessing, is the hope against the tide of Liberalism.

OLNEY, Ill., 1877.

RELIGIOUS AWAKENING AT PARIS.

Bro. GRAVES:—Our meeting continues with unabated interest. I have preached three times a day for two weeks to large and appreciative audiences. Paris has never been famous for churches or religion, but on the contrary much skepticism has existed in this community. Leading citizens asked me to come and preach a series of sermons in this city; and the religious community have very generally and cordially cooperated in this special effort. Many have already professed conversion, and many more are seeking the Savior.

During my stay here I have met many old acquaintances, to whom I preached at Hickman, Trenton, Memphis and Paducah. God bless them all.

Pastors and churches needing my services will please address me at Versailles, Ky. Yours, in Christ, A. B. MILLER.

Nov. 7, 1877.

Bro. GRAVES:—As I for one am interested in revival news, and love to see what God is doing for his people, I will state that the labors of God's people have been greatly blessed in North Texas this summer. The churches generally have been revived, and many added thereto. I am preaching to two churches, and, as the result of a meeting held at Hopewell school-house, I had the pleasure of burying twelve converts with Christian baptism into the fellowship of Bloomfield church, and received six others by letter and restoration. We are Landmark here to the core, and may God be praised for it; and the God of our fathers hasten the time when all Baptists will be.

Sherman, Texas. J. K. P. WILLIAMS.

OBITUARIES.

Obituaries and Resolutions of Churches, if old subscribers send them gratis, all over and of all non-subscribers, 50 cents per line of eight words. (Cash must accompany the manuscript for it to receive attention.)

On November 1st, 1877, my sister, Catherine Kimbrough, aged sixty-nine years, after a long and serious spell of sickness, at my residence, leaned her head on Jesus's breast, and breathed her life out sweetly there. Blessed are the dead who die in the Lord.

Reflector please copy. R. G. KIMBROUGH. Cornersville, Tenn., November 5, 1877.

Mattie A. Rutledge, daughter of B. C. and M. W. Rutledge, died of congestion of the brain, aged one year eight months and twenty-one days.

B. C. Rutledge was born in Greenville, S. C., July 18th, 1811; came to Mississippi in 1866; was married to Mollie W. Mabry October 6th, 1870; professed faith in Christ and joined the Senatobia Baptist church in 1872. On September 22d, 1877, he died, leaving full assurance that God had kept that which was committed unto him. Thus the church at Cold Water loses a faithful member, and the bereaved wife and son a devoted husband and father; and many sympathizing friends mourn his loss.

No physician ever weighed out medicine to his patient with half so much exactness and care as God weighs out to us every trial; not one grain too much does he ever permit to be put in the scale.

THE LAND OF DREAMS.

BY WM. CULLEN BRYANT.

A SLIGHTLY realm is the land of dreams, With clouds that hang in the twilight sky, And wakening oceans and trailing streams, That gleam where the dusky valleys lie.

But over its shadowy border flow Sweet rays from the world of endless truth, And the nearer mountains catch the glow, And flowers in the nearer fields are born.

The souls of the happy dead repose From their bowers of light to that border land, And walk in their father's glory there, With the souls of the living hand in hand.

One calm, sweet smile, in that shadowy sphere, From eyes that open on earth no more — One wailing word from a voice once dear, How they rise in the memory o'er.

Far off from those hills that shine with day, And fields that bloom in the heavenly gates, The land of Dreams goes stretching away To dimmer mountains and darker vales.

There lie the chambers of guilty delight, There walk the spectre of guilty fear, And soft, low voices that float through night Are whispering sin in the hopeless ear.

Dear maid, in thy girlhood's opening flowers, Scarce wended from the love of childish play; The tears on whose cheek are but the shower That trodden the early bloom of May.

Thine eyes are closed, and over thy brow Pass thoughtful shadows and joyous glances, And I know, by thy moving lips, that now Thy spirit sings in the land of Dreams.

Light-hearted maiden, oh heed thy feet! Oh keep where that beam of paradise falls, And only wonder where that magnet meet The blessed ones from their shining walls.

So shalt thou come from the land of Dreams With love and peace to this world of strife; And the light which over the border streams Shall lie on the path of thy daily life.

A PRECIOUS MEETING.

Bro. GRAVES:— We have just closed a meeting of nine days and nights here, which we commenced Saturday before the third Sabbath in October; and the Lord hath done great things for us, whereof we are glad. We have had the efficient labors of our beloved Breth. Thomas Gorley and W. F. Davis, men of untiring energy and zeal for the Master's cause. The church has been greatly revived, so that we may say with the Psalmist, that, in the restoration of the joys of his salvation, we have been enabled to teach transgressors the ways of the Lord, and sinners have been converted unto him. There were thirteen accessions to the church, two by letter, two by restoration, and nine by experience and baptism. Among them was an intelligent lady, no more to be admired for intellect than fervent piety, who came forward and stated to the church that she had been a member of the Methodist society near by for above twenty years, and that, upon investigating the subject of baptism in connection with its legitimate subjects, she had become dissatisfied with her baptism, and wished to be Scripturally baptized. And we learn that there are others dissatisfied, and inquiring after the old paths, that they may walk in them.

I have been reading your 7 Dispensations, and must say they are indeed admirable and instructive. I have just read, and am re-reading, your Bible Doctrine of the Middle Life. I think it by far the most instructive little volume of its size I ever perused. I expect to read your paper as long as I live and you are its editor. May the Lord spare you long to work for Jesus.

JAMES C. COMBS. Spring Hill, Pontotoc County, Miss.

TWO HUNDRED DOLLARS FOR THE YOUNG MINISTERS.

There remain now only \$200 due for ministers' board last year; and this must be liquidated before the Board will feel justified in inviting them to return. This amount can be realized in one week, if the brethren—and sisters, for they are most liberal helpers—who are interested in ministerial education will send forward their contributions at once. Let all help a little. We appreciate the help we are daily receiving from other States.

AMOUNTS RECEIVED IN OCTOBER. C. L. Boushall, Arkansas, \$1.00; Mrs. Z. Baird, Tenn., 2.00.

THE UNITY OF BAPTISM BY SPURGEON.

HOW BAPTISM IS ONE.

It is one to its character—that is, it is a water baptism. We read of the baptism of the Holy Spirit, but that is an inward and invisible bestowal of power, and so cannot witness to unity. But the baptism of water being an outward act administered to all the members of the church, becomes a sign of unity. All who come into the church come through water; this is the door through which all must pass into the visible church organization. The unity of the church is thus expressed by having but the one door of entrance—viz., baptism.

But some one says, Then you believe that baptism is a saving ordinance? No; not by any means. Then can one be saved without baptism? Yes, doubtless he can. A man is saved when he is born of the Spirit, when he enters through Christ into the invisible church; but to be a member of the visible church, he must also be born of the water, enter in through the door of baptism.

Again, baptism is one in the method of its administration, which is immersion—a putting down under the water, and a raising up out of the water. We need not stop here to prove that immersion is the only baptism, for that would come more properly at another time; but we shall here insist that the baptism is one as to its form. Some will tell us the form is not essential so long as the spirit is observed. But water baptism is nothing but a form, and if you alter the form, you have done away with the whole thing. Sprinkling and immersion are not two forms of one thing, but two wholly distinct and separate things. They cannot, therefore, both of them be baptism; one must be true and the other false, for there is but one baptism.

What was it in the days of Christ and his apostles? History plainly declares, and the best scholars all admit, that from the time Jesus was baptized in Jordan by John till more than two hundred years after, no other method was practiced or known than that of immersion. This is a fact, and there is no use in denying it. Immersion, then, was the one baptism of which Paul speaks, and there was no other known in his day. Sprinkling is a miserable substitute of Catholic origin, which is not baptism at all, but something else.

Again, this baptism is one in the subject to whom it is administered. Only those who have exercised the one faith in the one Lord have any right to the one baptism, since it is the seal of that faith. Therefore, only believers are subjects for baptism. This is positively declared elsewhere. By what right, then, are infants to be baptized? "He that believeth and is baptized shall be saved," said Christ, but some to-day say he that has some one else to believe for him and is sprinkled shall be saved. So they destroy the unity by receiving some to the ordinance because they believe, and others because they have some one else to believe for them. That is to say, if by a great stretch of the imagination we admit for argument's sake that the infants are really baptized when they are only sprinkled.

On the day of Pentecost, when Peter had ended his sermon, he said to the people, "Repent and be baptized, every one of you, in the name of Jesus Christ." Then it is added that "they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." The first three thousand that came into the church first repented of their sins, then were baptized. The apostles never baptized any infants, and never knew anything about sprinkling.

Again, this baptism is one, because administered in the one name and by the one authority. And lastly, it is one, because administered only once. The meaning and significance of it would show that if rightly performed it should be administered but once. It signifies a death to sin and the world, a burial of the body of self, and the resurrection of a new life in Christ. But a man dies but once, and after that the resurrection. Thus we see the unity of baptism, in one, in kind and method, one as to its subjects, performed in the one name, and but once.

The above is an extract from the text "One Lord, one Faith and one Baptism," and I heartily endorse it as the truth well stated. But I suggest that it is fatal to Mr. Spurgeon's open communion practice. He says, "All who come into the church, come in through water; this is the door through which all must pass into the visible church organization." "Again baptism is one in the method of its administration, which is immersion." "Water baptism is nothing but a form, and if you alter the form you have done away with the thing." Now it is a fact that the Lord's supper is either within or outside of the church. If outside, it is in the world, and men of the world may approach it with impunity. But if within, then

none only visible church members, or immersed believers may partake of it. Flow Mr. Spurgeon or any other logical minded man can fail to see this point I cannot see. Let us hope that Spurgeon will yet see his inconsistency and give the weight of his immense influence in favor of the whole truth.

WHEN WILL YOUR BABY BE SPRINKLED?

This question was propounded to a Baptist brother, who had become lately the father of a beautiful daughter. The individual who put the question was informed that the Baptists did not tolerate such nonsense. "But suppose," continued the questioner, "your baby should die without being sprinkled, would you not be afraid of the result, of your child going to hell?" The happy father enquired very earnestly, what would they (Pedobaptists) sprinkle the baby with, cologne, coffee or water? "Water of course!" responded the questioner, with much astonishment. "Why not cologne?" asked the Baptist. Here the conversation ended, the anxious enquirer leaving under a deep conviction that the father and child were on the road to "woe beyond measure."

From this conversation several questions arise.

