

TO MINISTERS.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wear nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

Let all Take Notice. This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those made elsewhere, and are more shabby, made different, and are more shabby, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. E. E. DANFORTH, Office of Man'g Co., Conn., May 1, 1876.

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2 70 including postage and \$1 for every subscriber you fail to get. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of 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.

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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.

rience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with *hernia*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

Labor in protracted meetings is what prostrates and uses up so many ministers in voice and strength, and lays the foundation of premature decay. This invaluable article I am prepared to place within the reach of every Baptist minister of the South, and when he has worn it one month, or through one meeting, he will evermore be grateful to me.

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

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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 you are in doubt. 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 can—my gratitude for the Brace, and especially for your generous offer of it to weakly females; for it has restored to health her whom I had almost given up as an invalid for life. She began to improve immediately after putting it on; said she felt restored and strengthened. The lassitude, weariness, and dragging down sensation were removed, and in a very short time was able to sit up all day, and could walk about with a great deal more ease than usual. In a short time she began attending her household affairs, has improved steadily, and is now in the enjoyment of her usual health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir.

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

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

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

Suffering very much from "Dysmenstruation" 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 superior equal to it. I feel confident others similarly afflicted would be greatly benefited by its use. Wilson, Miss. EUDORA COLE

Executive Office, Nashville, Tenn., December 31, 1876.

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

DEAR BRO. GRAVES:—You made me a present some three years ago of one of Banning's Lung and Body Braces, I accepted and kept it for three years, without wearing it, rather choosing such things under the head of "luxury and idleness." Recently, the heavy and fatiguing efforts of the Centennial, and the long hours of the first month, I concluded to try the rejected Brace, and do not hesitate to testify to the benefit derived from its use. I can endure at least three times the amount of labor that I did before without fatigue. My voice has improved AT EVERY BREATH OF THE BLOW. I feel strong, 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. A. LOFTON, Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who know nothing of it. Editor Christian Repository.

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

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

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

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

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 ministerial brethren will procure one. J. A. REYNOLDS, Fulton, Miss., 1874.

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

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 \$5.00.

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

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

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

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

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

DIRECTIONS FOR MEASURING. Take a tape, if you have not a regular measuring tape, 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.

Kingdom 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.

CHRISTIAN SYMPATHY.

BY SALVANS' LANDRUM, D.D., MEMPHIS, TENN. Whether one member suffer, all the members suffer with it. (1 Cor. xii. 26.)

A STATE of society is our natural condition; we were made to live with our fellows. In the church, God has so ordered it that we have one common interest; and the welfare of each is for the good of all. The human body has many parts, but all have the same interest; so it is in the church. This meets our wants. Our hearts crave sympathy. When joyous, we must express our feelings; when sad, we need communion with hearts possessing a fellow feeling: "A friend loveth at all times; and a brother is born for adversity."

True it is, we need also hours of lonely retirement, for meditation, study and devotion. No man is true to himself who is never alone. There is an excessive love of society, and there is a morbid longing for solitude; these are extremes,—both wrong. There are persons who are afraid to be alone; they are never satisfied unless in the whirl and excitement of society; they sicken in solitude. This living and breathing only in society may be cultivated and intensified until it amounts to a mental disease. Such persons are inexpressibly miserable, if, from any cause, however necessary and useful, they are cut off from society. The innocent, but unfortunate Foscarini, who was banished from Venice in 1450, died apparently from mere mental anguish, which he suffered from being alone. Cases are enumerated of death from solitary confinement in prison. The homesickness of the Swiss, when banished from their country, is well known. In their absence from Switzerland, no matter how beautiful the sky which shines over them, nor alluring the works of art, or the highest forms of civilization, they cannot erase from their hearts the image of their rugged mountains and stormy heavens.

They have society, but not that for which their hearts long; they bow their heads under a hidden and irrepressible sorrow, and, in many cases, not merely pine away, but actually die, in the deep anguish of their separation. So that it is not simply society that we need, but congenial society. There are others who, under the influence of sudden revulsion of the mind, or estate and circumstances; or the shadow of some great disappointment, or of some ill-treatment on the part of near relations or supposed friends, or of some terrible bereavement, or worse domestic darkness, or of some other public or secret cause, feel that the natural ties of brotherhood to mankind are broken, and there is a desire to flee to the solitary places, as to the solitude of the rock and the desert, never more to return. The feeling is like that of Job, when looking back to the day of his birth: "Let the night be solitary; let no joyful noise come there." We feel that we can understand a little better the words of David and our Lord: "The billows are gone over me;" "My soul is exceedingly sorrowful, even unto death." I think many times even the happiest Christians feel so sad of heart that it seems to them that the sweetest thing that could occur would be to die.

These are extremes and wrong: this excessive love of society and this morbid desire of solitude. There is selfishness at the bottom of it all. God has made us not to live for self, but to do good to

others and to be educated by trials for heaven, *Non sibi sed altis*. The flower opens its petals and exhales its perfumes for others; the clouds gather the waters not for themselves, but to be poured out upon the earth. The earth brings forth its food not for itself, but for the eater. The sun, moon and stars shine for others. Shall we use society for selfish ends alone, or retire to solitude to nurse our selfish love of grief? All nature echoes from vale to mountain, from earth to heaven, and from heaven to earth: No! no! no!!!

The Holy Book, our holy religion, enjoins upon us a love of society, and at the same time regulates that love. God created Adam and Eve, the first society, complements of one being. When, on Mt. Sinai, the Moral Law was republished, one-half of its precepts have reference to our duties to man—to society. "Thou shalt love thy neighbor as thyself." When God veiled his glory in our nature and appeared among men in the person of our Lord Jesus Christ, such was his conduct that his life was summed up in these words: "He went about doing good." He had his hours of lonely meditation and devotion, but he was no recluse, solitary monk, unsocial priest; he visited village and city; was found at the wedding among the cheerful; and in the home of the sick and bereaved. In groans and tears he could sympathize, and does so still.

Now in the churches of Jesus Christ, composed of new-born members, professing faith in Christ, baptized and covenanted together, the text says, "Whether one member suffers all the members suffer with it; or one member be honored all the members rejoice with it." Here is Christian sympathy.

The law of Christian sympathy is recorded in Romans xii. 15: "Rejoice with them that do rejoice and weep with them that weep." Manifest a deep interest in the joys and sorrows of others. That is the law. This is a preparatory school; a world checkered over with good, and evil; and hence a life of joy and sorrow. The light and shade are constantly displacing each other, or blending together. In sorrow we naturally seek some kindred spirit with whom we can talk of our griefs; the overcharged heart finds solace in sympathy. Joy too, as well as grief, is communal; others might not participate. Every man rejoices twice when he has a partner of his joy. A friend shares my sorrow and makes it but a trifle; but he swells my joy and makes it double.

Our Christian sympathy must be manifested to the lowly, the poorest, the most helpless and unfortunate. Multitudes of our people have no sense enough to take good care of themselves. The Spirit of God, says to us, "Be of the same mind one toward another, mind not high things, but condescend to men of low estate." (Rom. xii. 16.) New do not strain after honor and power; or powerful earthly connections—you are a citizen of heaven—sympathize with and be helpful to the poor—(those whom rich corporations and firms turn out of employment for the summer)—afflicted; especially such as suffer for righteousness sake and toil to build up the Lord's house.

You can sympathize more; this attribute of sympathy can be cultivated. By the actual exercise of kindness we become the more capable of sympathy. So we are commanded: "Put on," says the apostle, "holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering." (Col. iii. 12.) Be deeply affected

with the condition of your covenanted fraternity, whether of distress or the converse; place yourself in their position and ask yourself how you would be treated if positions were changed. Remember them, says God, that are in bonds as bound with them, and them that suffer adversity as being yourselves also in the flesh. (Heb. xiii. 3).

There are striking instances of Christian sympathy recorded in the Holy Bible. In the history of Job, old, perhaps, as the time of Moses, he gives us an instance of his uprightness and integrity,—his sympathy with the distressed: "Did not I weep for him that was in trouble? was not my soul grieved for the poor?" The holy city is captive and desolate; the tribes of the Lord have been driven by cruel conquerors from the hills and plains, the streams and fountains, the palaces and temple, of Judea and Jerusalem; the captives are now by the strange waters of Babylon; their harps, unstrung, hang upon the willows; their tears stream down and moisten the soil of the idolater; now see the sympathy of Jeremiah: "Mine eye affected mine heart, because of all the daughters of my city."

Do you coldly calculate as with dollars and cents, and say what use is mere sympathy? Use! often more valuable than the fine gold! A Christian is never so sensible of his weakness as when under the chastening hand of his God. The child feels friendless when chastened by the parental hand; it is then all his remaining depravity rises up in rebellion against God. If a child, why thus tried? Unbelief comes in like the breaking in of mighty waters, and sorrow goes over him like the billows of the ocean: he feels that life is not worth a struggle,—that nothing is real. In his musings, he hides himself for complainings, but cannot chide himself out of them. He cries to Jesus; but he abides three days before coming. He must weep; he must unbosom himself to some one; the heart will break, if the tongue does not speak. Oh then how precious the words of Christian sympathy! "Like apples of gold in pictures of silver; a word fitly spoken, how good it is." "To him that is afflicted should pity be showed by his friends: a friend loveth at all times, and a brother is born for adversity."

Happy is the man who has that in his soul which acts upon the dejected as the early spring air upon the violet's roots. Gifts from the hands may be silver and gold; but the heart gives that which neither silver nor gold can buy. To be full of goodness,—full of sympathy,—full of cheerfulness, causes a man to carry blessings of which he himself is as unconscious as a lamp of its own shining. "Such a one moves on human life as stars move on dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him."

This social feeling is manifest in our Lord's humanity, and recognized in organizing his church. In his own sorrow in the garden, he sought the presence of three disciples: among the troubles of his last agony, it was not the least that his disciples forsook him. He knew his disciples would need sympathy, and hence bid them come out from the world and form churches. When the churches in Judea had fame, those in Macedonia sympathized. It was this fellow feeling that prompted the use of the terms brother and sister, as if blood relations. Hence, too, it was said of the early Christians: "Behold, how these Christians love one another." When one suffers, all feel; when one is honored, all are benefited, and should rejoice. Thus all envy is taken away



THE WORLD'S GREAT WEEK  
OF 7 DISPENSATIONS.

BY THE EDITOR.

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

PART II.  
CHAPTER XVI.

FRIDAY OF THE WORLD'S WEEK.

The Incarnation of the Second Person in the Trinity as the Son of God, under the Circumstances Predicted by the Prophets ages before the Event, Demonstrative Evidence of the Authenticity of the Scriptures—Christ came to Earth to set up a Kingdom—Time when First set up Considered—John the Baptist Commissioned by Christ himself and in the Kingdom.

THE anthem of the Advent Angels—announcing the near rising of the glorious Sun of the Gospel Dispensation, the personal advent and incarnation of the Second Person of the Godhead as the Son of God, and yet as the Son of David, at this time to inaugurate a new era, and to set up a new institution, a visible kingdom on this earth, and yet "not of this world," was but the fulfillment of what had been spoken by the prophets for ages past. It may not be amiss to refer to these in proof of the authenticity of our Holy Scriptures.

Moses, fourteen hundred and thirty-one years before the event, foretold that a Divine Prophet would be raised up unto Israel in coming ages, of which he was a type, and that he that heard not the voice of that Prophet would be cut off. (Deut. xviii. 18, 19.) This Prophet was none other than the Son of God, and made by the oath of God a Priest forever after the order of Melchisedec.

It was foretold by Isaiah seven hundred and fifty-eight years before the event, that he was to be born of a virgin:—

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—God-man.—Isa. vii. 14.

It was foretold by Micah seven hundred and ten years before the event, that this wonderful event would take place in the insignificant town of Bethlehem of Judah:—

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah v. 2.

The very age of the world, and the year in which the Son of God, as the Messiah of Israel, was to appear, were pointed out by holy men of old as they were moved by the Holy Spirit.

The dying Jacob, in blessing Judah, sixteen hundred and eighty-nine years previously, said:—

"The scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Gen. xlix. 10.

The obvious meaning of this is, that Judah should retain the supremacy among the tribes, and should yield it to no other. History verifies this. Judah maintained its nationality despite the dismemberment of the kingdom, and the seventy years of captivity, and, at the coming of the Messiah, still retained its national institutions and laws; soon after which they ceased forever; which should be convincing to every Jew that the Messiah of Israel appeared shortly before the destruction of Jerusalem.

It was foretold by Daniel six hundred and three years before the event, that Messiah should appear in the days of the Roman empire—the kings of the fourth universal empire, and should himself set up a kingdom on earth:—

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 40.

The four kingdoms represented by this image, as confessed by all commentators, were, 1. The Babylonian, under Nebuchadnezzar; 2. The Medo-Persian, under Darius; 3. The Grecian, under Alexander; 4. The Roman, under the Cæsars. All these have forever passed away, never more to rise; and therefore the period when Christ, the God of heaven, should set up his kingdom is passed: and, unless he did set it up "in the days of these kings,"—the lifetime of one of the Roman emperors,—this prophecy is evidently false; for if it was not then fulfilled, it never can be fulfilled. The attempt of some modern theorists to make it refer to the kings of the ten kingdoms symbolized by the ten toes, in order to place the setting up of Christ's kingdom in some far future age, is groundless; for it must be evident to all that the ten kingdoms have, with the Roman empire, in all its parts, forever passed away. It is a conceded fact that this prophecy was understood by the Jews, and by the Romans themselves, as one that would be fulfilled in the days of the Cæsars; and Virgil, in a beautiful Eclogue manifestly based upon the prophecy of Isaiah, wrote as though it was to be fulfilled in Augustus Cæsar himself.

Daniel elsewhere foretells the exact time when the promised Messiah should appear, and the time when he should be cut off, all of which dates we must suppose the Jews of that age were perfectly familiar with:—

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."—Dan. ix. 25, 26.

So well satisfied was the Jewish nation that the time was at hand when the Messiah was to appear, that it was already upon the very tiptoe of expectancy when his Herald, in the wilderness of Judea, announced his approach.

It was foretold that he would be a lineal descendant of the royal family of David—who should reign as king on the throne of David:—

"And there shall come a rod out of the stem of Jesse, and a Branch shall grow out of his roots."—Isaiah xi. 1.

"Behold the days come, saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."—Jeremiah xxxiii. 7.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isa. ix. 6, 7.

Instead of "Everlasting Father" read, "Father of the Everlasting Ages," which better agrees with the original, for it is evident that he could not be both Son and Father at the same time or at any time, and no being could be an "Everlasting Father," or an "Eternal Son," since it involves a contradiction.

Now a Son was born of a virgin, who was of the family of David, (see genealogy of Mary as given by Matthew and Luke), and in the reign of Cæsar Augustus Christ came to earth to fulfill the prophecies.

1. To set up his kingdom.
2. To honor the violated law by perfectly obeying its preceptive requirements.
3. To satisfy the law by suffering its penal sanctions.

The first question then to be considered is—

When did Christ set up his kingdom?

Daniel had declared (iv. 44) that this fact would be accomplished in the days of the Roman Cæsars, as we have already noticed, by the God of heaven himself, in person, and not by agencies, angelic or

human. In the 44th verse it is stated that "the God of heaven would set up a kingdom, which is explained in the 45th verse to be by his own sole and personal agency: "thou sawest that the stone was cut out of the mountain without hands," which certainly must mean that he did not do it through agencies but directly, and if so, the kingdom must have been set up during his personal ministry. But Christ himself declared that he would build his church, and therefore it must have been founded before his ascension. These facts furnish my first sources of proof as to when the kingdom was set up.

2. Luke tells us that the first proclamation of his kingdom was made in the fifteenth year of Tiberius Cæsar, by a commissioned officer of the King named John the Baptist.

Mark tells us that this proclamation was the beginning of the Gospel Dispensation, and if so, John was a true gospel minister. He was officially commissioned by Christ himself. In proof of this Mark (i. 2) refers us to Matthew iii. 1.

"Behold I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts."

No one will question that it is Christ who speaks here. Christ (Matt. xi. 10) acknowledges that John was his messenger, i. e. apostle, and he was therefore a truly a Christian minister and legal and valid officer of the government or kingdom as any other commissioned officer subsequently appointed. His baptism, therefore, was in all respects equal to, and as valid as any other officer Christ subsequently commissioned, whatever may have been the *design* or the *formula* with which he baptized. He baptized in every respect as Christ commanded him, and this divine commission made his acts valid, though he himself was unbaptized. We may as well set aside the baptisms of the seventy, or of the twelve apostles, as that of John's. To do so would evidently be to "reject the council of God against our own souls." In John's first address to the multitude he declared that the kingdom of heaven was "at hand," which means then and there present. There must have been a sense therefore in which this was true. It was there *authoritatively*. John was a commissioned officer of the kingdom. He was officially charged with a message from its King. He was authorized to proclaim the terms on which pardon could be procured and citizenship secured in the kingdom.

Christ, immediately after his baptism by John, declared the kingdom of heaven at hand. It was then present in the person of its king as a government; and when he received the people John had prepared, the kingdom was present in all that was essential to constitute a kingdom,—a king, subjects, government, which implies laws and locality. These subjects, together with John, received Christ as their king as well as Savior; and they professed a hearty acquiescence in his authority as king of this kingdom, which they understood by the mouths of the prophets he was to set up at his coming. The day that Christ received the disciples of John he certainly possessed "the Bride," and therefore John could, in truth, say as he did as he saw them with Jesus: "He that hath the Bride is the Bridegroom." This term, like the "Lamb's wife," is but another name for his church; and we feel justified in saying, that, so early as this, Christ had a visible church, and that it was composed of all who had believed on him as the Christ, and had received him as their Savior and King; and John certainly was among this number, and was, therefore, in the kingdom, or church, of which he certainly was an officer.

By a legitimate figure of speech,—*synecdoche*,—which allows a part to be used for the whole, church may be properly used for churches; and whenever used thus, church is an exact synonym for kingdom. Used figuratively, we may properly say the Baptist church of America, in the sense of churches; and in this sense it is several times used in the New Testament. The judicial and executive departments belong to the church, the legislative to the kingdom alone.

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[To be continued.]

EXPLANATION OF G. A. LOFTON, ON  
"LANDMARKISM, ETC.,  
DEFINED."

BRO. GRAVES:—In the last issue of THE BAPTIST you quote my definition of Landmarkism from an exchange, as follows:

"Landmarkers, who recognize alien churches in neither the moral nor the positive of Christianity. They deny the Scriptural order and succession of any but Baptist churches, and the official right, therefore, of any but Baptist ministers, to preach, ordain, immerse, administer the Lord's supper, or to rule over the church."

In your comment upon this definition you say that my "language will not be regarded as sufficiently clear," especially what I mean "by the moral of Christianity." You ask me to explain.

1. The moral of Christianity consists in its saving doctrines of grace. Jesus Christ and him crucified, together with all the relative precepts which embrace repentance, faith and subsequent obedience to the higher law of Christ, constitute the moral Christianity. There are certain moral principles upon which salvation by grace absolutely and alone depends; and with which, for personal salvation, no ceremonial or positive requirement of the Savior, however closely connected, must be confounded. Christ in his nature, character and sacrifice, fulfilled all the conditions and demands of the moral law of God for the salvation and development of the sinner; and the sinner is placed in a moral state by regenerating and sanctifying grace. The instrumentality by which this work is accomplished is the moral truth of the gospel applied efficiently to the heart by the Holy Spirit. The moral states of the Christian are repentance, faith and obedience, therefore; and so soon as these states are produced, the sinner is in the moral state of salvation by grace—whether he is ever permitted to put these states into active exercise or not. He is pardoned, justified and in a saved state. Under the aspirations of hope and the inspirations of love the practice of both the moral and ceremonial duties of Christian life will follow, as effect follows cause. The moral of both the law and the gospel essentially and immutably and eternally exist under respective dispensations. In both, therefore, the moral is of force because it is absolutely right in itself; and can never be added to nor taken from—much less abrogated or abolished—even by God himself.

2. The positive of Christianity consists in the arbitrary establishment, for practical purposes and for a certain dispensation, of given precepts, ordinances, institutions, rules and regulations which may be created, altered or abolished only according to the will of the Maker. Baptism, the Lord's supper, church organization and government, these and the like are technically called the positive of Christianity. These are the vessels or vehicles which contain, carry and propagate the moral of Christianity. We are neither saved nor sanctified through these, save as instrumentalities by which the moral truths of the gospel are conveyed to the mind. The moral of Christianity, therefore, does not consist in ordinances or organisms, although it does exist in these appointed vehicles of God's truth. God, if he had so chosen, could have established other institutions than baptism or the Lord's supper—other organism than that of congregational church government—other offices than those of bishop and deacon; but for reasons clear and peculiar to himself, he did not, and we are as morally bound to observe this order of God, as we are positively bound to believe, in order to justification. The obligation, therefore, to obey is the same, both in the moral and the positive of Christianity. The moral is commanded because it is essentially, inherently and unchangeably right in itself; the positive is simply right and absolutely binding because it is commanded of God—whether there is and express reason visible for it or not. It is heresy, usurpation, treason, therefore, in any being or institution to alter, substitute or abolish one single precept of Christianity in the positive as in the moral. The first evidence, in fact, that the moral exists in any man or organization is that the positive is observed with vigilant and scrupulous devotion as the moral. Landmarkers, if I understand their position, refuse recognition to any church, either in the

moral or the positive of Christianity, unless both the moral and the positive, in their conception, exist together in such a church. Even though they should recognize the moral in such a church, yet if that church should be defective in the positive, or if it should confound the moral with the positive, then it is not to be recognized as a church of Christ at all. Ecclesiastically its acts are null and void. Officially its ministry have no right to preach, ordain, baptize, administer the Lord's supper, or to rule over the flock of Christ as Scriptural bishops or deacons. Landmarkers recognize Christians, individually, wherever they exist—they recognize the moral in itself, wherever found, whether in organizations, persons or books—but the organization, or its ministry, or its books, as such, and as the authorized medium of God's truth or God's ordinances, they deny.

The affiliationists take another position. They refuse recognition in all cases to the positive, unless both the moral and the positive exist together in any given church; but if the moral exist, they not only recognize the moral in itself in said church but they recognize the church, as such, in the moral. It is a church of Jesus Christ in the moral, however irregular or defective in the positive. As such, it is God's authorized medium of divine truth in the moral; and its ministers are to be recognized as the authorized proclaimers of that truth in the moral. In worship, in works of benevolence and in the exchange of pulpits we may affiliate—since preaching the gospel is a moral duty. To all intents and purposes, in the moral, if the moral exists in a Presbyterian or Methodist church, either of them stand, in this respect, upon an equality with a Baptist church. If the moral be wanting, however, in any organization, this being the vital part of Christianity, it vitiates the whole, although the positive, as in Campbellism, should exist perfectly in form and constitution. The affiliationist preacher, is a Landmarker, all to one point—the latter being unwilling to recognize any church where the moral and the positive do not both exist together, the affiliationist, proper, being willing to recognize a church or its ministry in the moral, without the positive, wherever the moral really exists, but not vice versa—all according to expediency in each case.

GEO. A. LOFTON.

THE LITTLE RIVER ASSOCIATION.

This Association met with Boyd's Creek Church Sevier county, Thursday before the second Saturday in September, 1877.

The introductory sermon was preached before we reached the meeting and was said to be a good, pointed introductory. Every thing done afterward in the meeting seemed to take shape according to the sermon in harmonious spirit.

After reading letters from quite a number of churches which showed signs of unusual prosperity, Eld. S. W. Brewer was chosen Moderator, and H. T. Cottrell was made Clerk.

Corresponding delegates and visiting ministers reported from the Tennessee, Nolachucky, East Tennessee, Northern and Holston Associations, and delegates were appointed from this body to these Associations, including the General Association of East Tennessee to meet at Knoxville, and the State Convention to meet at Chattanooga. Committees were then appointed to report on Education, Sunday-schools, Home Missions, Foreign Missions, Finance and Queries, and Requests, Books and Periodicals. Friday and Saturday were devoted to hearing these reports, and then discussion. I must not omit to state the preaching at 11 o'clock each day, also at night. Bro. H. C. Hamstead of the Tennessee preached Friday at 11 o'clock, and Bro. N. W. G. Baxter of the Holston, Saturday. Both sermons were good, and by the blessing of God will do good.