1. If during infancy children are sinless, of what use is either sprinkling or baptism? No human creature is capable of committing wrong, until its heart is poisoned enough to hate, its arms strong enough to strike, and its nature impressed enough to follow. Until it reaches this stage of existence, it is irresponsible, merely because it commits no act possessing responsibility. But as baptism is administered only to those who have repented of sin—those who have committed an act possessing responsibility—you cannot apply its performance or import to infants. Therefore, every time Pedobaptists sprinkle, and have sprinkled, their infants, they must confess they have repented of sins or that they deem sprinkling essential to salvation. If they deny that sprinkling is essential to salvation, they must admit that infants have violated the commands of God, and are in a lost condition, unless they repent. If they take their stand upon this ground, they are compelled to acknowledge that they apply a rite following repentance and belief without any evidence of sorrow for sin or faith in God from the candidate for sprinkling. Such action as this smacks a great deal if not altogether of a declaration made by a proxyship not conferred, but arbitrarily assumed.

2. The Bible teaches that every candidate for baptism must make a profession and a vow, a profession of faith in Christ and a vow of allegiance to the cross; therefore, none are prepared to submission to the rite save those who obey the command: "Repent ye, and believe the gospel; testifying repentance toward God, and faith toward our Lord Jesus Christ." It is utterly impossible for any one to enter the church until they have complied with this command. What can Pedobaptists do then, to save themselves from the penalty of violating it? If they would have infants make a profession of faith, nothing but disappointment awaits them, since infants can make neither a profession with their mouths or prove their fealty to the cross by words or works. If they act upon the supposition that infants would obey the command, if they were able to speak and act, their presumption is unbounded, and their disobedience flagrant. Should they not enter an excuse for placating the commands after this manner, but upon the ground that parents the unquestionable right to speak and act for their children, they ignore personal responsibility *in toto*. Now, Bro. Graves, what can you do for them?

3. Bro. Graves:—It may be an item of interest to some of your readers to know that the cause of Christ is somewhat hopeful at the Second church of Chattanooga, Tenn. To a membership of eighty-nine, six have been added, and a great many have solicited the prayers of God's people. Assisted by Rev. J. J. W. Mathis, of Signatchie Valley, I continued the meeting two weeks, and closed with a large and an attentive audience. J. M. WHITE.

4. Eurata.—In the article of Bro. S. C. Buckingham last week by an error the phrase "Sun of Righteousness" was printed "Sin of Righteousness."

A MACEDONIAN CRY.

The Executive Board of Western District Association wishes to engage the services of a minister to act as missionary and evangelist in our midst.

We would prefer one who has some experience in this particular department of gospel work, or at least one who can be well recommended as peculiarly suited and adapted to it.

Brethren, who will come? The field is already white to the harvest. Who will cast to the sickle and gather the golden sheaves? Address: J. H. REXFORD, Chairman, Canton, Tenn.

Distinguishing Principles of Baptists.

Baptists are distinguished from all other churches by their adherence to the following principles:—1. That the only way of salvation is through the blood of Christ, and that none are saved but those who have repented of their sins and believed in Christ. 2. That the only way of entering the kingdom of God is through baptism. 3. That the only way of maintaining the purity of the church is through the discipline of excommunication.

4. That the only way of preserving the unity of the church is through the observance of the Lord's supper. 5. That the only way of promoting the glory of God is through the practice of Christian love. 6. That the only way of securing the salvation of the world is through the preaching of the gospel.

7. That the only way of maintaining the holiness of the church is through the practice of self-denial. 8. That the only way of promoting the unity of the church is through the observance of the Lord's supper.

9. That the only way of preserving the purity of the church is through the discipline of excommunication. 10. That the only way of maintaining the holiness of the church is through the practice of self-denial. 11. That the only way of promoting the glory of God is through the preaching of the gospel. 12. That the only way of securing the salvation of the world is through the preaching of the gospel.

THE HEADLIGHT IS OUT.

Some time ago I was on my way home from a certain city where I had been preaching the gospel, very suddenly the train of cars stopped. I heard a voice from the rear—"What's the matter Bob?" The Headlight's out!

We very often see a Sunday-school move off bravely while the weather is fine, but about time it gets under good head-way suddenly we hear the Sunday-school at—has been stopped, "What's the matter Bob?" The Headlight's out.

The superintendent staid at home. It rained. Once more. In these days of affliction with Pedobaptism the train of cars moves on as if each was moving in its own light. Now when Baptist churches and ministers come out from among them, separate themselves by drawing the coupling bolt, for this is in reality all that holds us together, for in fact we are a separate or distinct people, those institutions must stop in the dark. What's the matter Bob? The Headlight's out. The fact is they are not running in their own light. Like the wise Virgins let us say to them, not so, "But go ye rather to them that sell, and buy for yourselves lest there be not enough for us and you." J. M. WHITE.

13. That the only way of maintaining the holiness of the church is through the practice of self-denial. 14. That the only way of promoting the glory of God is through the preaching of the gospel. 15. That the only way of securing the salvation of the world is through the preaching of the gospel.

The Baptist.

THAT HE GIVES A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE PRECALLED IN A COUNTRY OF THE TRUTH.—PS.

J. R. GRAVES, Editor and Proprietor. JAS. S. MAHAFFEY, Book-keeper and Order Clerk. Business Office: 227 Second street, Memphis, Tenn.

Terms, \$2.70 per annum, in advance. Send money by Postoffice order, Registered Letter, Express or Draft, or by check otherwise at the sender's risk. If answer is desired by mail, send stamp or postal card.

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Distinguishing Policy of Historical Baptists.

Historical Baptists have maintained the following policy:—1. That the only way of maintaining the purity of the church is through the discipline of excommunication. 2. That the only way of preserving the holiness of the church is through the practice of self-denial.

QUERY.

1. Is baptism an ordinance of the church, and the door into the church? or is it a rite that can be administered by a minister to whomsoever he pleases, and then ratified by the church when, by the bond of fellowship, the subject is received into it? It has become a practical question with us. 2. If you were on a pro-batory, would you vote to ordain a candidate who claimed the right to baptize whomsoever he deemed qualified without consulting any church, and who would teach his subjects that, though baptized, they were at liberty to join any church they pleased, or none at all? D. W. COX.

ANSWER.—Baptism in every age have held that baptism, as well as the Lord's supper, is an ordinance of the church. They understand by this that it is an essential rite of the church, and under the sole direction and control of the individual church, that it can be administered to no one without his consent after an examination of the qualifications of the applicant. The church is made responsible for the purity of her membership and the right administration of the ordinances, not the ministry, nor the deacons, nor a committee of three or five. All her powers are delegated to her as an agent; and she cannot delegate or in any way alienate them to another. It is a fundamental principle of law, *quod delegatum non delegatum est*, what has been delegated cannot be delegated. Should a church vote unanimously that its pastor might, at any given point or for any given time, baptize whom he might deem qualified, he would have no authority to do it; for she could not confer what she herself did not possess, i. e., the right to alienate her delegated powers. Christ made it her sole duty to examine and decide upon the qualifications of a candidate for baptism, and to baptize him by the hands of one of her officers or servants. Nor should a Baptist church receive immersions administered so unscripturally and illegally. Nor should she license or ordain a man to the ministry who expresses himself as intending to assume such popish prerogatives. It will not do for him to appeal to Philip's case, unless he can show Philip's special commission. He might as well claim the right to baptize without having been baptized because John the Baptist did so. All special and personal commissions were limited to, and expired with, the persons to whom they were given. The first officers of the kingdom, while the church was in an inchoate state, acted under extraordinary and special commissions, and by these their acts were validated. Ministers in this day cannot appeal to them. They are not apostles or ambassadors, but the servants of the churches; and, though called of God as they should be, they are commissioned by the church: and they preach and baptize under her orders.

The issue that is now being made up in the bosom of our own denomination, which the churches are called upon to meet, is, do the ordi-

nances belong to the ministry or to the church? Stated practically: May ministers baptize and commune whomsoever they please? or must the church decide for itself, after examination, who are qualified for her ordinances?

When a minister takes the position that baptism is not the door into the church, he virtually assumes the right to baptize whom he pleases, and turn them loose to join the church at pleasure, or to unite with some human society; and we advise no church to ordain a man to such unscriptural work.

But by the act of Christian baptism the party is introduced into the visible church, and becomes a citizen of the kingdom of Christ; and without it he cannot become a member, do what he will. Call the act a door, or gate, or what you please, without it no one ever was, or can be, a member; and with it, without any additional rite, the baptized is "added to the church." Proof: Christ said to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By the phrase "born of water" Christ unquestionably meant baptism, and by "kingdom of God," his visible kingdom on earth and whatever may be the speculations of some among us, this was the faith of our historical ancestors in 1120, with which the Scriptures fully accord. This makes baptism the rite that introduces the subject into the kingdom, by making him a member of the church.

2. It was by baptism that the three thousand on the day of pentecost were "added to the church." 3. But the Holy Spirit's testimony agrees with that of Christ on this point: "For in* one Spirit we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink into one Spirit." That this body is the church can be seen from the connection; and that we have given the true exposition of the passage, we can appeal with confidence to the standard critics of the age. Baptism is unquestionably the act that unites us to the visible body of Christ, whoever may deny it.

With this issue we close the tenth volume of this paper, new series, and the thirty-fourth of its age. There is but one older Baptist paper in the South. This is the thirty-first year of our connection with it as editor. It is gratifying to us to know, from a very wide correspondence, that the paper is still maintaining its character as a thorough, sound and consistent Baptist paper, to which the denomination can look with the utmost confidence for Scriptural instruction in doctrine and policy; and no year has it more generally interested its readers. The 7 Dispensations have been read with great satisfaction by all Bible students; and we trust that Part III.—Eschatology, Future Events,—which commences with volume xi., will be fully equal to the preceding parts. It certainly is the duty of every Christian to know what Christ has revealed concerning things to come; and we shall attempt faithfully to develop them, and in their order.

Is it too much to ask every reader of this paper to make an effort to add one new reader to it before January 1st, when the written discussion on Universalism will commence?

The past year has been beyond precedent the severest we have felt since we have been an editor; and we have been able to weather its storm only by rigidly observing the cash principle. Had we published on a credit to even to limited extent, we should have been a bankrupt to-day beyond hope, and the paper would have perished. Many good brethren, old and tried friends, are to-day offended with us because their names were dropped when their time was out. They must know that we gave the mailing clerk but one rule for all,—after giving two weeks' notice drop all, unless the paper is requested and the subscription promised at an early day. We were compelled to do it; and our real friends, and the real friends of the paper, should not blame but praise us for it. And surely he is not a friend who is so in profession only, but he who proves it by his acts. He is the real friend of this paper

*It is an "in," and not a "by," in the Greek original. The Spirit therefore said in one Spirit, and not by one Spirit.

who promptly pays for it himself, and labors to influence others to subscribe; but he is a burden to it who would ride or read without paying. Think of it: If it is hard for one of you to raise \$2.70 for your paper, how can it be easy for an editor to raise \$2.70 for one or two thousand subscribers, however good friends they may be? We have to pay each week for each issue or have no paper. We confidently hope that 1878 will be a better year for religious papers: the Lord grant it. We shall endeavor to make the paper even more valuable and interesting than this volume has been. We want to make such a paper that all good Baptists will desire it, and that no minister or Bible student can afford to do without; and we certainly offer it to our ministering brethren upon such terms that all can secure it if they wish it: viz., \$2.00 per annum, or four new annuals (\$2.70), or ten new six month (\$1.35) subscribers.