After this I will vote to hear preaching in the sessions of the Associations. It would delight any Baptist to hear these brethren in their talks on the reports before the Association. They are earnest, pointed, free, and of the very best spirit. I never meet my brethren in Association without feeling I am glad I am a Baptist.

They are fully alive on education, Sunday-schools, Baptist Sunday-schools, Home Missions, and Foreign Missions. This Association with a

hearty good will voted to do all her mission work through the State Mission Board at Nashville, and ordered a collection to be taken on Sabbath for the Home and Foreign Board, the amount of which I did not learn. With such preachers as elders Burnett, Morton, Brewer, Hynds, Jenkins, Gossett and others, and such brethren as Morton, Cottrell, Reiliza, Brown and a host of others, Little River Association by the blessing of God will do great good in the cause of Christ.

Sevier is my native county, and Boyd's Creek is the first church I joined. I was sad when I looked in vain for the familiar faces of many of the fathers and mothers in Israel. I found their names in the records of the cities of the dead.

I was glad when I found their memories yet fragrant speaking in the heart of their sons, daughters and neighbors.

Bro. Brewer and myself preached on Sabbath the best we could, to a large assembly who came to town. Thus passed one of the most pleasant Associations I have attended.

N. B. GOFORTH.

GO TO THE CONVENTION.

The Tennessee Baptist Convention meets in Chattanooga on Friday the 26th October next. It is very important that the meeting should be large and enthusiastic. Especially should the brethren of West Tennessee make an effort to attend this first meeting in East Tennessee.

The brethren in Chattanooga will secure no doubt reduced fare over the railroad.

Funds should be collected and sent up for ministerial education, State missions and for expenses of minutes.

A large representation of well-known ministers from other States may be expected.

There will be influences exerted by the convention affecting the interests of the Baptists of Tennessee. Let much prayer be offered for the Convention and the interest it promotes.

Sept. 19, 1877. S. LANDELMAN.

BRO. GRAVES:—I have been so busily engaged for a month or more I haven't had time to write. I had a pleasant trip across the country to my father's in August, preached several times at Ways, and brought my sick brother (young preacher) back with me. I held two meetings, one at Hopewell, and the other at Lebanon, and nearly one hundred persons were brought to the saving knowledge of the truth. There was no mining of Baptist doctrine to be assured, but many were baptized from human societies, into the fellowship of those churches of Christ. I found my meetings on good, strong, unadulterated Baptist truth. And yet my friends of other creeds attend and came to us for instruction and baptism.

E. R. CARSWELL.

Anderson county, S. C., Sept. 12, 1877.

FIVE 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 AUGUST.

M. A. Rowzel, Miss., 1.00; John M. McDonald and wife, Miss., 2.00; R. H. Hatch, Alabama, 1.00; Samuel Woods, Jr., Illinois, 5.00.

DOCTOR'S FUND.

Mary E. Winstead, Louisiana, 5.00; R. R. Irion, Louisiana, 2.00; Isham West, Louisiana, 2.00; J. R. Graves, 1.00; McFadden 1.00, for Greek Testament; Luke M. Lee, Paris, Tenn., 2.25; Henry Bennett, Louisiana, 1.00; R. A. Rhodes, Arkansas, 5.00; Wm. Murrell, Ark., 5.00; J. Audebert, La., 1.00; Mrs. C. McFadden, Tenn., 1.00; Robt. Terrell, Tenn., 7.00; Bro. Freeman, wife and niece, Covington, Tenn., 2.50; Antioch church, Covington, Tenn., 2.70; J. M. Hart, Ark., 1.00; Mrs. S. E. Sadmoh, Texas, 5.00.

The Baptist.

"THOU HAST GIVEN A RAZOR TO THEM THAT PEAR THEE... THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."

J. R. GRAVES, Editor and Proprietor. JAS. S. MAHAFFY, 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, at our risk, otherwise at the sender's. An answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

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

Distinguishing Policy of Historical Baptists.

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

WAY-NOTES.

WE took Jackson in our route to East Tennessee, where we left our oldest son to enter up on his collegiate course. We considered it an especial favor that Prof. Jarman consented to take him into his own family. Under his eye, and the motherly attentions of Sister Jarman, who takes such a lively interest in her "boys," he will scarcely miss home. The University opens grandly. This is the first day, and over one hundred and thirty have already matriculated. And then the sections: they are from Texas, Louisiana, Arkansas, Alabama, and an increased crowd from Mississippi, the representatives of the first families of the State. One of these is from Vaco, Texas, and several from Shreveport, La.: fine boys. Thus is the University proving that her name is not a misnomer; for every Southwestern State, and one Southern one, is already represented. The opening leaves no doubt in the mind of any professor, that the present session will reach three hundred; and, a few years from this, the Southwest will send five hundred to this seat of learning. The old class of young ministers has returned; and we rejoice to see it strengthened by new faces. We hope, at an early day, to see fifty young ministers preparing for work at this point: they are the hope of the denomination. Our brethren, in common with the people at large, are educating their sons and daughters; and, unless the rising ministry are educated, their preaching will not be attended by the children of Baptists, and certainly not by the community at large. The education of our young ministers is, then, a necessity. Then, how is it now? All our city, town and well-to-do country churches now demand an educated ministry. Said a pious and intelligent country brother to us not many weeks since: "The fact is, our country churches must have different and better preaching, or we will certainly die out. We go to church, but learn nothing: it is the same old sermon, scattering and pointless; and the prayer is stereotyped, if not committed to memory. Our preachers, as a class, do not study, nor are they Bible students, or they could not fail to present a new idea once in a while. The fact is, that very many of them do not read a denominational paper: and it is not because they are too poor; for you will see one or more political papers in their houses."

Now, we know that this brother's pastor belongs to the better class of country preachers; and he receives what is called a fair support from his churches; but his firm, stock, etc., take up far more of his time and thoughts than food he is to furnish his sheep. It is true that many of our ministers are poorly supported, and have to labor, and it may long be so; yet, if they were, as a class, better educated, they would have a greater ability for reading and study, and could do it at odd times at far better advantage.

We can fully sympathize with the working minister who has to make his preparation for the pulpit out of scraps of time, and when the body is wearied at that. All our pulpit preparation has ever been made in this way. If we ever devoted one day to preparing a sermon for the pulpit, we have no recollection of it. In this way we have planned and prepared our books for the press, and articles for this paper, even the present series on the dispensations, now passing through the paper, which requires more thought than anything we ever wrote; and this article we write at a hotel in East Tennessee, during a shower that prevents us starting to the Association; and if it continues another hour, we must prepare a chapter on the World's Friday, without a Bible or commentary at hand. The latter we have scarcely opened in preparing the whole series. Our convictions are those of a distinguished brother who said to us last week: "The fact is, we want a theology fresh out of the Bible, and not the speculations of schoolmen." And he complimented us by saying: "Your dispensation series are not a rehash of stale theological opinions, but in the line of original and independent investigation of Bible truth, and therefore fresh, readable and interesting to all thinkers."

We write thus, while it rains on, for one purpose,—to encourage our brethren in the ministry who are compelled to spend most of their time in other work for a support, and have only odds and ends of time to prepare for the pulpit, by our own experience. Had we never used these advantages, we should have accomplished little of what we have done. We must educate our rising ministry, if we hope to progress as a denomination, or even to hold the ground we possess. We hope every Baptist in Tennessee will contribute something, if it is but a trifle, to the support of young ministers at Jackson and Mossy Creek.

Owing to the delay of the train on the Little Rock road, for which our train waited nearly two hours, we missed connection at Chattanooga; and therefore had an hour to walk about and notice the growth of the young city, and chat a while with Bro. Vaughn, the old deacon and stand-by of the church in this place. He was with it at its birth, has faithfully nursed it for years,—has been with it in its prosperity, and forsaken it not in its adversity. We learned from him that they were well pleased with Bro. Phillips, their present pastor, and that his preaching was fully as well received as that of any former pastor; but that the church had been injured by revivals; that of the large number gathered in by the last excitement but little of real value remains; twenty or thirty had to be expelled for unchristian conduct; many had moved away; and that the church at present was barely holding its way. So we see that Chattanooga is not yet taken by any means; but still the brethren are not discouraged, but hopeful. The city was never growing faster than now, and population and capital are flowing in. This is destined to be the first manufacturing city of the South. Its situation is in the highest degree picturesque.

We received the most generous hospitality at the Biggs house in Charleston, which place we reached in the night, and, by the morning train, Breth. Montgomery and Mayes arrived; and, after a sumptuous dinner, all free of charge, the wagon appeared to take us to Bro. McKnight's, within a mile of the church. Here we had a pleasant time, and abundance of company. A busy man is Bro. McKnight. He is a thrifty farmer, living one mile and a half from town, where he operates a ferry on the Hiwassee River; and he is depot agent, and express agent, and postmaster, and withal, a most active member of his church. This shows how much one man can do. He was the principal mover in securing the delivery of these lectures. And then, to make the Association a success, and to exert the largest possible Baptist influence, he corresponded widely, and secured the attendance of quite a number of prominent brethren from abroad,—Bro. Coltharp, Breth. Phillips and Connor of Chattanooga, Lloyd of Bristol, Montgomery and Mayes, and

Bro. Sam Henderson of Talladega, Ala., who was resting in the mountains not far away. And then,—what we never saw before,—the Association not only preached these brethren visitors, but distributed the chairmanships of all the important committees among them, requiring them not only to write the reports, but expected them to sustain their reports with speeches. Never were visitors more thoroughly worked, and never did visitors more ably and handsomely perform the work laid upon them.

The Eastman Association is composed of churches, which reported fifty-seven baptisms. The representation this year was not full, but the attendance quite large. The utmost harmony prevailed. The great question before the body was the merger of their missionary work into the Board of the State Convention. The speech of the occasion was that made by Bro. Montgomery, Corresponding Secretary of the Board. It was masterly and eloquent, and moved and carried away every heart. The question was carried against only two faint noes. Between \$2,000 and \$300 were contributed to the State Board. Education, foreign missions and Sunday-school received their share of attention. Bro. J. R. Kimbrough preached a most excellent introductory sermon; and Bro. Mayes closed the day with a discourse on the support of pastors. Saturday was the day of reports and speeches, and a field day it was. On Sunday the congregation was immense; it could not be sheltered in the house, nor seated out of doors. Bro. Henderson addressed all who could crowd into the house and around the doors and windows. It was an able and unctious sermon he gave us; and we have requested it for publication in this paper. After dinner on the ground, we delivered the first lecture of the course on the church to the vast crowd, in the grove in front of the house. We were listened to for more than two hours with the most earnest heed. This closed this meeting of the Association. All felt it a grand success; all felt that the influence of it upon the community was exceedingly fine. The lectures will be continued Monday and Tuesday. But there are every appearance of falling weather; and all are anxious to learn what the coming day may bring forth. We cannot expect a large crowd, since the farmers are pushed with their fodder and plowing for wheat.

TUESDAY MORNING.

It rained yesterday morning, and threatened rain all day; yet the house was well filled, and the interest all that could be desired. We preached twice,—two hours and a half, and two hours, four hours and a half in all; and it is too much. Hereafter we shall consent to lecture but once each day, except it be on the Sabbath, and that the last day of the course. It is best to commence on Thursday and close Sabbath evening or night, if in town.

THE PROPOSED DISCUSSION.

Upon the receipt of the telegram from Louis A. Dutto, the resident priest at Brookhaven, Miss., proposing to us a public discussion in Brookhaven with an unknown priest on the day after the telegram was received by us,—when our expressed proposition before our audiences in Brookhaven was to meet any representative of the Catholic church on the first Monday in January next, or upon the first day of any month thereafter, provided at least sixty days' notice be given us, because our engagements were generally two months in advance,—we wrote to Breth. Eager and Chrisman, placing the whole matter in their hands, to be arranged in accordance with our public proposition, or challenge, since the priest sees fit so to regard it. Those brethren, on receipt of our letter, addressed the following communication to Louis Dutto, the fairness of which is submitted to the judgment of all. The reply it may receive will settle the question whether the bishop of that diocese is willing to risk a discussion by a representative priest of his church in Brookhaven or New Orleans. If he is, there will be no difficulty in arranging the preliminaries for a discussion; if he is not, the priest will retreat under some subter-

fuge. The following is the communication of the brethren to the priest:—

BROOKHAVEN, MISS. September 1, 1877.