PERSONAL.

Eld. W. W. Keep has resigned the pastorate at Anderson, Texas.

Eld. G. W. Rogers resigned the pastorate of the Dallas church, Texas, on the 28th inst.

Mrs. Sarah J. Hale, who still writes for *Godley's Lady's Book*, is in her eighty-ninth year. She attributes her physical and mental preservation to constant occupation.

Dr. Sumner has just returned from the Texas Baptist Convention. He received there in cash, bonds and land, \$2,503.65 for the endowment fund of the Seminary.

Eld. Wm. Gowen, one of our standard ministers, removes from our county to make his home in Texas. He is a good and true man and we commend him as a pure and sound Baptist to all in Texas.

Bro. Penn's meeting, at Belton, had resulted, up to last Sunday night, in forty-four professions, twenty-five baptisms, four others received for baptism, and thirty forward for prayer. Will any one give us the post-office address of Bro. P. at this time?

Graves Renfro, Esq., son of Rev. Dr. J. J. D. Renfro, has gone to Southwestern Texas in quest of health. He expects to settle permanently in that State. We bespeak for Bro. Renfro a cordial reception from all our friends in Texas. The noble son of a noble sire.

BREVITIES.

A meeting of days will commence with the Baptist church at Bartlett, on Friday. Bro. Fish of Nashville, the sweetest singer in the South will be with us, and we invite all our brethren of Egypt church to attend and help.

The protracted meeting in Chelsea, mentioned in these columns last week, closed Sunday night. Twenty members were added to the church by baptism. The pastor, Bro. Crows, has reason to thank God for the manifestation of his power in the conversion of souls.

The last course of doctrinal sermons for 1877 will be delivered at Dardanelle, Ark., commencing Thursday before the second Sabbath in December, D. V. We trust the brethren for miles around, and all the ministers in the Association, will be present; and we will have an interesting ministers' institute for four days.

MARRIED.

On the 6th Nov., 1877, at the Baptist church, in Jackson, Tenn., by Rev. Dr. J. R. Graves, John II. Gary, Jr., of Meridian, Miss., to Miss Jennie Lancaster, of Jackson, Tenn.

ATTENDANTS.

J. N. Melton with Miss Nora Graves. Geo. H. Rigby with Miss Lou Kell. "If this fair rose offend thy sight, In thy bosom wear; 'Twill blush to and itself less white, And turn Lancaster there."—Meridian Times.

Rev. B. R. Womack, pastor of the First church, Memphis, Tenn., on the 6th inst., at the residence of the bride's mother in Nashville, Tenn., by W. D. Mayfield, to Miss Annie E. Kirby. They received an elegant reception on their arrival in this city.

I AM CHRIST'S, AND CHRIST IS MINE

LONG did I toil, and knew no earthly rest. Far did I rove, and found no certain home. At last I sought them in his sheltering breast, Who opens his arms, and bids the weary come.

Yes, he is mine! and thought of earthly things. Not all the charms of pleasure, wealth or power The fame of heroes, or the pomp of kings.

Could tempt me to forget his love and home. Go, worthless world, I cry, with all that's thine. Go! Thy Saviour's name, and he is mine.

The good I have is from his stores supplied. The ill is only what he deems the best. He for my friend, the rich with night beside.

And poor without him, though of all heesses I change as may come; I take, or I resign. Content while I am his, while he is mine.

Whatever may change, in him no change is seen. A glorious son, that wanders not, nor declines Above the clouds and storms he walks serene.

And sweetly on his people's darkness shines. All may depart. I feel not nor return. While I my Saviour name, while he is mine.

He stays me falling, lifts me up when down. Reclaims me wandering, guards from every foe. 'Tis on my worthless bow the victor's crown.

Which, in return, before his feet I throw. Grieved that I cannot better grace his shrine. Who deigns to own me his, as he is mine.

While here, alas! I know but half his love. But half discern him, and but half adore. But when I meet him in the realms above.

I hope to love him better, praise him more. And feel, and tell the heavenly choir the same. How fully I am his, and he is mine.

PRAYER-MEETING.

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

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

PRAYING POWER.

A man's praying power is not an arbitrary thing, it is the result of long antecedent spiritual process. If a man find himself an effective intercessor with God, a prince having power with God to prevail, it is only because he has grown to great spiritual wisdom, unselfishness, and grace. The praying power of a man is no mere accident of his mood, no mere impulse of his necessity; it is the slow growth of spiritual character, the gradual development of a faith that has "grown exceedingly," the confidence which a long familiarity with God creates, the fervent sympathy and desire of a chastened unselfishness, the ripened spirituality and tenderness of a carefully cultivated heart.

You cannot be worldly, selfish, and lukewarm to-day, living unspiritually, caring little for others, realizing but little of vivid, joyous communion with God, and, to-morrow become a man of fervent, large-hearted, mighty prayer.

Spiritual life, like other life, has its laws of growth and power. Spiritual weakness does not suddenly develop into strength. Self-seeking is not magically transformed into self-forgetful intercession. A prayer such as this is perhaps the very highest achievement, the supremest grace, the most perfect fruit of the spiritual life, altogether impossible, therefore, to a man whose spiritual life is feeble.

It is true that prayer is nurture of life, and that we live cold, feeble, unblest lives, because we pray so little; but it is true, also, that is the condition of prayer, and that we have so little disposition to pray because our general spiritual life is so meagre and languid.

Is it not very significant that it is Abraham, and not Lot, who became the intercessor for Sodom? And yet Lot was a "righteous man," a servant of Jehovah. Lot had, moreover, the deepest interest in the fate of the guilty city. His worldly interests were involved in it; the home of his children was there; it contained the circle of his friendships; and apparently its destruction would involve his own. He, too, knew as Abraham could not know what "sinners exceedingly before the Lord" the men of Sodom were; "that righteous man dwelling among them, in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds."

Who could have prayed for Sodom with more intelligence, or urged by more powerful feelings? And yet it is Abraham, and not Lot who is the intercessor for Sodom.

1. Jehovah does not even impart his confidence to Lot: only at the last moment, when all is determined, he mercifully sends messengers to bring him to a place of safety. Because Lot is a righteous man, because he is Abraham's kinsman, he is saved—but saved "so as by fire." But Jehovah goes to consult Abraham in the formation of his purpose; although Abraham's personal interest in Sodom was so remote, although he was dwelling some twenty miles away, across the mountains of Engedi, "at Mamre which looketh toward Machpelah." Why does he impart this confidence to Abraham, whose interest was only secondary to, rather than to Lot, whose interest was so vital?—both being men of God.

2. Suppose that Lot had been made acquainted with Jehovah's purpose; was he capable of interceding for Sodom as Abraham did? Had he the requisite spiritual qualifications? Can we even conceive the historian putting such a prayer into his lips? Whatever the character and authority of these old records, their moral harmonies are too subtle and profound for an incongruity such as this. Every character delineated here is, to say the least, in perfect and wonderful keeping. The whole history and character are out of keeping with such an intercession; those of Abraham make it so natural that we scarcely feel surprised at it. Abraham had always been a spiritual man; he had always given preference to spiritual things; he had so cultivated religious tempers and habits, that it had come to be the characteristics of his life that he "walked with God." God himself had come to designate him, "Abraham My friend." He was habitually devout, accustomed to commune with God, and to find in such communion the rest and joy of his life; therefore, "the secret of the Lord was with him." It was no unaccustomed, formal interview, that he sought with Jehovah; this intercession for Sodom was simply the special topic of his ordinary prayer. It was natural to him thus to speak, thus to plead with his Divine "Friend," to urge an intercession in which reverence is strained to the very verge of boldness, although the boldness excites no surprise.

Does not this contrast teach us that all good men are not equally good? that all religious men are not equally devout? Just as the apostle distinguishes between a "righteous man"—a man that is scrupulously just, and a "good man"—a man who is benevolent and gracious, as well as just, so we may distinguish between religious men, whose intercourse with God just suffices to preserve their spiritual life, and devout men, with whom intercourse with God is a daily habit and craving, a daily strength and joy. Only such can be great in prayer; only such can become efficient intercessors for the world.

If then, your habitual temper of life be unspiritual, if the religious life that you normally realize be feeble, stunted, undevout, as of a "root out of a dry ground," you are spiritually incapacitated from praying as Abraham prayed. However great the urgency, even were the city in which you dwell threatened with destruction to-morrow, you could not shape, you could not attempt, you could not sustain such an intercession. You have not reverence enough to be so bold, you have not assurance enough to be so importunate, you have not spiritual sympathy enough so to yearn for men, so to take hold upon God. It is not every cry to God, whatever its sincerity and passion, that constitutes such an intercession. You might invoke an Almighty power, of whose disposition you had but little assurance if, happily, he might have compassion; but you could not plead as Abraham pleaded—as though one of the cherubim of the mercy seat were to plead—plead with a perfect confidence that God's love would refuse nothing that it could grant; plead as if from under the sheltering wing of the Most High, that it might be stretched out to cover others also. Loudly, passionately you might cry, but then you would weary, and stand, and wait in dumb silence and fear.

Oh, why are we so poor in prayer, when prayer would so enrich our souls? Why are we so impotent in intercession when our intercession might so prevail for the world? Is it not because we have not developed praying habit into power, because we have not by daily culture, by daily communion with God, deepened and hallowed spiritual feeling, so that prayer has become the prevailing temper, the unconscious utterance of our daily life?—*Wm.*

BREVETTES.

Ed. Lusk, Warden of Middle Tennessee prison of the Fall Creek church, has resigned and will remove to Ashland, Miss.

Ed. J. T. Oakley has been called to the pastorate of the Brush Creek church near Alexandria, Tenn.

The President has issued a thank giving proclamation, setting apart Thursday, November 1st, as a day of national thanksgiving and prayer.

As many persons joined the churches in this last year as in all previous years. There were 10,000 new churches and five hundred new members in Micronesia.

Rev. Dr. E. F. Bart, who had been charged with embezzling the funds of the Southern Presbyterian Publication Board, has been honorably acquitted by a court sitting in Richmond, Va.

W. C. Luther of Cassville, Ga., writes that copy of this paper that contains a sermon on "Daring Who will give or ban it to him." He will return it wanted. Send to his address.

The Rev. Arthur Mursell, of Stockwell, London, has resigned his charge, and is about to spend six months in the United States on a lecturing tour. Few men are more sought after in England for either pulpit or platform.

Mrs. D. D. Davis of Allegan, Michigan, who died Sept. 25th, bequeathed \$8,000 to Kalamazoo College, \$8,000 to the Nashville University, \$300 to the Baptist Sunday-school work in Michigan, several bequests to relatives, and the remainder of her property, estimated at \$60,000, to the Baptist church in Allegan.