DEAR SIR:—We are, this morning, in receipt of a letter from J. R. Graves, L.L.D., of Memphis, Tenn., inclosing your dispatch to him, in which we are authorized to communicate with you, and arrange, if practicable, for a public debate upon the relative claims of the Catholic and Baptist churches to be considered the true visible church of Christ.

In your telegram to Dr. Graves, we observe that you did not give him the name of his proposed opponent. It must be manifest to you that Dr. Graves would be unwilling to hold a controversy with a priest whose defense of Catholicism would not be recognized by his church or his superiors. We take it, therefore, that he is, or will be, endorsed by the bishop of his diocese. Assuming, then, that the proposition to meet Dr. Graves, or accept of his challenge, if you prefer to treat in that light, is made in good faith, and taking it for granted that his opponent will come endorsed by the proper authority in his church, we beg leave to say that we are authorized by Dr. Graves to arrange the details for a public debate on the following leading terms:—

- 1. The debate to take place at Brookhaven or New Orleans at the option of his opponent. 2. To commence on the first Monday in January next, or on the first Monday of any succeeding month. 3. The discussion to be reported by a competent photographer, and revised and signed by the parties controverting as correct. The following propositions, embracing the idea conveyed in your dispatch to Dr. Graves, are submitted as proper and debatable:— 1. The organizations now known as Baptist churches, and before the Reformation, as Anabaptists and Waldenses, possess all the characteristics of the true visible churches of Christ. Graves to affirm; his opponent to deny. 2. The Roman Catholic church, as now organized, with a membership of one thousand and forty-six, and has been the only true church of Christ on earth since the establishment of a Christian church; and out of her communion there is no salvation. Graves to affirm; Graves to deny.

We beg to recall to your attention the fact, that, in his late lectures on the Papacy at this place, Dr. Graves distinctly stated that his engagements were always two or three months in advance of him, and that his proposition to respond to any disputant was on condition that he should have reasonable notice with reference to such appointment.

In conclusion, we respectfully request an answer in writing to this communication.

E. E. EAGER, J. B. CHRISMAN.

STATE CONVENTION.

In a few weeks (October 26th) this body will meet in Chattanooga. The brethren there are making preparation for a large delegation; and it is to be hoped they will not be disappointed. A general attendance from all parts of the State will go far toward consolidating the work of unification so auspiciously begun. Matters of great interest pertaining to State missions, education, Sunday-schools and the evangelization of the nations will come before the body for discussion and action. We believe the meeting at Chattanooga will be one of the most important ever held in Tennessee by its bearing upon our denominational interests. To realize the highest results, however, the churches should send their large-hearted brethren, with generous contributions for the missionary work of the Convention. A collection in all the churches in October, for State missions, would give an inspiration to the Convention such as it has not yet known. Will not pastors and deacons see to it that a collection is taken and sent to Chattanooga for the objects of the Convention?

MINISTERIAL AID FUNDS.

Many generous helpers of Christian work become discouraged when they learn, as they often do, that their contributions to benevolent objects are often subject to a very heavy discount. The cost of running the machinery is so great that little or nothing is left for the principal object. Before a dollar can reach its beneficiary, it is more than half consumed by the hands through which it passes. This cannot be said of any funds sent to Jackson for young ministers. The dollar sent is a full dollar when received: not one cent sticks to hands through which it passes. The commit-

tee and its treasurer, Bro. D. W. Hughes, are the most liberal contributors, and often carry heavy financial burdens; but they never charge a per cent for the work they do. Let no one be deterred from sending funds to aid young ministers for fear they will not reach their destination. In transmission, they suffer no loss. Quarters, dollars, fives, tens, fifties, are needed now, and will be needed till next June. Send monthly to D. W. Hughes, Jackson, Tenn.

BREVITIES.

The Western Baptist states that Rev. B. W. Bussey, late of Huntsville, Ala., will doubtless make his future home in Arkansas.

The Christian Index thinks that nearly one hundred million of the human family are under Baptist influence.

There are more Baptist churches in the city of Philadelphia than any other city in the world, unless it is perhaps London.

The Western Recorder warns Baptist churches against one Wm. Worle, holding a letter of dismission from Willow Creek church, Bracken county, Ky., as he has been expelled from said church.

The church at Searcy, Ark., wants a pastor: a young man, or one with no family save a wife, preferred. A salary of four or five hundred dollars will be paid. It is an inviting field for a young man.

Mossy Creek College, East Tennessee, opened the present session under favorable auspices: the session commenced with one hundred and twenty-five students in attendance.

There are two Baptist Associations in Colorado, with a membership of one thousand and forty-six. After years of struggle and privation, the cause is more hopeful, and the brethren have a mind to work.

Forty Roman Catholics at Waterville, Maine, have recently, under the preaching of Father Chiniquy, renounced that church and professed Protestantism.

There is an opening for a first-class teacher, lady preferred,—qualified to teach English, Latin and French,—in the academy at Waxahatchie, Texas; salary \$75. Address J. S. Siddons.

The Baptists of the United States in 1790 numbered one in sixty of the entire population; in 1876, they were estimated at one in seventeen, and that without counting persons of similar religious sentiments in Pedobaptist denominations.

Whole number of American Baptist missionaries, 111; whole number of native preachers and helpers, 956; whole number of mission churches, 796; whole number of mission church-members, 63,445; whole number baptized from the beginning, about 130,000; whole number baptized during last year, 5,601.

Pastor Bruton of this city is expecting Deacon Penn, the great Texas revivalist, to conduct a meeting with the Eighth-street church, beginning some time in this month. We expect to keep our readers informed of his coming to our city, and his work. He is certainly one of the most successful revivalists in the country.—Western Baptist.

Brier Creek church of the Hephzibah Association, Georgia, recently celebrated its one hundredth anniversary. Dr. B. F. Tharpo preached the anniversary sermon. His grand-father was long pastor of this church, and, being a blacksmith, made the nails on his anvil that were used in erecting the first house of worship for this church.

The Texas Baptist Herald states that Rev. G. T. Wilburn, in charge of the Dallas College, recently eloped with one of the female teachers, leaving a wife and seven children behind. The criminal intimacy had been suspected for some time, and he was tried before the Dallas church; but the majority of the church believing him innocent, he was acquitted. He left for parts unknown with the partner of his crime.

Eid. G. M. Hayden, St. Helena parish, La., writes under date of September 11th: "Received six at New Zion church last Sabbath. This makes fifty-two in the last month. This church has

nearly doubled her membership since I was called to the pastorate ten months ago, and is just getting in good working condition. What may we do in the next twelve months? If I succeed in getting THE BAPTIST introduced into every family." We rejoice with you, Bro. Hayden, in the success with which God has crowned your labors.

SOUTHWESTERN UNIVERSITY.

The second week closes with one hundred and seventy-five enrolled; and still they come. Almost every train brings new students. Many are delayed by their summer engagements, but who will enter during October and November. The winter session will probably open with nearly three hundred. A large proportion of the students now present are young men from abroad. Another interesting fact is that the students are by no means confined to the sons of Baptists; Methodists, Presbyterians and other denominations are well represented. This is owing to the fact that there is no other institution of equal grade in West Tennessee. The Southwestern stands in the midst of a rich and populous section of the State, and has no rival to divide a very valuable local patronage. This is an advantage not to be lightly esteemed.

A VOICE FROM ILLINOIS.

The following is from one of the best men and ministers of Illinois, and speaks the sentiments of every sound Baptist in the North as well as the South. He says truly when he says, "Judging from the statement, the Society should not be regarded as insolvent, but only temporarily embarrassed; and if its friends will only make a little effort just now in purchasing its books, and paying up their dues, it will be at once relieved. This is so; and will not all do it? If it falls in Bro. Craig's hands, the fault will be theirs, not his. We regret to see the remarks of some Baptist editors who have, from the first, been reckoned among the fast friends of the Society, which are seemingly designed to injure the Society rather than to help it in this hour of its trial, when it most needs friends. It is not to-day in so bad a condition as the American Baptist Publication Society in Philadelphia. We have books enough on the shelves—which, if sold at cost prices—to pay off every liability. Buy a book, and help. THE SOUTHERN BAPTIST PUBLICATION SOCIETY. Bro. GRAVES:—I have looked on the origin and progress of the Southern Baptist Publication Society with much interest and hope. Its final failure can be only a great loss to the cause of our Master; for no other Society will publish unmixt and outspoken truth, as it proposed to do, and has done, so far as its means have permitted. The news of its embarrassment is sad news to me. But from the statement given of its financial condition, I see no reason to despair of its being saved, and becoming a glorious success. All that is necessary to this is for its friends to rally around it, sell its books, pay up their pledges, and take it to God in prayer. As we cannot do without the Society, and, as its final failure will blast years of anxiety, sacrifice, hope and prospects, I hope all will come to its rescue. W. A. JARREL.

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."

Permit me, Bro. Graves, to say to my many friends, and brothers and sisters in Christ, that for the past nine months my health has been very bad. I have been almost laid aside from the ministry. Able to preach but a little at time, and though now better, am threatened with dropsy, which may end my labors. I wish to be remembered in your Sabbath evening prayer-meeting, that I may be restored to health, and my labors in the pulpit, and that my last days may be my best days. You and I Bro. Graves are about the same age, and have been preaching about the same length of time. But O! the contrast. Yet each of us have done what we could for the Master. I deeply regret the action of the last Baptist

State Convention, on publications; it has de-  
 stituted us of local news. Many of us are too poor  
 to take two papers, and some of us had rather do  
 without our coffee than the Memphis BAPTIST.  
 May God long spare you Bro. Graves, to battle  
 for the truth and may the Old Flag still wave in  
 triumph over the domination, until the Baptists of  
 the South and West, at least, become one in  
 doctrine and practice. W. J. LEDFORD.  
 Vernon, La., August 28, 1877.

THERE IS NO DEATH.

There is no death! An angel form  
 Walks o'er the earth in silent tread:  
 He bears our best-loved things away.  
 And then we call them dead.

Born into an undying life.  
 They leave us but to come again;  
 With joy we welcome them—the same,  
 Except in sin and pain.

And ever near us, though unseen,  
 The dear immortal spirits tread,  
 For all the boundless universe  
 Is life: there are no dead!

TO WAIT AND TO HOPE.

I do not know a more beautiful sight on earth  
 than a man who has served his Lord for many  
 years, and who having grown gray in service,  
 feels that in the order of nature he must soon be  
 called home. He is rejoicing in the first fruits of  
 the Spirit which is guaranteed to him. I think I  
 see him sitting on a jutting crag by the edge of  
 Jordan listening to the harpers on the other side,  
 and waiting till the pitcher shall be broken at the  
 fountain and the wheel at the cistern, and the  
 spirit shall depart to God who gave it. A wife  
 waiting for the husband's foot steps, a child wait-  
 ing in the darkness of the night till its mother  
 comes to give it the evening kiss, are portraits of  
 our waiting. It is a pleasant and precious thing  
 so to wait and so to hope.

BEING HOLY.

It is not so important to give a specific name to  
 a holy life as it is to live one. Neither is it of  
 vital necessity to carefully measure off and define  
 the different limits of Christian attainment. The  
 whole spiritual work on the affections is accom-  
 plished by the efficient energy of the Holy Spirit.  
 When the divine conditions are met by the sur-  
 rendered and trusting heart, he will do work thor-  
 oughly and place his own seal upon it. We need  
 not burden ourselves with distressing anxieties in  
 reference to the proper title to give the divine  
 work or as it. Its relation to the previous grace the  
 same divine power, or whether it is in exact ac-  
 cord with the operations of the same Spirit in  
 other hearts. The simple and indispensable ques-  
 tion for me to solve, is, how shall I deliberately,  
 solemnly, lovingly, and with implicit trust, place  
 myself upon the broad and divine provisions of  
 the gospel, and consecrate my whole being to the  
 glory and active service of the Master?—*Zion's  
 Herald.*

The crown of man's manhood is some insight  
 or authority of knowledge that puts him above  
 the ordinary plane of every-day things; he must  
 take hold somewhere, spiritually or intellectually,  
 upon the things of God.

EDITORIAL ITEMS.

The church at Bowling Green has called Rev.  
 W. H. Burnham as pastor. The church will have  
 a fine preacher if they get Bro. Burnham.

A. H. Sawtelle, who was an open communionist  
 a few years ago, has come square and fully out on  
 our common denominational ground.

For Scientists:—Did the bird precede the egg,  
 or the egg the bird? If the former, where did the  
 bird come from?—If the latter, who made the  
 first bird?

The Congregational church in Natick, Mass.,  
 has voted to allow those who are not satisfied  
 with their infant baptism to be rebaptized.—*Inde-  
 pendent.* This is a confession that infant baptism  
 is a human invention. Use it.

"The New-York City chief of police has de-  
 clared that three-fourths at least of the abandoned  
 young women of the city, began with the round  
 dance."—*Religious World.* An innocent amuse-  
 ment! Save and use this.

We regret to learn that Rev. K. Hawthorne the  
 father, and Major A. J. Hawthorne, brother of the  
 eloquent Baptist divine, Rev. Dr. J. B. Haw-  
 thorne, of Montgomery, both died at Greenville a  
 few days ago.

BIBLE REVISION.—The English company of  
 Old Testament revisers have reached the Prophet  
 Hosea (first revision) and the New Testament  
 company the 17th chapter of the Acts (second re-  
 vision.)

Rev. F. H. Kerfoot, Kentucky, has received an  
 unanimous call to the pastorate of the Eatow  
 Place Baptist church, Baltimore, as the successor  
 of the lamented Dr. Fuller. This is the highest  
 honor ever achieved by a young minister.

The *Catholic Review* says: Catholics in this land  
 are already about as one in six. We receive  
 accessions every day from the ranks of the Pro-  
 testant sects; few, if any of our own number now  
 fall away from us; the immigration of the future,  
 to a great extent, will be in our own hands.

I have my fears of *jeans* are not copyrighted or  
 patented) of Baptists who refuse to support their  
 own schools here in Texas. H. E. P. in *Baptist  
 Herald.* Fears of what? that such Baptists will  
 not be saved? or fears that those who send their  
 daughters to Mary Sharpe or sons to the South-  
 western University at Jackson, will not be saved?  
 There is a touch of priest-craft about this we  
 fear.

THE RESOLUTIONS OF THE SECOND CHURCH,  
 GALVESTON, AND BRO. BROCKWAY.—We are in  
 receipt of a letter from Bro. Brockway, stating  
 that the resolutions published in this paper were  
 signed by himself only when they were delivered  
 to Bro. W. E. Kone, and that they were never  
 signed by L. Cleveland or L. L. Boone. These  
 last names were added by Bro. Kone in our office,  
 we suppose, under the impression they had agreed  
 to the resolutions. Bro. Kone can explain.

DeCoureey, the German boy, passed through  
 this city last week en route for the University full  
 of encouragement. He has earned \$100 in school  
 funds during vacation, and this, discounted, with  
 the amounts contributed to him through this  
 paper, will pay his board this year. So the friends  
 may regard him as provided for for twelve months  
 to come, and contribute to the common fund. At  
 least \$1200 or \$1300 will be needed to support the  
 young ministers now at Jackson this year. You  
 cannot help in a better cause.

When an Orthodox minister begins to occupy  
 Unitarian pulpits, it is done of course with the  
 claim that he feels justified in preaching the gospel  
 anywhere and everywhere; but from all the testi-  
 mony we have been able to secure it is quite evi-  
 dent that the gospel usually preached under such  
 circumstances is of the diluted sort which is al-  
 ways acceptable in such churches.—*Congregation-  
 alist.* Exactly that, and no more. Courtesies are  
 things to be reciprocated, and what comes next is  
 for the Orthodox minister to invite to his own  
 pulpit his well-beloved Unitarian neighbor.—*Ex-  
 aminer and Chronicle.* Show the above to your  
 pulpit communionists.

The reflections of the late Business Manager of  
 the Southern Baptist Publication Society, and the  
 reply of Bro. Paxton last week, have been given  
 to the public while we have been filling our  
 appointments in East Tennessee. We have no  
 time this week to notice some statements of Eld.  
 Mayfield of a personal character. The financial  
 statement was not made up by us, but by Breth.  
 Goodwyn, Craig and Paxton, with the assistance  
 of an expert book-keeper; and upon their avouch-  
 ments we accepted them as correct. Bro. Paxton  
 faithfully discharged his duties while connected  
 with the Society, and was in no sense responsible  
 for its embarrassment; and if there is the shadow  
 of a ground for the statement of Eld. Mayfield  
 that the management made the trust to get rid of  
 Eld. Paxton we are ignorant of it: it was never  
 intimated to us as President. We may have  
 something more to say hereafter.

Laziness grows on people: it begins in cobwebs,  
 and ends in iron chains. The more business a  
 man has to do, the more he is able to accomplish;  
 for he learns to economize his time.

APPOINTMENTS.

APPOINTMENTS FOR OCTOBER.—By invitation  
 we will (D.V.) deliver the five Doctrinal Sermons  
 on

THE CHURCH AND ITS ORDINANCES  
 at New Hope church, Middle Tennessee, com-  
 mencing Thursday before the second Sunday in  
 October.

Bro. Griffin makes the following appointments  
 for us in Arkansas: At Selma from the 27th,  
 commencing at ten o'clock in the morning, and  
 remaining there until the 30th. At Monticello on  
 the night of October 1st, and on the forenoon of the  
 2d. On the night of the 2d, at Wood Lawn, nine  
 miles west of Monticello. On October 3d, 4th and  
 5th, at Warren: deliver the series of doctrinal  
 sermons. On the 6th, at the Association at Wood  
 Lawn.

We had not been informed as to the day on  
 which our State Convention meets; and we find  
 that it falls upon the very time we have placed our  
 visit to Mineral Springs, Ark. Our friends insist  
 that it is our duty to attend our State Convention,  
 and we must therefore again change the time.  
 We will appoint the second Sunday in November,  
 commencing at Ozark Thursday and Friday be-  
 fore; at Mineral Springs, Saturday and Sunday;  
 Washington, Monday and Tuesday after. We  
 cannot consent to preach but once each day.

DISTRICT ASSOCIATIONS.

Will all the clerks in Tennessee send us the time  
 and place of the meetings of their respective As-  
 sociations, and we will publish them.

The State Convention meets with the First Baptist  
 church in Chattanooga on Friday before the fourth  
 Sunday in October.

SEPTEMBER.

The Western District Association of united  
 Baptists will meet with the Bethel Baptist church,  
 Weakly county, Tenn., one mile north of Green-  
 field Station, on the Mississippi Central railroad.  
 Come, brethren, and meet us there, the Lord  
 being willing. ASA COX.

Clinton meets with Longfield church, Campbell  
 county, Thursday before the fourth Sunday.

East Tennessee meets with the Pleasant Grove  
 church, Cooke county, Thursday before the fourth  
 Sunday.

Indian Creek Association meets with Holly  
 Creek church, Wayne county, Tenn., on Saturday  
 before the fourth Sunday in September.

OCTOBER.

The General Association of East Tennessee  
 meets with the First church, Knoxville, Friday  
 before the first Sunday.

Providence meets with Pleasant Hill church,  
 Loudon county, Tenn., four miles northwest of  
 Lenoirs Station, Saturday before the first Sabbath  
 in October.

Tennessee meets with Indian Ridge church,  
 Granger county, Friday before the first Sunday.

Ocoee meets with Ooltowah church, on the E.  
 T., Va. & Ga. railroad, Friday before the first  
 Sunday.

New River meets with Galena church, Grayson  
 county, Va., Thursday before the first Sunday.

OBITUARY.

Deacon Henry L. Cardell, died June 16th 1877,  
 at his home near Des Arc, Prairie county, Ark.,  
 in the fifty-sixth year of his age. Was baptized by  
 Eld. J. M. Cox in Phillips county, and had been  
 a consistent member of the church for twenty-  
 seven years. Bro. Cardell was a North Carolinian  
 by birth. Joined in marriage with Sallie Avery of  
 Johnson county, N. C., who died some years ago.  
 Bro. C. leaves now an afflicted wife and five  
 children.

Bro. Cardell has been a close friend for THE  
 BAPTIST and was one of the Young Guard for it.  
 His youngest son is named James Graves. The  
 church and community has sustained a heavy  
 loss in the death of Bro. Cardell.  
 Sept. 1877. W. M. LEA.

He is only great who has the habits of greatness,  
 —who, after performing what none in ten thou-  
 sand can accomplish, passes on, like Samson, and  
 tells neither father nor mother about it.

NEWS SUMMARY.

THE SOUTH.

Mississippi has seventy-four counties  
 of 834,024 inhabitants.

The growing cane in Louisiana gives  
 promise of a fine sugar crop.

Not a drop of rain fell in Austin  
 (Texas) during the month of August just  
 past.

There are 1,025 convicts registered on  
 the books of the Tennessee penitentiary.

The southern papers generally express  
 hopeful views of the trade outlook.

An excursion party of Pennsylvania  
 and New York land-buyers and capitalists  
 are visiting Texas.

The Tredgair works, at Richmond, Va.,  
 are building three hundred cars for the  
 Atlanta and Charlotte Air-line.

Diphtheria in a malignant form has  
 made its appearance along the Tennessee  
 border in Lee county, Va.

Sora, a little black swam-bird of the  
 swampland, is now the favorite game of the  
 Virginia sportsmen.

The Memphis Independent says a fatal  
 fever prevails in portions of New Mexico,  
 seven persons died in Las Cruces in one day.

The Memphis Avalanche estimates the  
 loss by cotton worms as having been some  
 years as high as \$25,000,000. It thinks a  
 crop of 700,000 bales the best attainable yet  
 found.

Horses are dying along the coast near  
 Rockport, Texas, from an accumulation of  
 sand in the stomach. It is supposed they  
 get the sand in cropping close grass in the  
 dry, dusty season.

A colonization convention of four or  
 five thousand colored people was lately held  
 in Corinth, Miss. The African scheme was  
 not favored, but New Mexico, Arizona and  
 northern Texas were considered.

The Charlotte (N. C.) Observer says a  
 rich pocket of gold ore has been discovered  
 near that city. The first bucketful taken  
 out is one-half gold, and in the ore strata  
 of pure gold the size of a man's finger.

The Charleston News and Courier  
 published a letter from a Virginian, say-  
 ing he wished to purchase a desirable farm in  
 South Carolina, and in ten days two hun-  
 dred answers were received.

Some of the Tennessee papers are  
 agitating the question of withdrawing the  
 convicts from competition with honest labor  
 and putting them to work upon the public  
 roads. Many convicts are so employed in  
 Virginia.

Fernandina, Florida, where the yellow  
 fever has made its appearance, is thirty miles  
 as the crow flies, from Jacksonville. There  
 were a half dozen deaths there between  
 Friday and Wednesday last, and the people  
 are leaving in large numbers.

A gentleman who was sent by the  
 authorities of Savannah to examine and re-  
 port upon the fever at Fernandina, Florida,  
 has telegraphed back: "Do not find any  
 yellow fever here. The other fever is of a  
 mild form."

A Corpus Christi special says: As a  
 bridal party were returning last evening  
 from church, Mexican men drove up near  
 them in a carriage and opened fire upon men,  
 women and children with six-shooters. One  
 of the groomsmen was shot through the back  
 and will die. The groom fled.

The Advertiser says that vast swarms  
 of yellow flies, about four times as large as  
 the ordinary fly, and whose tails burst off  
 when they alight, congregate about the street  
 lamps in Montgomery, Ala., and in the stores  
 at night. They appeared about three days  
 ago. In 1875 they were very numerous.

Thirty new cases of yellow fever were  
 reported at Fernandina, Florida, on the 15th.  
 The atmosphere is reported humid and un-  
 favorable, and the fever spreading rapidly.  
 A gloomy aspect has settled over the city.  
 Physicians and nurses have been sent for  
 from Savannah.

The statistician of the department of  
 agriculture at Washington reports the condi-  
 tion of the cotton crop the first week in  
 September as averaging the same as at the  
 same time last year. The worm is reported  
 in all the gulf states, but has done but little  
 damage, except in Texas and several parishes  
 in Louisiana.