Eld. A. J. Holt has been appointed missionary to the Wild Indians of the plains by the Home Mission Board, Marion, Ala. His postoffice is Anadarko, Indian Territory. His greatest want is a meeting-house. Let us all help. We want to raise \$100 towards it, and have \$7.00 already.

Ninety-one persons were baptized by Rev. W. Shaw, the pastor of Zion's Hill church, Littleton, N. C., in thirty-five minutes. We leave our Pedobaptist exchanges to reckon how long, at this rate, it would have taken the twelve apostles to baptize the three thousand converted on the day of Pentecost.

D. W. LEATH.—It is not true that our denomination, much less mine, were engaged in making the Revision of the Bible now appearing under the imprimature of the Bible Union. The Revision is made by a society outside and independent of any church control, direction or responsibility. We suppose from first to last there may have been scholars engaged belonging to all the leading denominations. The Baptist church is in no way responsible for the doings of the Bible Union. The version is more literally correct than our common version.

A Baptist church at Buford, Ga., opened its house to a preacher of Universalism, Mr. Strain, and the result was great "unpleasantness" and no little abuse on the part of Mr. S. because his doctrine was exposed by the pastor, and he not allowed to reply, a protracted meeting being in progress. What is passing strange in Mr S.'s report is his statement that there was a Universalist member of that Baptist church who heard Mr. S. "abused" for two hours and opened not his mouth! A Universalist member of a Baptist church in Georgia or any where else! A professed hypocrite—professing to be a Baptist before the world, and yet at heart a Universalist! Can it be the church is aware she has such a member? Our advice to all Baptist churches is, never open their meeting-houses to the teachers of error. If they have ever dedicated—devoted their houses to the worship of God, how can they use them to subserve the spread of error.

A REMARKABLE TEST.

On Thursday evening, September 26th, 1877, at 8 o'clock p. m., a developing circle was being held at the residence of Dr. Samuel Watson, on Union street in Memphis, for the purpose of developing a new medium. Several old citizens of Memphis were present. A spirit announced himself as John Barneyeldt, and said that he was born in 1519 and died in 1619—that he was Grand Pensionary of the States of Holland and was executed as a traitor. Inquiries were made of all present and none had ever heard of such a person. The writer was handed a memorandum of the above announcement and requested to examine and find out if such a person had lived. By referring to a "Dictionary of Biography, comprising the most eminent characters of all ages, nations and professions," edited by R. A. Davenport and published at Boston in 1852, by Gray and Bowen, I find the following:

"Barneveldt John D. Olden, a celebrated Dutch Statesman, was born about 1519 and filled many high offices with great integrity and patriotism; among them was that of Grand Pensionary of the States of Holland. Being, however, a strenuous opponent of the ambitious projects of Prince Maurice that prince succeeded in procuring him to be condemned to death on the shamelessly false pretense of having betrayed his country to the Spaniards. The sentence was executed in 1619."

Can science and philosophy suggest any other hypothesis consistent with those facts, other than that it was the spirit of the departed Statesman?

The above is copied from Dr. Watson's Magazine published in this city. "Veritas" is an eminently facile subject to be imposed upon. He has not the slightest idea that mesmerism or will-force plays any part in these scenes. We cheerfully answer his question. If any strong minded member of that company had perchance taken the pains in preparing for a successful seance, to look into that Dictionary of Biography, and impress his memory with the name of this Olden, he could easily through the medium call him to the front at will, and extort from Olden's spirit all the facts that member could remember seeing in the Dictionary and *no more*. Let any one take any character from Appleton's Cyclopedic, memorize the leading facts of his life, dates, etc., and try a medium. By a strong and continued effort of the will project the name and facts upon the medium and note the results. If fearful that you may not have the power alone, select one or two others of strong will-force and familiarize them with these facts, and operate together—all thinking of the same thing at the same time, and the answers you wish the medium to give, and you will be convinced men and not departed "spirits" are connected with the matter.

ILLUSTRATIONS.

When I was in my first parish I had a class of young pupils whom I questioned about my sermons. Thus I learned what marks are best remembered, and I found that they were the illustrations. So I resolved never to shut off an arrow with out winging it. G. H. H.

ALL FOR CHRIST.—Dr. Mason of Burmah once wanted a teacher to visit and labor among a warlike tribe. He asked his converted boatman, Shapon, if he would go, and told him that he would only have four rupees a month as a teacher, whereas he was then earning fifteen as a boatman. After praying over the matter, he returned to the doctor, and the following conversation ensued: "Well, Shapon," said the doctor, "what have you decided? will you go for four rupees a month?" "No, teacher," replied Shapon, "I will not go for four rupees a month; but I will go for Christ." And for Christ's sake he did go.

DYING, THOU SHALT DIE.—When a person dies at sea, the usual practice is to encase the corpse and attach heavy weights to it, then drop it over the side of the vessel. But the corpse, though carried downward into the depths of the ocean, is utterly unconscious of its sinking state, though it continues to descend till it touches the bottom. So with the soul which is spiritually dead: it is continually descending, and being overwhelmed with the burden of its sins, unconscious of its destination, it is irresistibly carried downward. It has a weight and a burden which it can no more cast off than the corpse can disengage itself from its sinking weights. Nothing but the mighty hand of God, manifest in Jesus

Christ, can arrest and rescue the soul from its downward course to ruin.

STRENGTH IN VISIBLE UNITY.—In 1859, after Magenta, a vast army marched through a country thickly covered with shrubs and small trees. As the soldiers plodded wearily on, none could see more than a few hundred comrades on the right and left. Then at last a vast open plain was reached; instead of marching, corps after corps, they were deployed across the plain simultaneously in line of battle. The setting sun gleamed upon miles of burnished arms and glittering standards; and the eye of every soldier flashed, and his cheek flushed, at the magnificence of the spectacle. They were really as strong and close before, but each fraction had a depressing sense of isolation. They now became aware of their strength. The next day was Solferino. Such courage is given to the soldier of Christ by the visible unity of the church to which he belongs.

QUERIES.

1. Peter m. 19: "By which also he went and preached unto the spirits in prison." What does this mean? Were those spirits of the dead? and was it after Christ's crucifixion or while alive? J. C. WATSON.

It positively says so, and we believe it without a doubt. See Bible Doctrine of the Middle Life, price seventy-five cents.

Has the church a Scriptural right to deal with man and wife for living separate after being excommunicated by a member of the church, and said member reports to the church no charges found? If for good and sufficient reasons they mutually agree to live separate, we say not.

Has the church a Scriptural right to deal with a member or members without first sustaining a charge as the gospel directs? Certainly not. This is too evident to need proof.

Is it orthodox to teach that faith, repentance and baptism are essential to salvation, and that there is no promise of salvation without them? Florida. L. A. J.

It is not only orthodox, but the grossest ritualism, i. e., Campbellism. It inverts the order of Christ's placing faith before repentance, whereas Christ places it first; and it makes the sinner's salvation to depend partly on works,—an outward, physical act, i. e., baptism. Faith is the act that receives Christ into an everlasting union, and why should the Christian repent of that? or how could Christ say, "They repented not that they might believe." Baptism is only the profession of existence of the two former acts; and they must exist before baptism, and without it; and the possessor of them is a saved man; and therefore a man may be saved without baptism.

BRO. GRAVES: I wish to ask you a question which I hope you will answer sometime in your paper. The Methodists here call for unregenerate persons to unite with them as church-members, and by their persuasion get some to do so, but make them subscribe to their articles of faith. Now, can an unregenerate man affirm that he "believes in the Lord Jesus," etc., as in their book of Discipline, without telling an untruth? And further, is not that minister who persuades men so to do more guilty than those who have thus been deceived? My Bible says: "Come ye out from the world, and be ye separate," etc.; and how can we obey that injunction when we are advising, persuading, and actually getting, a part of the world to come in among us? J. L. BONNER.

An unregenerate person cannot truthfully say that he believes in the Lord Jesus Christ, for no sinner does; nor can he pray the Lord's prayer, which Christ taught his disciples alone to pray. It is a heinous sin against God and the souls of sinners for ministers to influence unrepentant sinners to receive the ordinances, or join their societies for the church of Christ; and we believe that at the judgment of the last day, they will wish they "had never been born." Their human societies are organizations set up in opposition to the Kingdom of Christ, in open rebellion to the King in Zion; and we should warn men against them.

When friends change, some by death and some by estrangement, etc., how good to know that Christ changes not—that he is the same to-day he was in the past,—to re-joice that the tie that knits a soul to the Savior is firm and lasting!

TULLAHOMA INTEREST.

To the brethren who promised me they would help to raise money for the Lord's House at Tullahoma, Tenn.:

MY DEAR BRETHREN:—I know you have been busy in your protracted meetings, and with your secular concerns. But there is necessity for immediate action—vigorous action. The blacksmith knows what to do when the iron is hot, so Baptists ought to know what to do when they know of a feeble band of brethren struggling beyond their strength, because of earnest desire to see the Lord's house finished. I have been confined at home ever since the meeting of the Duck River Association. All this time I have been anxiously expecting to hear of some good brother lending up some money. But a recent letter informs me that none has been sent up. Brethren, for Christ's sake move forward without delay. A little negligence on our part may damage the burning zeal of the little band that is now working so hard. Will Bro. Graves copy this and send it in some practical way? Truly,
ESCHU WINDS.

Oak Point, Tenn., Oct. 21, 1877.

We call the attention of our brethren of Middle Tennessee, and of the Duck River Association in particular, to the above appeal of Bro. Wines in behalf of the Tullahoma church. It is a weak but faithful band, struggling to "hold the fort" at an important point in the Association. They lost their house during the war—torn down by the Federal soldiers. They have been struggling ever since with their scant means to rebuild. They had got up a substantial frame, and had it partly covered in, when their hearts became discouraged, though one brave heart, the carpenter, declared that it should be finished if he could only nail or one shingle and piece of weatherboarding a month.

At this stage of the work Bro. Wines, who live in Wilson county, and who has no more personal interest in the success of the church than an Baptist in the State should have, visited them and proposed to the brethren if they would raise \$350, the half of the \$700 necessary to complete the house, he would act as voluntary agent to raise the balance. To this the brethren agreed, and have bravely to work. Now, will not the brethren of Middle Tennessee, and every member in the Duck River Association, contribute \$1.00 or 50 cents towards this work, that will honor the name of Christ and strengthen his cause, and greatly cheer the hearts of these brethren? Send your contributions at once to Bro. E. Wines, Oak Point, Tenn., or to Bro. —, (will Bro. W. give the name). Treasurer of the Tullahoma church, and all such contributions shall be acknowledged in this paper. Help these poor brethren to shew themselves from the cold of the coming winter.

We noticed some weeks since that Mr. G. W. Hughey of Olney, Ill., after arranging the terms, and time of a debate with Bro. W. A. Jarrel, did not appear when the congregation assembled, and sent an excuse that he had been elected Presiding Elder and could not come! The greater reason why he should have defended his system, and secular papers made sport of his excuse at the time, and they still remember him it seems from the following from the Olney Ledger:—

"The Rev. G. W. Hughey's sons must be extremely unfortunate youngsters, if the following from the Nashville Democrat is true: 'The boys of Rev. G. W. Hughey's family seem to be marked for a train of bad luck. We gave an account last week of how one was cured by the application of a mad-stone after being bitten by a cat. Another son, Alyde, had some undesirable experience with a column of yellow-jackets a few weeks ago; and Danny, another of the boys, had the misfortune to have a garter snake which was handling take refuge in his nostrils.' And who would add that the 'daddy' is seriously afflicted with a Baptist minister."

The little Baptist church at Olney is growing, under the pastorate of Bro. Jarrel, and Baptist principles are being impressed upon the community where they were heretofore shaded and misrepresented. Illinois needs hundreds of such pastors as Bro. Jarrel.

SUNDAY-SCHOOL BOARD.

Brethren will lay me under many obligations if they will send me a copy of the minutes of our Association in Tennessee for 1877. The Board is anxious to prepare a complete list of the church in Tennessee with their pastors and clerks. G. C. CONNOR, Cor. Sec'y Chattanooga, Tenn., Nov. 1, 1877.

NEWS SUMMARY.

THE SOUTH.

Virginia's public printing for the past year cost \$29,812.25.

Gov. Jno. Leitch was defeated for the legislature in Lockridge county, Va.

To the 6th inst. Ferdinandina had received \$21,549.17 and expended \$24,574.73.

Geo. H. Bell has been awarded the contract for the Confederate monument at Memphis for \$4,285.

Wm. Theford, of Tyler, Texas, in trying to drive a hog into a pen, fell and was attacked by the hog and killed.

A corn medicine man was sentenced in Richmond to five days' imprisonment and ten lashes well laid on for swindling.

New Orleans has not paid her city officials since August, and Recorder Smith threatens to pay himself out of the fines paid into his court.

The fund left the city of New Orleans by the late S. V. Sickles, druggist, to establish a free dispensary of medicine for the indigent poor, amounts to \$25,822.23.

The Galveston News says the work of clearing Texas of the stolen mules of the Kansas ring will produce five thousand law suits.

The steamer John F. Toole, from St. Louis for New Orleans, with an assorted cargo of western produce burned at Grand Gulf last week. Boat and cargo total loss.

Whip. The breadth of land needed in what this fall in Virginia, for an operation and the best means of information was gathered, is much above the average, and it certainly has not for many years at this season made as favorable a showing.

Galveston News: J. W. Maddox, arrested at Cuero the 2d inst., charged with being accessory to the great land swindling conspiracy of Hun & Co., is the same who carried the printer his friend Fitzhugh's 'Ginger man than Grant.'

A sea-cow, caught in Indian river, Florida, is on exhibition at the Montgomery fair. It is nine feet eight inches in length and measures six feet around the body, and is so gentle that it bears handling while eating its food, without being the least disturbed thereby.

The Houston Age, in an interview with Captain Wells, just from the Rio Grande, learns from that officer that the war feeling on both sides of the river is intense, and that the Mexicans are prepared for and are by no means averse to war.

The greatest cotton day Charleston for seventeen years was last Thursday, when the receipts aggregated 6,823 bales. The next heaviest receipts for any one day were in 1876, when they reached 6,514 bales on October 23.

The valuation of property in North Carolina has increased near \$3,000,000 since 1870, and that, too, in spite of the long panic and low prices. In 1870, as the auditor's report shows, the property of the state was valued for taxation at \$120,910,219. The returns this year shows a valuation of \$141,564,357.

A Miss Smith, of Keowee county, S. C., was sentenced to ten days in jail for petty larceny; Mr. McLatchett was similarly sentenced for a like crime. After the conviction of the parties they were married by the trial judge, and then delivered up to the sheriff, who will care for them during the honeymoon.

The side-wheel steamer Tom Morgan was wrecked by her boiler exploding while wooding Saturday evening at the head of Scrubras Towhead, on the Mississippi shore. Her owner and Capt. D. R. Howell, of Covington, Ky., and the engineer were killed. The bodies were not found. The captain's wife, crew and two families of passengers were saved. The Morgan was a boat of two hundred tons, and was in the cotton seed trade.

The crop report of the Memphis cotton exchange for October, for west Tennessee north Mississippi, and north Arkansas, indicates an average yield of one per cent. more than in 1876 (twenty-five per cent. below September prospective). The report from Mobile estimates the yield in Alabama, nine per cent. less in uplands, and seventeen more in prairie country; in Mississippi, the yield, compared with last year, is estimated at five per cent. increase in one county, the same in six, and about sixteen per cent. less in thirteen. The Galveston cotton exchange says: The yield as compared with last year is estimated at a decrease of thirty-two per cent. but we believe that some of our correspondents have not taken into consideration the increased acreage in their sections.

Of the situation at Ferdinandina, the Savannah News says: Only twenty whites who remained in the town escaped the sickness. The fatality has been heavy. According to the census taken September 28th, 1877, there was a population of whites, five hundred and eighteen; colored, 1,114; total 1,632. From August 21st to October 31st, there were ninety-four deaths, making a fatality of five and a half

per cent. of the total population. The death rate among the whites was about sixteen per cent., there being only about ten deaths among the colored. The whole population died exclusively on the shipping for a support. They are all poor, and have no means or other business, but are depending solely on the proceeds of their labor for a livelihood; and now that there is no shipping they will have to be fed by the city for at least a month to come, or the suffering will be fearful. The sanitary committee have received but \$12,000 from all sources, and with this sum they have paid for medicines, nurses, funeral expenses incident to an epidemic of yellow fever, besides feeding nearly the whole population. On the 30th of October they had in the treasury one dollar and fifty cents, and were in debt \$2,900.

WASHINGTON.

A government vessel has been placed at the disposal of the city of New Orleans for the improvement of the harbor there.

The secretary of war has ordered Maj. Beaumont to remove the raft in Red river above Shreveport and keep the raft open.

The house committee on postoffices and postroads will report an appropriation to pay for the purchase of the Louisiana and Texas routes of the business line for transportation from July 1st to the 1st of May, 1878.

The senate has confirmed the nomination of John Welsh to be envoy extraordinary and minister plenipotentiary to England. His nomination was reported from the foreign relations committee with the unanimous recommendation that it be confirmed without debate or dissenting voice.

Representative Baker of Indiana has prepared and will introduce in the house upon the first opportunity, a bill to prevent suits being brought against farmers and other persons who purchase for their own use an implement or article which infringes a patent right unless the purchaser of such implement or article knows at the time of the purchase that a patent right is infringed.

The public debt has been reduced during October a little more than four million and a quarter of which about two millions and a half is accounted for by the retirement and cancellation of legal-tender notes. The coin balance in the treasury, against which there are no liabilities, and which is, therefore, available for purposes of resumption, amounts to sixty-four million dollars, an increase for the month nearly twice as much. Five-eighths of the gold balance needed to resume have already been secured.

A large number of grants for railroad have expired by limitation, and it is regarded important that action should be taken by congress either to enforce a forfeiture of the grants or extend the time for the completion of the roads. Should the latter course be pursued, the lands of which the sections upon lapsed lands should be protected. It is recommended that congress withdraw all lands chiefly valuable for pine timber from the operation of the homestead and pre-emption laws and from sale except for cash; also that the secretary of the interior be authorized to sell timber from the public lands in the mining districts, also to sell timber upon any unsurveyed land not mineral when needed or actual settlement before public surveys, also that a law be enacted providing for the care and custody of timber lands unfit for agriculture, and for the gradual sale of agriculture, and for the gradual sale of timber and for the perpetuation of the growth of timber on such lands; legislation authorizing seizures of timber cut from public lands without resort to the tedious process of the courts is also recommended. The United States marshal for the southern district of Mississippi has seized in three counties bordering on the Gulf of Mexico, in a suit of the United States against John Manning and others, a large amount of timber, principally pine logs, estimated at over 75,000 in number. There will also be seized a large amount of charcoal and turpentine. This action stops a trade which has employed many vessels carrying timber or lumber to foreign and domestic markets. Supervising Architect Hill in his report says the granite contracts known as the fifteen per cent. contracts have been modified for the government buildings at Cincinnati, St. Louis and Philadelphia. The following are the balances credited to the appropriations of September 30th for different works: Chicago customhouse, \$109,284; Cincinnati customhouse, \$289,185; Covington courthouse, \$14,630; Evansville customhouse, \$49,874; Grand Rapids courthouse, \$36,819; Lincoln (Neb.) courthouse, \$49,740; Little Rock customhouse, \$39,501; Memphis customhouse, \$101,859; Nashville customhouse, \$67,022; Parkersburg (W. Va.) courthouse, \$2,010; Port Haron customhouse, \$12,180; St. Louis customhouse, \$216,111. Expensive alterations have been completed in the customhouse at Louisville and Pittsburg. Estimates for the ensuing year will be included in the report of the secretary of the treasury.

FOREIGN.

The funeral of Henry Meiggs, the great railroad builder, of Lima, Peru, was an imposing affair. Two hundred coaches and

twenty thousand people were in the procession. The coffin was carried by the populace for half a mile.

There is a lawsuit now about Cloggin's records, and the question will lie in the Spanish part of Ferrol, until the matter is decided. The steamer which picked up the needle in the Bay of Biscay demands a higher rate of salvage than the contractor can afford to pay, and it is not unlikely that the cowardice of the captain of the towing ship, who ran away from his charge at the first appearance of supposed danger, will result in his keeping the obelisk away from England for another year, it not in sending it to the bottom of the Spanish harbor in the next heavy storm.

WAR NOTES.

A telegram from Dolny Dubrik says that in consequence of the evacuation of that place by the Turks the Russians have contracted the circle around Plevna to 30 miles. The Russians have 120,000 men, and are to fill two continuous lines of trenches around the whole position. Five or six thousand cattle are visible in Osman Pasha's position, and other indications show it possible to hold out thirty or forty days.

General Mukhtar telegraphs to the Sultan that he is still holding Erzeroum, and expects reinforcements. He was reported to have been called upon to leave upon Erzeroum and Trebizond. It is probable that a part of his shattered army did retreat to those points. Mukhtar now claims to have repulsed the Russian attack. If he receives reinforcements he may be able to hold Erzeroum a short time, but the Russians have reinforcements following, and it is likely that the town, which is not very strongly fortified, will fall as it did in 1879 when Paskewitch advanced as Heiman is now doing. Erzeroum is on the western European coast, eight hundred miles above the junction with the Tigris, and one hundred miles from Trebizond, on the Black sea. It has a population of 15,000, and its possession renders the entire control of Armenia possible to the Russians.