The officers of the army stationed at  
 Atlanta have raised a fund sufficient to pur-  
 chase the plot of ground upon which General  
 McPherson was killed. The spot has been  
 marked with a Parrot gun firmly set in the  
 ground, and the lot has been inclosed with a  
 substantial iron fence. The trees which  
 grow on the plot still bear marks of shot.

The next session of the Georgia legisla-  
 ture will elect a United States senator to  
 succeed General John B. Gordon. Among  
 the candidates mentioned are Gen. Gordon,  
 Gen. Tombs, ex-Gov. Brown, ex-Senator  
 Norwood, Gen. F. M. R. Young, Mr. Julian  
 Hartridge, present member of congress from  
 the 1st district, Gen. A. R. Lawton, Gen. L.  
 S. Gartrell, ex-Gov. Smith, Hon. Thomas

THE WEST.

The Sitting Bull commission, consist-  
 ing of General Terry, General Lawrence of  
 Rhode Island, and General Corbin, of Ohio,  
 have departed on their mission. They go to  
 Ogden, from thence to Fort Shaw, and from  
 Fort Shaw across the country, some one hun-  
 dred and fifty or two hundred miles, to Sit-  
 ting Bull's rendezvous. Probably nothing  
 will be heard from them for twenty to  
 twenty-five days after their departure from  
 Fort Shaw.

The state democratic convention of  
 New York will be held at Albany, Oct. 4.

William L. Banning is the greenback  
 candidate for governor of Minnesota.

The workmen's party of Baltimore  
 has nominated Joseph Thompson for mayor.

The latest returns from the California  
 election show that the democrats will have  
 a majority in the legislature.

It is announced from Washington that  
 during the campaign Secretary Evans will  
 deliver a political address in New York city  
 on the "Administration and its Policy."

The vote in Maine on the 10th was  
 some 35,000 less than last fall. Conroy's  
 (Rep.) majority is about 6,000. The demo-  
 crats elected 4 of 31 senators, and the repu-  
 blicans have an overwhelming majority in the  
 house.

The Wisconsin republican state con-  
 vention on the 11th nominated William K.  
 Smith for governor. Resolutions were  
 adopted declaring confidence in the presi-  
 dent's purposes and patriotism; demanding  
 if the hoped for results from his southern  
 policy do not follow, other measures which  
 will secure to all citizens their rights; ap-  
 proving the efforts to improve the civil ser-  
 vice; favoring the restoration of the silver  
 dollar to its former place as money; express-  
 ing sympathy with the unemployed working  
 men, and favoring a congressional propo-  
 sition to assist laboring men to settle on  
 public lands, opposing further land grants  
 to railroads, and urging the establishment of  
 governmental regulation of inter-state rail-  
 roads.

On the 7th a conference of free-traders  
 was held at Saratoga. David A. Wells pre-  
 sided. Resolutions were adopted—attributing  
 the present depression to the erroneous  
 financial and commercial policy pursued by  
 the government since the war, which makes  
 it impossible for us to dispose of the surplus  
 products of our industry to other nations  
 unless we accept in return the surplus pro-  
 ducts of their industry; charging that Ameri-  
 can shipping has been swept from the sea  
 by imposing taxes for other purposes than  
 revenue; demanding a thorough revision of  
 existing tariffs and commercial treaties with  
 other nations; advocating a reciprocity  
 treaty with Canada, and urging the forma-  
 tion of local organization.

POLITICAL.

Gambetta has been sentenced to three  
 months' imprisonment and to pay a fine of  
 2,000 francs.

The Russian government has ordered  
 all arrears of taxes to be paid at once or  
 they will be doubled.

A circular to the Israelites of the  
 world has gone forth from Amsterdam, signed  
 by representatives and dignitaries of the  
 Jewish communities of the Holy Land, im-  
 ploping aid and succor at a time when they  
 had famine and suffering prevail in Jerusa-  
 lem, Hebron, Safet and Tiberias, caused by  
 the drought and the Russian war.

The pope's health is reported worse.  
 His limbs are partially paralyzed, but no  
 immediate danger is apprehended.

Nearly all the regiments in the British  
 service are going to have new helmets. They  
 will be more or less similar to those of the  
 German troops.

Cheivet Pasha, the leader in the Bul-  
 garian massacres, has been sent to command  
 Osman Pasha's reserves at Orkanik, and  
 guard his communications; probably also,  
 with the view of keeping an eye on Servia.

It is said that the judicial decision  
 sentencing Gambetta to three months' im-  
 prisonment deprives him of civil rights for  
 five years, thus depriving the republican  
 party of France of one of its oldest advo-  
 cates.

A letter from Latacunza, Peru, gives  
 an account of the eruption of Cotopaxi, July

26th. The total loss of life is estimated at  
 one thousand. More than two thousand  
 head of cattle were destroyed.

A Paris dispatch shows how Gambetta,  
 by taking advantage of all his technical  
 rights, can prevent judgment against him  
 from becoming definitive until after the con-  
 firmation of his election as deputy, which  
 would protect him from imprisonment.

Mexican troops are to replace the local  
 military on the Rio Grande, the latter being  
 so hostile to the Americans that they cannot  
 be used to enforce the terms of the treaty  
 between Mexico and the United States.

The battle reported at Duborik, in  
 which the Russians were said to have been  
 defeated, must have been, if it all, at a vil-  
 lage five miles northwest of Vatz, on the  
 Rihova road. Reports say Osman Pasha has  
 a fortified position almost impregnable, nat-  
 urally, at Vatz, on which he will retire if  
 driven from Plevna. Anyhow, the Roumanian  
 attempt to cut his communication seems to  
 have failed.

Mr. E. W. Blyden, the new Librarian  
 ambassador to England, is the first minister  
 ever accredited to that country by a negro  
 state. He is of pure negro blood, and was  
 educated chiefly in Liberia. He has excel-  
 lent ability, has been a professor in the col-  
 lege of Liberia, has contributed very clever  
 articles to Fraser and has served in the Lib-  
 erian government. He has just been re-  
 ceived by Lord Derby.

THE WAR.

Prince Gortchakoff has declined all  
 mediation.

The Russians in Asia Minor are con-  
 fining their themselves to a defensive atti-  
 tude.

Nicols surrendered on the 9th. The  
 garrison and inhabitants withdrew to Ga-  
 schko.

Further accounts of horrible atrocities  
 have been sent out by Russian and Turkish  
 authorities.

On the sixth Eyoub Pasha's corps de-  
 feated the twelfth Russian corps, which re-  
 crossed the Lom in disorder, abandoning  
 their fortified positions near Kechtowa. The  
 Russians lost 3,000 killed and wounded.

A Russian official bulletin, dated Pore-  
 din, 14, says, we made no further attacks but  
 bombarded the Turkish fortifications and  
 the town of Plevna at short range. Towards  
 four p. m. the town began to burn, and two ex-  
 plosions were observed within the fortifica-  
 tions. The Turks made little reply to our fire,  
 and directed all their efforts against our left  
 wing, which threatens their rear at this point.  
 About Skabelfoff repulsed five furious at-  
 tacks, but was compelled in the evening, af-  
 ter the sixth attack, to evacuate the fortifi-  
 cations, which he captured Tuesday. Dur-  
 ing Wednesday night our troops entrenched  
 themselves in their positions.

The main body of the czarowitch's  
 army is concentrated between Tienstenik  
 and Biela. The headquarters of the Twelfth  
 corps is at Vahlan or Jalyshanava, near  
 Batin, on the Danube, where a ferry has been  
 established. A new bridge is building to  
 replace the one given up at Pyrgos. The  
 czarowitch's headquarters are at the lowest  
 monastir. This position, from Jantra to  
 Barnica, Lom, is cut up by gorges, ravines  
 and small streams, and has been further  
 strengthened by formidable earthworks. It  
 has been evidently selected as the best cover  
 on that side for Sistora's communication.

The Daily News (strong pro-Russian)  
 thus sums up the morning's intelligence:  
 "Looking impartially at the facts presented  
 this morning, we are unable to form any  
 other conclusion than that the attack on  
 Plevna has not only failed, but has so failed  
 it can not be renewed under the conditions  
 in which the Russian commander finds him-  
 self placed. He has attempted what the  
 great German commanders never attempted  
 in their French campaign, and has used up  
 his slight superiority of men with extraordi-  
 nary rapidity. He is liable to be attacked  
 at any given part of his front by a force  
 larger than any which he can assemble there.  
 In a word, he is beaten."

The following is furnished by the  
 Turkish minister at the United States, by  
 telegram from the governor-general of Adri-  
 anople, under date of August 31, reports that  
 fourteen Israelites of Kessanlik, massacred  
 by the Russians and Bulgarians, have been  
 buried in the synagogue, with the exception  
 of one who was devoured by the dogs.  
 Among the victims were a woman and a  
 girl, the latter fifteen years old, named Thodi-  
 Braha, and of great beauty. She was  
 slaughtered after having been violated by  
 from eight to ten Russians and Bulgarians.  
 Forty-three Israelites of Kessanlik—men and  
 women, the greater part wounded and sick,  
 have been sent to the Musmanian by  
 the imperial troops. Others, to the number  
 of three hundred, have been carried out by  
 the enemy into Scilipka Pass.

A Russian official dispatch from Pore-  
 din, Wednesday night, says: "We cannot  
 abandon Plevna from daybreak yesterday until  
 3 o'clock in the afternoon, when an assault  
 was made by our troops. By evening three  
 Turkish redoubts had been taken by Gen.  
 Skobaloff, while Gen. Rodionoff had carried

the Grivica redoubt. Gen Rodionoff was  
 wounded slightly. Adjutant Schlit, com-  
 mander of the 17th infantry regiment, and  
 Gen. Dobrowolsky, chief of the 3rd rifle  
 brigade, were killed. Six Russian battalions  
 and one Roumanian battalion took part in  
 the assault on the Grivica redoubt. We  
 captured two standards and five guns. Our  
 loss in wounded alone exceeds five thousand  
 men. The number killed had not been as-  
 certained. At daybreak to-day a vigorous  
 artillery fire was recommenced along the  
 whole line. Our troops are in front of the  
 Turkish fortifications, in the positions taken  
 yesterday.

The experienced military correspond-  
 ents of the Times and Daily News, after wit-  
 nessing the attack on Tuesday, arrive at the  
 conclusion that Plevna must be taken by  
 gradual approaches. The former, writing  
 from the Russian headquarters, says the  
 "Emperor sent Grand Duke Nicholas west  
 on the battlefield until nine o'clock last  
 night. The emperor returned to headquar-  
 ters here (Poreidin) late last night. The bat-  
 tlefield of the last five days is silent this  
 morning, and there is talk of submitting the  
 Russian position to a regular siege and apply-  
 ing up the redoubts, while a close blockade  
 is instituted, with intent to starve Osman  
 Pasha's forces. The villages enclosed with-  
 in Osman Pasha's lines are full of supplies  
 for the simple wants of the Turkish soldiers,  
 and the fields grow with heavy crops of  
 grain. The losses this morning are spoken  
 of here as being about five or six thousand,  
 but there are no details. The emperor, this  
 morning, went back to the battlefield to visit  
 his soldiers. Unless this position of affairs  
 is shortly changed by a decided Russian  
 success, the events of the campaign will turn  
 on the movements of Mehemet Ali and Sullei-  
 man Pasha, rather than on the fate of  
 Plevna, but information concerning these  
 generals is of the most meagre description."

MICELLEANEOUS.

FARM AND HOME.

TWELVE RULES FOR SUCCESSFUL FARMING.

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

Canada Thistles.

If all the labor expended in exterminating Canada thistles in the United States were paid for at the rate of one dollar a day, the sum would probably pay off our national debt. But the question is, how can they be destroyed? I once had this pest in my garden, and I was told that by cutting them off with a hoe as fast as they appeared they would die before fall, "as no plant can live long by such treatment." Well, they were cut off from spring till fall, and the next year they appeared as before, and they are probably in the same garden yet, which place I sold twenty years ago. At the same time I had a field that was covered with thistles, which was mowed several years, and most of the thistles disappeared. The theory was among the farmers of the vicinity, that when thistles are cut off near the ground at a certain stage of their growth, and a rain occurs soon after being cut, filling their hollow stalks with water, that it kills them; and this appears to be true. Ordinary plowing of the thistle land once in two or three weeks will not kill them; but a case that came to my notice was as follows: A man cut the thistles in August close to the ground, and put a tablespoonful of fine salt upon the head of every stalk. This did not kill them, but it so weakened their vitality that three plowings the next season destroyed them all. I once killed a patch of these thistles by sowing the land to buckwheat so thick that it completely smothered them. A man who wrote on this subject some years ago said that he had cut thistles several years ago from the 15th to the 25th of August, and they had always died.—F. B. Minor.