The Russians now have about 130,000 men around Plevna, and a telegraphic wire connecting every position. Osman has the best soldiers of the Turkish army in western Bulgaria with him in Plevna, and is outnumbered in all directions, while the Russians have taken care to strengthen their eastern line, that no reinforcements can come from the Lom or from south of the Balkans to Plevna. Chevet Pasha has not forces enough to break through the Russian cordon to relieve Osman, whose soldiers are already deserting in anticipation of surrender. During the last few weeks the Russian army has been remarkably active and judicious in hurrying forward reinforcements. The only chance for the Turks is for Sultan Pasha to defeat the czar's army between the Jantra and Lom, east of Plevna, and he does not seem disposed to make the effort. Gen. Radetsky holds Shipka Pass, and the line from that point to Brelana and Sistora is impenetrable. Mehemet Ali seems only to be acting on the defensive about Sofia, and the situation suggests that the Turks will shortly be checked in Western Bulgaria.

The Russians are now almost in sight of the ancient city of Erzeroum, and they will have to fight the severest battle of the Asiatic campaign to quarter themselves there. They have occupied Hasan Kaleh, a strong position on the road to Kars, about fifteen or eighteen miles east of Erzeroum. Another Russian detachment is coming down from Ardahan to Olti to turn Mukhtar's flanks at Devihoyan. Devihoyan is on the crest of a range rising 2,000 feet above the plain of Erzeroum, and is considered, with the use of ordinary skill, almost impregnable. General Kolesnikoff, a Russian general, making up his private with his official business. They do not believe this confusion was from any wrong or unworthy motive. They propose to sell the house and let the printing be continued.

MISCELLANEOUS.

The six principal articles imported by Great Britain are grain and flour, about \$270,000,000; raw cotton, \$235,000,000; wool, \$125,000,000; sugar, \$110,000,000; lumber, \$75,000,000; and tea, \$70,000,000.

The center of population of the United States is said to have traveled westward, keeping curiously near thirty-ninth parallel of latitude, never getting more than twenty miles north, or two miles south of it. In eighty years it has traveled only four hundred miles, and is still found nearly fifty miles eastward of Cincinnati.

As many persons suppose that the silver dollar is not receivable for duties, the New York World publishes the treasury or-

der of February, 1875, which commences with these words: "The silver dollar of the United States, which has been known as the 'trade dollar,' will be received for payment of duties on imports to any amount whatever."

Thirty years after the death of Sir John Franklin, and after the failure of the numerous searches for his remains that made his widow's name historic, there have at last been obtained traces which seem to point definitely toward the place where he and his companions perished. The prospect of recovering the remains will probably justify a new expedition to those frozen shores, and there is hope also of recovering, with the other relics of the expedition, its records which will be of permanent value.

A Dowlington, Pa., justice says, "A tramp stole a quantity of property from railroad cars at West Chester junction. The railroad employees made a raid upon the tramps and recovered the property, but until two railroad men and four of the tramps were injured. Two tramps were dropped at Lexington by them the other morning and was only after a desperate resistance on the part of the conductor and his assistants that they were driven off. It is estimated that there are between 1,000 and 1,500 tramps wandering between that place and Philadelphia."

Sitting Bull has had his home assigned him by the Canadian authorities and he has promised Col. MeLeod that he will henceforth be a very good Indian. That he will have to be, as the Blackfeet and Creeks are on each side of him, and will punish very severely if he attempts any further mischief. Sitting Bull has a negotiator. The Canadian mounted police now ward, so that he will not probably be able to carry out his threat of making war on the United States. Sitting Bull's speech to Col. MeLeod was a model impudence. He has gone back on the Great Father at Washington in a terrible manner.

Religious.

There at present the hundred and fifteen Chinese students in this country.

Bishop Haven has appointed the Rev. Joel Osgood missionary to Africa.

The Miami conference of the United Brethren church have resolved not to receive any minister who uses tobacco.

The managers of the Southern Methodist publishing house, at Nashville, Tenn., are trying to fund its debt by issuing bonds to the amount of \$1,000,000.

Mrs. Mary J. Proctor, of Rochester has bequeathed the bulk of her estate amounting to about \$20,000, to various benevolent institutions of the Episcopal church, having for their objects the promotion of piety and morality, we believe it to be probable that the reading of the Bible be retained in the public schools.

The committee appointed by the Southern Presbyterian general assembly to investigate the affairs of the publishing house at Richmond, found that the secretary conducted the business of the house in a very slow and irregular manner, making up his private with his official business. They do not believe this confusion was from any wrong or unworthy motive. They propose to sell the house and let the printing be continued.

The following resolution in relation to the common school system was adopted at the recent Baptist convention of 1877 at Springfield: "That as the world of our day is the foundation of civil and religious liberty and morality, we believe it to be probable that the reading of the Bible be retained in the public schools."

The committee appointed by the Southern Presbyterian general assembly to investigate the affairs of the publishing house at Richmond, found that the secretary conducted the business of the house in a very slow and irregular manner, making up his private with his official business. They do not believe this confusion was from any wrong or unworthy motive. They propose to sell the house and let the printing be continued.

Congress disgraced itself by adjourning to allow members to attend the horse race at Baltimore. The Independent speaks with becoming plainness of this act: "If it had been anything useful and instructive, or any thing simply innocent, harmless, we should yet complain of the neglect of duty; but the example of leaving the business of the public whose servants they are, to attend the most demoralizing sport on the continent, a sport which exists only for the purpose of supporting gamblers and sharpers, which has made 'jockeying' a synonym of roguery and which defies the laws of our states against gambling and pool-selling—to do this as a disgrace."

A new safety cannon, that shoots an anchor from ships in distress, has lately been tried at Bremerhaven. From a cannon with a diameter of five inches an anchor weighing seventeen pounds was shot, attached to a double rope 2-1/2 feet in length, and weighing thirty-two pounds, to a distance of three hundred and six yards; by which a stronger rope was pulled to the ship, with which ship and men could be drawn ashore.

THREE MORE PAPERS

Will Close this Volume of "THE BAPTIST." With the first Number of Vol. XI. we shall COMMENCE PART III.

ESCHATOLOGY.

This will be distinct from the former divisions of the subject, and will constitute a complete work on—

Last Things. We shall, in no instance, play the part of a prophet, but endeavor to set forth, in a clear light, the events yet future undoubtedly foretold by Jesus Christ by the mouth of prophets and apostles. The following events, with the occurrences connected with them, will be discussed:—

1. There is to be a Second Advent of Jesus Christ.
2. It is to be Personal, not Providential or Spiritual.
3. He will first come into "the air" for his Saints, quick and dead.
4. The Advent will be pre-Millennial and sudden, as the lightning's flash.
5. Wickedness and infidelity that crucified Christ will be prepared by an Eastern war, possibly the one now waging.
6. The return of the tribes that crucified Christ will be prepared by the return of the Jews to England to gain the protectorate of Palestine and Egypt, and assist by her swift ships the return of the Jews.
7. The resurrection of all the righteous dead, and the capture of all the living Saints, seven years before the Epiphany.
8. The distress of nations for seven years, less a shortening of the time, such as never was before, and never will again be experienced.
9. The appearance of the Lawless One; a personal Antichrist and his history.
10. The appearance of the Gog and Magog, with Turshish, for the possession of the East, and ended by the second conquest of Jerusalem.
11. The personal appearing of Christ with power and great glory, bringing all his Saints with him.
12. The judgment of the living nations, Matt. xxv.; not a Christian among the heathen.
13. The blood of his Saints avenged upon the persecuting, or goat nations, while the innocent, or sheep nations, are saved to enjoy the Millennial Dispensation.
14. The binding of Satan and casting him out.
15. Christ establishes his government over all nations, and ruling it with his Saints for one thousand years.
16. The employment of the redeemed Saints.
17. The rapid conversion of the nations preserved from destruction; the return of the ten lost tribes and their conversion.
18. The re-nationalization of all the Jews into one kingdom upon the mountains of Israel, never more to be severed.
19. The close of the sixth day, the world's Saturday; the return of Satan for a little season; he instigates a rebellion against Christ and his Saints; the destruction of this symbolic Gog and Magog by fire.
20. The final judgment of the dead, which class includes the wicked alone, with "the Devil and his angels."
21. The purgation of the earth by fire, as before by water; and the destruction of the wicked by fire, as before by water.
22. The regeneration of the heavens and the earth; earth re-imparadised; a heaven.
23. The occupancy of the heaven-made earth by Christ and his redeemed.
24. The seventh day, the world's eternal Sabbath, ushered in by the descent of the New Jerusalem from God out of heaven; all the redeemed, with Christ, to occupy the prepared place, —the heaven-made earth; the first portion in the Lord's prayer fulfilled; the Father's kingdom come, when his will will be done on this earth as it is in heaven; none but the redeemed will occupy it.
25. To know what the Scriptures teach on the subjects can but be of the greatest interest to his children; and they have been too much neglected.

We greatly desire that every minister in the land shall see our exposition of the Scriptures touching these matters, and therefore offer the paper to every minister for the next

Six months for \$1.00;— Or three new subscribers, \$2.70 each;— Or six new subscribers for six months, \$1.35 each.

Will not every minister make an effort to get his people to read this Series? In addition to this Series, there will be another feature of the paper, to some still more interesting. We have accepted the challenge of Mr. Burruss of Alabama for—

A DISCUSSION OF THE SYSTEM OF UNIVERSAL SALVATION.

This is to be a written discussion, to appear weekly, or bi-monthly at least, in our respective papers. The questions submitted are:—

1. The Scriptures teach that a part of the human family will be finally lost. We affirm. Mr. Burruss denies.
2. The Scriptures teach that no part of the human family will be ultimately lost. Mr. Burruss affirms. We deny.

Mr. Burruss is the editor of the leading, if not the only, Universalist paper in the South, and is regarded by all as the ablest representative of the system in the South, and is both a scholar and a gentleman. We look forward to this debate with no little interest, and regard it as timely. Universalism is gaining ground in many parts of our own State, as well as throughout the South, and if its progress can be checked, now is the time it should be done; and we believe, with the prayers of our brethren, we can oppose to it the full force of truth. Every Baptist minister should post himself as to the grounds upon which it is based, and the best arguments with which to meet it.

This discussion will commence early in the coming year, —January or February. By subscribing now, you will get all the numbers of the Series and the Discussion. Will not our ministers show this circular to their members, and every one of our readers to their friends, and see how many new readers they can enlist for this a good time to take names; and if you will promise to forward their money in the month of December or January, we will forward the papers.

Any patron procuring the names of five full subscribers (\$2.70), or ten half yearly (\$1.35), shall be credited a reward for one year; or receive the sixth copy gratis, to be sent to whom he orders it. Let all work with a will from this to the first of January for THE BAPTIST, the Defender of the Truth. J. R. GRAVES, Editor.

Books that You Should Have in Your Family.

THE NEW BAPTIST HYMN AND SONG BOOK. There should be a Baptist Hymn and Song Book in every family. This is a choice selection of the very best of Hymns that teach some doctrinal doctrine, and a collection of the sweetest devotional, Scriptural, and Sunday-school songs yet made; and the music in shaped notes, and can be used by those acquainted with the round notes well. Buy this nice Hymn and Song Book for the Family Bible, and one for each child. This is designed to take the place of the old Southern Psalmist, issued twenty years ago. Examine it before you purchase. Price, \$1.00 each, by mail.

THE NEW BAPTIST HYMN BOOK, without Music.—36 cts.

THE LITTLE SERAPH is the Songs book you want for your Sunday-school. It has been admitted that this is the best collection of our sweetest songs that has ever been offered to our Sunday-schools. The doctrine is sound. The notes are the new seven-sharp-ed notes. It is the very Book for Country Singing Schools. In the Seraph you will find "The Sweet By and By," with scores of others too sweet to mention. Price by mail 35 cts.

A THE BIBLE DOCTRINE OF THE MIDDLE LIFE, AND REDEMPTION OF MODERN SPIRITISM, BY J. R. GRAVES, LL.D.—You want to form a Scriptural idea of your state of death and before the resurrection. You want to protect your family against the pernicious teachings of Spiritism. Set this book, read it, and get all you can from it. It is the most interesting little book you ever read, and will explain a large number of the most difficult passages of Scripture. You should read it without fail. Price by mail, 75 cts.

4. THE ORIGIN OF BAPTISM, BY H. F. FORD, LL.D.—You ought to be familiar with the History of your own denomination, at least the outline of it. You have no time to read a large book. In this little book of 168 pages you have it all in a nutshell. The author commences and traces back the Baptist denomination from the present century to days of the Apostles. It will show you that Baptists did not originate with Roger Williams, nor in England, nor with the mad men of Munster, as our enemies charge, but are older than the Protestants or the Catholics, and are in fact the only religious community that has stood since the apostles, and is the only Church deserving to be called the Church of Christ. This is a new and greatly enlarged edition. Price 50 cts.

5. THE TRILEMA, OR DEATH BY ONE OF THREE HORNS; BY H. F. FORD, LL.D.—This is a little book that has proved the death of multitudes of Pedobaptists. It shows them the actions of their own General Assemblies and Conferences. The question they cannot answer is, "Are the baptisms of the Roman Catholic church valid?" If they say "Yes," they thereby admit the Roman Catholic church to be a true church of Christ, and that they are heretics and schismatics; and having separated from, and been excommunicated by it, have no right to baptize or to preach. If they say "No," then they nullify their own baptisms, since all their ordinances came from Rome, and the Catholic Church is the Authority and the Catholic Church is the Authority and the Catholic Church is the Authority.

6. OLD LANDMARKISM, WHAT IS IT?—Do you know? You have heard much about it, and much scribbled to it that it is not. Do you not wish to know of a truth what it is? The late Dr. Poindexter of Virginia affirmed before his death, that its principles constitute the only irrefragable bulwark against false liberalism and open communion, and that the Baptists of America must take their stand upon them, or slide into the slimy sloughs of open communion. This little work contains of two parts: Part I. What is Old Landmarkism? Part II. A History of the Rise and Progress of the Principles and Practices. By J. M. Pendleton, LL.D., late professor of theology in Union University, Tennessee. Now of D. D. Peck's new edition, single copy 15 cts. postpaid. \$1.25 per dozen. Price by mail, 50 cts.

Our subscribers can send us for any of the above books, and their orders will be promptly attended to. J. R. GRAVES, Editor.

All Things Work for Good.

All things work together for good to them that love God.—Romans, 8:28.

Midst the thousand guests of promise... All things, whether joy or sorrow...

All things, whether joy or sorrow... All that seems to thwart and hinder...

All that seems to thwart and hinder... In a rich and glowing painting...

In a rich and glowing painting... To the beating of the tempest...

To the beating of the tempest... To the battle makes the soldier...

To the battle makes the soldier... So when, like a feeding vision...

So when, like a feeding vision... Manufacture the Cotton in the South.

Manufacture the Cotton in the South.

The Boston Advertiser prints the following very interesting private letter from a retired merchant and manufacturer of that city.

"The shipment from Great Britain of cotton yarns, called there twist, is vastly greater than is generally understood here."

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A Singular Australian Bird.

A family of Australian birds, says a writer in Good words, which are the most anomalous of all in their habits, are the brush turkeys, which we may look upon as applying the place of the pheasant and grouse, and whose unique domestic economy is specially adapted for the peculiar conditions of Australian existence.

These light place two hen's feathers, one black and the other white, distant 0.6 to 0.8 metre from the eye. After about two minutes, with the right eye in the sun's beams, the dark feather appears red and white one emerald-green.

A NEW REMEDY FOR WAKEFULNESS.—To those whose brains will not subside when the time for rest has arrived, Dr. John L. Cook, of Henderson, Ky., proposes a very simple method of securing prompt and refreshing sleep without the aid of drugs.

SCIENTIFIC NOTES.

THE BELIEF that fish is especially adapted to feed the brain, and that fish enters are therefore more intellectual than the average, does not find much favor with Dr. Beard.

A SINGULAR instance of heredity is recorded in a note from M. Martinet to the Paris academy of sciences. In 1871 several chickens on a farm held by the author were affected with polydactylism, having a supernumerary claw.

SIMILAR CONTRAST OF COLORS.—An incident in the life of Henry IV, of France finds its explanation in an experiment made by Chevreul.

Col. King's farm on the Rio Grande consists of 160,000 acres, all fenced. He has been growing in wealth since the war with Mexico, and now owns besides the land, 22,000 horses, 30,000 cows, 75,000 sheep, and 30,000 mules.

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 of it, and use it on your farm.

When to Have Cows Come In.

There is quite a diversity of opinion in regard to the best time to have cows drop their calves so as to return the greatest measure of profit, and it depends very much on the persons themselves—whether spring, summer, fall or winter be the best time, and on the ages of the animals, the way they are fed, and the food given.

We like to have our heifers from twenty-four to thirty months old when they drop their first calves, for much earlier than this is apt to dwarf them in stature as well as in other desirable qualities.

In regard to mature cows, those which have had their second or third calf, the time of year for having them drop their calves is not so important a point as it undoubtedly is with young and immature dairy stock.

In either a milk or a butter dairy, the products of that dairy command higher prices during the winter than during the warm summer months; and they should do so, for the cost of producing this butter and milk, consequent on the increased labor and expense in feeding, is much more in winter than in summer when they have the benefit of plenty of good pasture.

If there is plenty of good feed on hand, and you expect to give plenty of it, to be followed by the best care and management, then we say it will pay to have your mature animals drop their calves during winter.

milk, grass comes in to heighten the flow and keep it up till they are nearly ready to go dry.

Until we know of a better plan we shall continue to practice the above as near as circumstances will permit us to do so, for we have had good evidence that it is a good plan.

Carrots for horses, experiments have shown, are most beneficial when fed in conjunction with oats. Alone, they are less nutritious than oats alone, but when fed together in the proportion of say two quarts of oats and one of sliced carrots to a mess, the result will be more satisfactory than if either were fed separately.

A new enemy to grain has lately been discovered in a cargo of barley discharged at Amsterdam. It is a small, microscopic maggot of an unknown species, and besides the injury it inflicts on the grain, its presence there produced serious illness and a peculiar eruption of all who came in contact anywhere with the cargo.

To facilitate the partitioning of cows the administration of a few handfuls of linseed with their drink for three or four weeks before their calving, is strongly recommended by a writer in the Land, a German agricultural paper.

To drain a depression in a field, where a clayey or hard pan subsoil prevents the sinking of rainwater, and the lay of the land is unfavorable for ordinary methods of drainage, first dig a hole as far as well through the impervious stratum at the bottom of the hollow, fill it up to the brim with refuse stones, remove the excavated earth so as to allow the surface water free access to the pit, and standing water will never injure the grass or grain crop in that part of the field.

Defective seed corn is a great aggravation to the farmer in the spring. It causes delay in replanting, or occasions serious loss in the crop if replanting is omitted. This is the time to avoid the difficulty by storing up a full supply of sound seed.

Dahlia roots should be stored in a cellar free from frost or damp, but not so warm as to shrivel them up. Where potatoes keep well, they will be safe from injury. They should not, however, be lifted from the ground until their branches are blackened by the frost, and a dry day should be selected for this work.

A revival is going on in all that relates to agricultural interests is plain enough to the most ordinary comprehension. The success of the farming occupation, but especially its reliance for a man, is on almost all tongues.

In one of the discussions held during the evenings of the New York state fair, which, by the way, are one of the most valuable features of the fair, some interesting and useful experience was brought out. Prof. L. B. Arnold, well-known as an intelligent writer on dairy subjects, said:

Two points are of prime importance at the outset, the securing of proper milk stock (having the highest possible capacity for converting food into milk, and the furnishing of an ample supply of the best food. We are slow to change old practices in either respect, and there is a vast loss every year from our indifference.

At the state fair recently held in Rochester, N. Y., very instructive discussions took place by farmers in the evening of each day of the exhibition. One of these is thus reported:

50,000

Pyraeanth Hedge Plants

For Sale at the MAGNOLIA NURSERIES.

I have but a limited stock of finely rooted plants, owing to the long and disastrous drought, and these I will ship to first orders with cash, at the usual price, \$10 per 1000 and \$1 per 100, neatly packed in saw dust, and delivered at the depot, Magnolia, Miss. Send your orders after first frost, and set out your young trees in November and December, and secure a good start before spring droughts. I have a fine lot for two and three year old plants at \$20 per 1000.

10,000 Large White Neapernung Vines.

I have a nice lot of finely rooted White Neapernung vines, which I will sell by the dozen, by the dozen, 20 cts; and by the hundred, 15 cts. Plant after first hard frost, and send for the full particulars, Registered Letter, or Draft on New York or New Orleans.

TO LADIES ONLY.

Mr. JENNIS'S Discovery develops the form. Sent by mail, post paid, \$1.00. Sent by express, 25 cts. JENNIS, Box 428, New York City.

WILL YOU canvas for \$30 a month. STANFORD, 219 Broadway, N.Y. 1884.

Fashionable cards, no 24116, with name, 10c, post paid. GEO. L. BRED & CO., Nassau, N.Y. No 10 45 11 40.

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Every number contains 24 pages of elegant music, suitable and readable matter. The November number contains:

Will the Dear Old Times Come Back Again?

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CONDITION OF THE CROPS.
The following notes on the condition of the crops throughout the country are compiled from the report of the commissioner of agriculture for Nov. 1:
WHEAT.—The general average condition of this important cereal is high. In but nine of the states falling below 100, and in 23 the average is above 100. In some states being as high as 122, and in several above 112. California stands at the foot of the list, reporting 58. This was due to drought in a considerable portion of the state. The average for the whole country is 109, the highest figure reported since 1889, when it reached 102. The commissioner places the average yield per acre at 13 bushels, and the total crop 350,000,000 bushels, and as there is 10 per cent. increase of area over 1889, the present crop will largely exceed that of that year, which was 240,000,000 bushels.
CORN.—This crop was retarded by late planting, and in some localities by drought. The general average is placed at 92, against 89 in September last year. The crop in Illinois is only reported at 76.
OATS.—The figures for this crop are placed as high as 108. One county in Texas (Caldwell) claims an average yield of 60 bushels per acre.
RYE.—Average for whole country, 101.
BARLEY AND BLACKWHEAT Average 98 each.
COTTON.—Prospect for a good crop favorable. The percentages of conditions are as follows: North Carolina, 83; South Carolina, 89; Georgia, 77; Florida, 94; Alabama, 91; Mississippi, 86; Louisiana, 92; Texas, 70; Arkansas, 90; Tennessee, 92; the general average being 86 against 83 in August.
POTATOES.—One of the best crops for several years. Average for the whole country, 85.
SORGHUM.—Average, 83. In Mississippi an average of 105 gallons of thick syrup to the acre is produced. The area of sorghum cultivated is large this year.
TOBACCO.—Reports very favorable for good crop. The leading tobacco-growing states report as follows: Connecticut, 100; Maryland, 83; Virginia, 92; North Carolina, 98; Tennessee, 102; Kentucky, 100; Indiana, 98; Missouri, 104; Kansas, 116.
RICE.—Prospect on all the islands and coast lands of South Carolina.
HOPS.—Worm eaten in New Hampshire, but good prospect in Wisconsin.
APPLES.—Scarce and poor. Better in mountain districts of the south than the north, but rotting badly. Good crop in Kansas.
STOCK HOES.—The condition as to size and weight is a full average for the whole country. Twenty state reports an increase, and eleven a decrease in number, while five report an average.

Nuggets of Knowledge.
The orange acid fungus in certain polyporus fungi which grows on the dead trunks of oaks has a yellow color, and is so very insoluble in water that the slightest trace of it; on the addition of salt or soluble sulphuric acid, leaves the water turbid. The fact that turbidity may be so produced has suggested to Prof. C. Stahischmidt the expediency of employing the soluble polyporus as indicators in alkalimetry.
It is gravely stated that the marks of a cutting instrument, supposed to have been a stone ax, have been found on one of the fossil trees of the Calistoga "petrified forest." If authenticated, the discovery would imply the presence of man in California during a pre-glacial epoch. The fact that there are ammonites among the fossils of that locality, points to antiquity that was not attributed even to the famous skull of Calaveras.
In several districts of China, especially near the sea coast, there have been extensive visitations of locusts. The destruction by the insects is said to have been very great, and the estimate of loss to growing crops are so large that a falling off of national revenue is apprehended. The measures taken to check the insect plague, are, in general, different from those adopted in this country, though something of this sort was once tried by a western state governor; they consist chiefly of prayer and religious observance.
Mr. Alexander Buchan, the secretary of the Scottish meteorological society, believes that a deficient rain-fall may be expected to recur in cycles of eleven years in Madras—a discovery based upon the relation of sun-spots to rain-fall—the permanent remedy for famine is to deal with the rain-fall so as to husband and equalize the water supply, not merely of the individual year, but of the cycle. He adds that the old native system of great embanked lakes or reservoirs unconsciously hit the true solution of the hydraulic engineering difficulty which the meteorology of India presents.
The general rules which were adopted

by the juries of our international exhibition have been prescribed with little change for the coming one at Paris. The system of uniform award has not, however, been copied: and probably it never will be, since it nullified the object of the gift by making no distinction in merit. The following statement will give a general notion of the French system. For agricultural and industrial products, collectively, there will be given 100 grand prizes, 1,000 gold medals, 4,000 silver, bronze, and 8,000 "honorable mentions." The sum devoted to defray the expense of awards is \$300,000.
The diseases arising from compression of the chest and body in early life are not exclusively restricted to the female sex. Schoolboys and youths constantly practice the habit of binding up their clothes around their bodies by means of a belt tightened firmly above the hips, instead of wearing the braces over the shoulder. Some boys and youths also taught the plan of putting on an extra belt for "holding in the bowels" before they run or leap. In the first of certain active business, in which weights have to be carried, this same system of wearing a tight belt is adopted and practiced by workmen, until the artificial and ingenious support, as it is assumed to be, becomes, like the corset of a woman, a veritable necessity. To the belt the same objection applies as to the tight band and corset. It impedes the free action of the abdominal organs, it impedes the freedom of the respiration, it interferes with the circulation; in the young athletes who wear it while they are running, rowing, climbing or wrestling it tends to bring on hernia—rupture.

The Maelstrom
A recent number of the Spectator contains the following account of this famous whirlpool, which detracts somewhat from the terrors that romance has woven about it.
We have read or heard of Edgar Poe's fantasy on the subject, who said he had heard of a Norwegian captain who had been of it, in fact, except from English tourists. There was room for such imaginative interest between these two extremes, and some risk was really worth running to enable us to judge for ourselves. We had our pilot, who had brought us from Bergen, we had the master and owner of the "Activ," who had a wife and six children and the uninsured "Activ" besides; but to make assurance doubly sure, we allowed the pilot to stop at the village nearest to the dreaded thing, and take on board a fisherman able to tell us exactly what we might or might not do with it. The scenery of this village, Skoorvåg, was wild in the extreme, all rock and ravine, with sharp teeth of serrated crags, which reminded me of the Coolin hills in Skye. Our fisherman guide came on board as we were finishing luncheon. He liked the job immensely; "the tide was just right," but whether for our safety or for the display of the Maelstrom's character I could not make out, but heaped that something between the two was meant. A very few minutes' steaming around the point of Mosknos put this question and the powers of the "Activ" to the test. The toughness, only a gentle slide over a rather big wave at first, almost immediately increased to a violent pitching, a tar-barrel broke loose, spare coals tumbled below the deck, everything went astray which could not hold or be held tight, and the captain and proprietor of the "Activ" looked as if he would not let his boat meddle with the Maelstrom again if he could help it. It was like the race of Portland or of Alderney in a stiff breeze, the sailors said. I thought of the strength of our engine—thirty horse-power, I believed—and hoped that the Maelstrom was not going to be worse, and that getting the vessel around for our return would be managed nicely. However, we ran right through, and looked at the receding precipices of the Lofodens from the seaward side, then took a wide sweep, and ran through the race again, which was a trifle quieter when we had the tide with us. The wildest forms of rock and mountains would add nothing to the terror of such a scene as this strait between Mosknos and Væro would present in wild weather. We, however, could afford to marvel at the height and steepness of the Lofoden

wall, two thousand feet clear on the one side, and the pitiless, sharp-toothed rocks of Mosknos, on the other, with their base lost in the bright mist of raging waves—a misty light which shone far away in the western sun, over a dark, wavy line of rushing waters. There certainly was a Maelstrom, the ebb and flow of so large a body of water as the Vestfold through so small a strait, and the sudden and enormous increase in the depth of the sea between the two islands forming a mighty Niagara, in fact below the surface, being sufficient cause. Fortunately, as in the case of many another of nature's terrible things, it does not interfere much with man and his work. Fishermen, though their business is perilously near, know its humor well and when and how to avoid them.

Fertilization of Flowers by Birds.
A curious chain of circumstances, leading to a definite natural result, is noted by a correspondent of Nature writing from Mendocino. Certain flowers secrete nectar, which attracts certain insects. These insects are the natural prey of the sun birds and flower peckers, but to capture them the birds are obliged to probe diligently the corollas of numerous flowers. Each bird in so doing brushes off pollen, which adheres to the plumage surrounding its bill and this pollen is thus conveyed to other flowers, which so become fertilized.
Indiana immigrants are settling in Alabama.

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100 Second Hand Pianos, which have been taken in trade for the new style 'Chickering' warranted in good time and order for sale or rent cheap. If desired, the rent will be applied to purchase money.

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The Great Central Route. Has through sleeping cars from ATLANTA, CHATTANOOGA AND NASHVILLE TO MEMPHIS.

MEMPHIS AND FROM MEMPHIS TO NASHVILLE.

And offers the business man and pleasure seeker the most delightful route from the SOUTHWEST TO THE SOUTHEAST.

THE TRAINING TRAIN FROM MEMPHIS

Patrons of the universities, colleges and schools in Nashville, Lebanon, Murfreesboro, Hickmanville, Woodbury, Revassee, Monteagle and other railroad towns of Middle Tennessee, are informed that their children or wards can leave Memphis at 11:30 p. m. and arrive in these places next day - in day-light.

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 her feelings, and especially after preaching. It occurred to me it was good for one case of dragging down, why not for another. Without consulting any one I purchased one large enough for myself and put it on, the first time doublet 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 ore 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 complaining 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 in 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 line of the ribs. Now all know, that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that ministers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others. The prolapsus of the abdominal muscles is the cause of the feeling of "goneness" and exhaustion and "blue Mondays" that most ministers know so well, as it is of *hemorrhoids* 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 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 this preserve my voice and physical energies. I do not believe that any one would ever be afflicted with *hemorrhoids*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

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

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

One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific *Shoulder and Lung Brace*; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic 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 *new subscribers* to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you mail 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 really help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of these ways you can secure a Brace; and when you have experienced its benefits gold would not induce you to preach without it. Get my Improved Brace. No other party in this city or the South sells my Improved Brace unless he can show a written commission from me.

Let all Take Notice.

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

J. R. GRAVES, L.L.D.,
Office of Man'g Co., Conn., May 1, 1876.

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

RECENT TESTIMONIALS.

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

Let Suffering Females Read This.

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

remedies, but all to no purpose. She hadn't sat up a day for more than a year when I obtained the Brace. I would now express as well as words may — 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. 20, 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 am confident others similarly affected would be greatly benefited by its use.

WILSON, Miss. EUDORA SOLE

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 would surprise those who know nothing of it. It is sold at the Nashville Repository.

Rev. J. R. Graves, Dear Sir: I used the Brace sent by your self 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 clanking such things under the head of "humbler's" Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise, need it.

G. S. LOFTIN,
Pastor Third Baptist Church, St. Louis.

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.,
Crawfordsville, 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 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.

Camden, Miss., January 3, 1877.

Testimony of a Laboring Man.

I received my Brace about the tenth of February, and I find great help from it. I find I can now work much better, and all day long mine is an old complaint. Twenty-five years ago I hurt my back lifting. This is what I can do after a of only sixty days. If I could 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. RYNOlds,
Fulton, Miss., 1871.

Great Reduction.

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

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

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

How to Measure for the Brace Truss.

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

Directions for Putting on the Brace Truss for Hernia.

Open the truss and fetch it around the body, shoving the hip-bones close down to the top of the naunch bones, then lie down, draw up the feet, carefully pull the bowels up, 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, requiring 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 enlarged two inches.

J. R. GRAVES.