Protection from Flies.

A contemporary records the discovery of a French pharmaceutical chemist who has discovered a way to protect horses from attacks of flies. According to a London medical paper, his invention consists in rubbing the horse, especially the parts most subject to attack, with a little concentrated oil of laurel. There is not the slightest danger in its use, and the cost is said to be very small. Another repellent suggested by the same person is a solution of 60 granules (one pound and five ounces avoirdupois) of arsenic in two glasses of water and one of vinegar. If the horse be well washed with this, not a fly will settle upon him, as the arsenic drives the fly away. This drug has no deleterious qualities as an external application, and may be used unhesitatingly.

Farm and Household.

The feeding roots of trees come near the surface; therefore, plant no deeper than necessary to keep the tree in the soil.

If there is danger of its blowing over, stake it, but don't plant deep.

The Rural World suggests a simple means of protecting young fruit trees against rabbits, which is to place a few cornstalks about the stem with the lower ends tied near the ground, and the other end tied as high as the protection is needed. This application is found as good as paper, and more likely to be ready at hand for farmers.

I would rather have forty acres of land and a log-house with one room—yes, and the woman I love, and some lattice-work over the window, so that the sunlight would fall checkered on the baby in the cradle, and a few hollyhocks at the corner of the house—I would rather have that, and a nice path leading down to the spring, where I could go and hear the water gurgling; would rather live there and die there than be a clerk of any government on earth.—New Orleans Times.

TRANSPLANTING YOUNG RASPBERRIES, when only six or seven inches high, and in full growth, in the early part of summer, is as safely performed as setting tomato plants, and they make a fine growth the same season. Take a pair to hold the plants while digging them; take up with a fork, so as to save a large part of the cross root; mud the roots well, and set out not evening or on a cloudy day. The mudded roots, packed in moss, may be sent long distances by express.

This matter of windows in stables is one of vast importance than some farmers think. Animals, no more than vegetables, can thrive in the dark. Our own winters are sufficiently trying to the constitutions of our farm-stock, under the best circumstances, and an animal upon which the sun scarcely shines at all for five or six months will come out in spring in a bad state of health, even though the feed, and the ventilation, and the temperature have been all right. The sun is the great life-giver.—Vermont Chronicle.

KEEPING HOGS CLEAN.—The floor of a hog-pen should be of plank. The pen and hogs can then be kept clean. If the animals are permitted to root up the floor of the pen and burrow in the earth, they will always be in an uncleanly and unwholesome condition, and much food will be wasted. It is quite unnecessary for either the comfort or health of the hogs to let them exercise their natural propensity to root in the ground. The exercise is really a waste of food and takes so much from their growth. Hogs will fatten most quickly when they eat and sleep and remain perfectly quiet, as they will do in a dry, warm pen, with a clean plank floor, and bedding of clean straw and plenty to eat.—American Agriculturist.

DRIVING LICE FROM LEAVES.—The syringe will do this with cold water alone, if applied forcibly and from beneath, and still more easily and thoroughly with water at one hundred and thirty degrees or not over one hundred and forty degrees, or with copperas and water, half a pound to the gallon, or soap and water, with as much carbolic acid or coal oil as the soap will cut completely, leaving some floating. These are effective, but the rose bushes should be rinsed afterward with pure water to prevent stains, which would mar the beauty of the foliage nearly as much as the insect ravages would. For cabbage worms use hot water with some saltpetre dissolved in it. In using the syringe never draw the water from the bottom of the bucket for fear of taking in sand, which would soon wear the bore unevenly and so do injury that cannot be remedied, but will cause troublesome leakage.—New York Herald.

EARLY CHICKENS.—The first eggs are always the best for hatching. They produce the finest and most uniform chicks, and are truer to the breed; show all the finer points and develop sooner, where the breeding birds are chosen with an eye to the nearest possible perfection. Very early hatched pullets commence to lay too early for breeding purposes, unless one has warm shelters and heated enclosures for the chicks in our latitude. With the first clutch the hen spends her strength and ability to stamp her progeny with that degree of uniformity and perfection which we aim to establish. The cock always becomes

weakened with over-use, and his chicks are weak, and therefore more prone to disease. Good strong birds that inherit constitutions withstand all minor evils and grow rapidly.—American Stock Journal.

Things Worth Knowing.

SOFT SOAP.—Dissolve one pound of potash in two gallons of hot water; then add two pounds of clean melted grease while stirring. Set aside, and in a few days you will have excellent soap.

Good Use For Soap-suds. Save your washing suds for the garden. If they are poured over the roots of the plum trees they will kill the curculio, if turned at the roots of geraniums, roses, etc., they will enhance their beauty tenfold.

To PREVENT EYES INJURED BY FIRE FRAMES.—Boil three or four onions in one pint of water. Brush your frames over with the liquid. No fly will touch them, and it will not injure the frames.

CREAM AND RASPBERRY.—One quart of red currants, one pint of raspberries, squeeze out the juice and strain well, add one pint and a half of sugar, mix well, then one pint of water. Freeze the same as ice-cream.

To CLEANSE JEWELRY.—Use hot water and a clean brush, rub a very little soap on the brush, then dip it into powdered borax and scour well, rinse in hot water, and rub dry with a clean towel, or chamois is better. Silver bangles are brightened in the same way.

OLD CHAIRS.—To restore the elasticity of cane chair bottoms turn the chair bottom upward, and with hot water and a sponge wash the cane, work it in well, so that it will be well soaked, let it dry in the air and it will be as tight and firm as new, provided none of the canes are broken.

IRONING.—To iron smoothly, purchase a few cents' worth of bees-wax, and rub it over the leaves of a thin pamphlet, which have been heated by a flat-iron. Keep it with the ironing sheet and blanket, and when the flat irons are to be used, rub them over the waxed surface then wipe gently on a soft cloth. Shirt bosoms can be easily ironed in this manner.

FRUIT STAINS.—To remove fruit stains let the spotted part of the cloth imbibe a little water without dipping it, and hold the part over two or three lighted brimstone matches at a proper distance. The sulphurous gas which is discharged soon causes the spots to disappear. Or, all bright colored fruit stains can be removed by scalding in clear, boiling water, before any soap is applied.

BAKED MEAT-BIRDS.—Cut off nearly all the stalks; wipe off the skin with a wet, soft cloth, place them neatly in a pie-dish, sprinkle on a little pepper and salt, place a small piece of butter on each mushroom; bake about half an hour; baste occasionally with butter and water; serve in the dish in which they are baked, with a sauce poured over them; make the sauce of drawn butter, a little minced parsley, a little lemon juice, salt and pepper.

BLACKBERRY WINE.—To ten quarts of the berry juice put one quart of water, three pounds of A sugar, one-eighth of an ounce of tincture of ammonia; let them boil up, then strain, and when cold put in one quart of pure French spirits; mix thoroughly together. Let it remain in a cool place; it will be ready for use in a few days. Do not bottle it until after a year or so, and keep cool all the time, otherwise it may ferment and spoil, but after a year that danger is past.

REMEDY FOR WHOOPING COUGH.—Take half an ounce each of spirits of hartshorn and oil of amber; mix them well together; every night and morning anoint well the palms of the hands, pit of the stomach, soles of the feet, armpits, and the backbone. As long as the complaint is being used do not allow the patient appointed to be washed, the back of the hand may be washed, but not the palm; care must be taken afterward not to take cold. This cannot injure the smallest infant. Keep the bottle well corked.

TOMATO CATSUP.—Cut one peck of ripe tomatoes in halves, boil them in a porcelain kettle until the pulp is all dissolved, then strain them well through a hair sieve and set the liquor on to boil, adding one ounce of salt, one of mace,

one tablespoonful of black pepper, one teaspoonful of red pepper, one tablespoonful of ground cloves, five of ground mustard, let them all boil together for five or six hours, and stir them most of the time. Let the mixture stand eight or ten hours in a cool place, add one pint of vinegar, and then bottle it; seal the corks and keep in a cool, dark place.

The essentials for widespread popularity were met in Colgate & Co.'s Cashmere Soap. It is universally esteemed by the hotel and refined as the most delicate and desirable of perfumes, and the name and trade-mark of Colgate & Co. on each package are a guarantee of superior and uniform quality. With such nice adaptation to the success of this article is not surprising.

Brigham Young was the largest depositor but two in the Bank of England.

THE FIRST DOSE On a Boston Police Officer.

Boston, Nov. 21, 1871. DEAR SIR:—In the spring of 1861 I was stricken down with fever which had a long and almost hopeless run. The best medical advice being in attendance, I was taken through the fever, but it left me for many months weak, with excruciating pains in my side, back and limbs. I was completely prostrated from kidney complaint, and no medicine seemed to reach my case. In this condition I was induced to try Vegetine, a friend who had cured of the same disease, and it seemed as though I could feel the effect of the first dose through my whole system, and from that moment I began to mend, gradually growing better from day to day, and I followed on with the Vegetine, until I completely restored me to health, since which time I have been able to perform my duties as a police officer, enjoy the good health, and there is no doubt about the great value of Vegetine in kidney complaint and similar diseases.

All Diseases of the Blood.

Vegetine will relieve pain, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine producing such great cures? It works in the blood, and in the circulating fluid. It can be truly called the GREAT BLOOD PURIFIER. The great source of disease originates in the blood, and no medicine that does not directly upon it, to purify and renovate, has any just claim upon public attention.

Seventy-One Years of Age.

East Marshfield, Aug. 22, 1870. DEAR SIR:—I am seventy-one years of age, have suffered many years with kidney complaint, weakness in my back and stomach. I was induced by friends to try Vegetine, and I think it the best medicine for the case of the kidney I ever used. I have tried many remedies for this complaint, and never found so much relief as from the Vegetine. It strengthens and invigorates the whole system. Many of my acquaintances have taken it, and I believe it to be good for all the complaints for which it is advertised. Yours truly, JOSHUA H. SHERMAN.

Would Give a Dollar for a Dose.

Boston, May 30, 1871. DEAR SIR:—I have been badly afflicted with kidney complaint for ten years; have suffered great pain in my back, hips and side, with great difficulty in passing urine, which was often and in very small quantities, frequently accompanied with blood and excruciating pain. I have faithfully tried most of the popular remedies recommended for my complaint; I have been under the treatment of some of the most skillful physicians in Boston, all of whom pronounced my case incurable. This was my condition when I was advised by a friend to try the Vegetine, and I could see the good effects from the first dose I took, and from that moment I kept on improving until I was entirely cured. I think in all I should think about six bottles. It is indeed a valuable medicine, and if I could give a dollar for a dose, I could not do it without. Respectfully, J. M. GILE, 301 Third St., Boston.

Life a Burden.

Boston, Nov. 2, 1873. DEAR SIR:—From a poor, emaciated sufferer, Vegetine is restored to perfect health. I have for ever been a terrible sufferer from Canker and Dyspepsia, at times rendering life almost a burden to me. I am now fifty-five years of age, and I am now five feet (15) pounds heavier than when I commenced the use of Vegetine. I will also mention that I was also a great sufferer from kidney complaint, excruciating pain through the small of the back. This, too, Vegetine has cured, and I am now a perfect picture of health, and will add happiness—caused from the use of a few bottles of Vegetine. Respectfully, H. G. HUGHES, Union St., Boston, Mass.

Vegetine is composed of Roots, Bark and Herbs, it is very pleasant to take; every illness it. Vegetine is Sold by all Druggists.

CATARRH CAN BE CURED.



MY EXPERIENCE.

Fifteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising body fevers, and even night-sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave—ALL caused by, and the results of NASAL CATARRH. After spending hundreds of dollars, and obtaining no relief, I purchased my CATARRH SPECIFIC AND COLD AIR INHALING BALM, and wrought upon myself a wonderful cure. Now I can speak for hours with no difficulty, and can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and thousands of happy fellow-beings whose sufferings I have relieved. My cure is certain, thorough and perfect, and is indorsed by EVERY PHYSICIAN who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, making the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little toward removing the ills of mankind. REV. T. P. CHILDS.

A DANGEROUS DISEASE!

Catarrh is a dangerous disease. It can be cured by the use of my Catarrh Specific. Physicians suffer without knowing the nature of this almost universal complaint. It is an inflammation of the head. Its indications are: hawking, spitting, weak, watery eyes, frequent soreness of the throat, dryness of the nose, mucus running from the head down the front, often ringing or deafness in the ears, loss of smell, memory impaired, dizziness and dimness of the head, often in its first stages, but more commonly in its advanced stages, attended with pain in the chest or left side, and under the shoulder blades. Indigestion usually attends Catarrh, a hacking cough and colds are very common. Some have all these symptoms, others only a part. Very little pain attends Catarrh, until the Liver and the Lungs are attacked in consequence of the stream of pollution running from the head into the stomach. IT LEADS TO CONSUMPTION.

The Legitimate Child of Catarrh is Bronchitis.

BRONCHITIS is the legitimate child of CATARRH. Trochus and all phlegmas cannot by any possibility, reach the ulcerated fountain in the head, whence the polluted, festering, corrosive matter issues. Snuff, or dust of any kind, always aggravates and never cures the Catarrh. All such persons catch cold easily, and have frequently a running at the nostrils; the breath sometimes reveals to all around the corruptions within, while the patient has frequently lost all sense of smell. The disease advances cautiously, until pain in the chest, lung or bowels, startles him. He hacks and coughs, has dyspepsia, liver complaint, and is urged by his doctor to take this or that; perhaps even Cod Liver Oil is prescribed. Perfectly ridiculous! The foul ulcers in the head cannot be reached by pouring such stuff into the poor faded stomach. The patient becomes nervous, the voice is hoarse and unnatural, he feels disheartened, memory loses her power, judgment her seat, gloomy forebodings hang overhead; hundreds, yea, thousands in such circumstances, feel that to die would be a relief, and many do even cut the thread of life

to end their sorrows. There is one other form of Catarrh that I must just refer to: It is a kind of substance forms in the passages, becomes very painful, frequently breaks, and is blown with great pain and difficulty from the nose. In other cases it will cut through and discharge itself by the side of the nose, making a terrible gangrenous sore. One of my patients was in this condition. She is now getting along finely; the sore healed up, and the stench and acid matter are all gone. For all afflicted with Catarrh, in all its developments—not even excepting cases where the bones of the nose are affected—my Catarrh Specific affords a safe, sure and permanent cure.

Cleanse and Heat—My Motto.

CLEANSE AND HEAT is my motto, while at the same time one of the six remedies I send brings the nasty corruption out through the nostrils, and thus prevents it from running down the throat and into the stomach. By thus keeping the ulcers clear of matter, and of applying the proper medicine, they soon heal, and heal permanently. Also for weak nerves, chronic headache and neuralgia my Specific is invaluable. Thousands are dying in early life with consumption who can look back a few years—perhaps only months—when it was only Catarrh. Neglected when a cure is possible, very soon it will transform the features of health and youth into the stark, pallid appearance, while the hacking cough, the excess of blood gushing from the lungs or night-sweats, all significantly proclaiming it is too late, and thus a neglected Catarrh ends in the consumptive's grave.

100,000 Die from Consumption.

More than 100,000 die annually from consumption in these United States, and a careful classification has revealed the startling fact that fully 30,000 of these cases were caused by Catarrh in the head, and had no known connection with hereditary causes. A large share of these cases might have been cured. Many of them in the morning of life, and their young hearts, now sold in the consumptive's grave, struggled hard against the elements that laid them low.

Physicians' Testimony.

This certifies that the undersigned are acquainted with Rev. T. P. Childs, and believe him to be reliable and truthful, and that his mode of treating Catarrh is scientific and effectual, and that he is up and curing it, and indeed it seems to be the only mode likely to effect a permanent cure. DORLAND REED, M.D., Troy, O. J. H. GREEN, M.D., Troy, O. No Editor of the above-named physicians can be contacted by letter or otherwise.

Be Cautious.

FIVE years ago, when I first announced to the world that Catarrh could be cured, it was the only announcement of the kind then to be found. All, or nearly all, the physicians in the land said it could not be cured. A few souls could be had at drug stores, how do you know? Now what? More than twenty who had advertised their "biting" and "biting" and nostrils of all sorts, and claimed for them almost miraculous power to cure a long catalogue of diseases, slip into that catalogue "CATARRH." Is not this an after thought? Or have they really changed their medicines to suit the development of Nasal Catarrh, which has but recently become prevalent? Be not deceived!

Special Remarks.

This Specific is regarded by the best of judges as being the most complete system for the treatment of Nasal Catarrh ever devised. Indeed, there does not appear to be anything lacking in its perfect adaptation to the horrid disease, in all of its loathsome, painful and dangerous developments. It is really two systems harmoniously combined; for in addition to the regular treatment for Catarrh in the nasal passages, it includes a system for inhaling warm, medicated vapor, and for passing it along the air pipes, and even along the sustenance tubes, without pain or difficulty.

NO ONE MEDICINE

Can by any possibility cure Catarrh, when it spreads, as above described, through the nasal passages, throat and bronchial pipes. Here lies the secret of the unparalleled success of my treatment. Some of the six excellent Catarrh medicines which I send, or all combined, are just sure to follow it into all of its hiding-places, search it out and destroy it, no matter where located. If it has taken root where the medicated water cannot reach it, then the medicated vapor surely will.

The following are taken from thousands of testimonials in my possession:

Boston Testimony.

William Collier, 62½ W. Dedham St., Boston, Mass., writes, under date of Feb. 12, 1877: "I would here state that my

daughter has used your Catarrh Remedy about four weeks, and she and I consider myself well. In answer to inquiry from a gentleman what I know personally about your Catarrh Remedy, I have stated these facts to him, "Thanking God I ever got hold of T. P. Childs' Catarrh Remedy."

The following voluntary notice appeared in the Boston CONGREGATIONAL LIGHT, of Jan. 31, 1877:

"The publishers of the Congregationalist, with multitudes of other people, are somewhat suspicious of patent medicine, as a rule, and when we received the large two column advertisement that may be seen on another page, we at first declined its insertion; but on making inquiry, we received such satisfactory replies, and one especially from a well-known Congregational pastor not far from Rev. T. P. Childs, the proprietor of the medicine, that we withdrew our objections. Our readers will do well to read the advertisement carefully, and examine the certificates. Mr. Childs has been drawn into the manufacture of his Catarrh Cure by the calls from numbers of friends who desired relief from their infirmities."

My Daughter is Cured.

REV. T. P. CHILDS—Dear Sir: I should have written to you long ago to let you know what a great medicine your "Catarrh Specific" is. My daughter is cured. CHAB ORCHARD, KY. L. P. JAMES.

Judge J. Collett, of Lima, O., writes: "You well remember how terribly catarrh had taken hold upon me at the time you were at my house, making me offensive to myself and to all around, and withal suffering day and night. I began to use your excellent remedy about the 20th of August. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks to you for so sure a remedy and so very cheap.' I have laid away the instrument, having no further occasion to use it. Thus in about six weeks I have accomplished what you thought could be gained in from three to six months."

Late Testimonials.

DR. T. P. CHILDS—Dear Sir: I am happy to inform you that your medicines have acted beyond my most sanguine expectations. Your inhaling instruments and balm have afforded me great comfort. In fact, they have accomplished wonders in my case. When I commenced their use, I was almost totally deaf. In ten days' time I could hear tolerably well, and my hearing is constantly improving. I am very truly your friend, JOHN H. WALLACE.

GRAY HILL, TEXAS, Dec. 22, 1876. Mr. Gates, of Mendville, Va., says, in a recent letter, "I would not take a thousand dollars for the benefit I have derived from your Specific."

Mrs. Elizabeth Lee, of Concord, Ga., in a letter dated Nov. 4, 1876, says, "I have never paid out money for anything in all my life that has given me such satisfaction as your medicines."

A Case of Catarrhal Consumption Cured.

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Express	11:55 pm	10:20 am
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Grand Junction	12:05 pm	10:30 am
Madison	12:10 pm	10:35 am
Corinth	12:15 pm	10:40 am
Leicester	12:20 pm	10:45 am
Stevenson	12:25 pm	10:50 am
Arr. Chattanooga	12:30 pm	10:55 am

**GOING WEST.**

Live Chattanooga	4:40 pm	10:20 am
Leicester	4:45 pm	10:25 am
Corinth	4:50 pm	10:30 am
Madison	4:55 pm	10:35 am
Grand Junction	5:00 pm	10:40 am
Arr. Memphis	5:05 pm	10:45 am

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TO MINISTERS.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one, I made one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females. Privately to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in ministers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, and piles, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, known by marked hollows over the tips of the hips. Now all know that the linings of the stomach 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 hernia and piles. Now, after a personal experience of nearly twenty years, and the added exper-

ience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and and physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister to carry the energy and vigor of his youth far into old age.

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

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

One thousand ministers and brethren and sisters bear united testimony to the fact that this Brace is a scientific Shoulder and Lung Brace; that it supports the back, abdomen, stomach, lungs; prevents lassitude, hoarseness, piles, hernia, consumption; increases the breathing capacity; gives strength to the body; increases the vital powers; expands and enlarges the lungs; renders breathing free and easy; relieves chronic costiveness; it is used by singers, lawyers, laborers, and is a specific for all cases of prolapsus of the bowels in males or womb in females. It relieves when all other means fail; it will last a lifetime; it benefits in every case. Whoever does not, every minister and old man should use one.

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you fail to get. Let the fact be known to your members that you need a Brace, and by this means you can secure one and they will readily help you to secure it in this way. Secure as many as you can and send one dollar for every one of the 10 you lack, and you can secure it. If you will sell 10 Braces at the regular price, I will give you a Brace as a premium. In one of 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 to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, Jr., D.D., are made different, and are more durable, and an improvement over the present style now in vogue. W. A. LUFFY, E. C. DANFORTH, Office of Man'g Co., Conn., May 1, 1876.

I publish the above that all may see that if they want the Brace that I advertise for the voice and all cases of prolapsus, and consequent weakness, AND THE BEST ONE MADE, they 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; said she felt restored and strengthened. The lassitude, weariness, and dragging down sensation were removed, and in a very short time was able to sit up all day, and could walk about with a great deal more ease than usual. In a short time she began attending her household affairs, has improved steadily, and is now in the enjoyment of her wonted health. Words cannot express my gratitude for such a blessing. May God bless you, dear sir. C. H. KELLEY, Alvarado, Texas, Nov. 26, 1876.

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

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

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

Executive Office, Nashville, Tenn., December 21, 1876.

REV. J. R. GRAVES:—Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it, I felt as if 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.

BEAR 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 some time without wearing it, rather choosing such things under the head of "ham-burgers." Recently, however, in consequence of the efforts of the Centennial, I got broke down for the first month, 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 wearing it. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dis-pense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it. G. A. LUFFY, Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefits would surprise those who know nothing of it. A. H. FORD, Editor Christian Repository.

The Testimony of a Physician.

REV. J. R. GRAVES, Memphis, Tenn. Dear Sir: All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak lungs, and lumbago they are invaluable. W. A. LUFFY, 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

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

Testimony of a Laboring Man.

I received my Brace about the tenth of February, and I had great help from it. I find I can now work much better, and all day long. Mine is an old complaint. The only five years ago hurt my back lifting. This is what I can say after a of only sixty days. If I continue to mend, it will not be long before I am sound. T. H. DAVIS.

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

Great Reduction.

Owing to the excessive high 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, \$16.00,—\$12.50 to ministers. For the single or double hernia Brace in all cases \$12.50. The price in the office in New York is \$20.00 and 25.00.

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

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

How to Measure for the Brace Truss.

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.

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

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

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

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

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Light or the Prince of Darkness claims your service, and presses you into the conflict. Oh, it is a matter of the greatest moment that you decide to which law you are bound,—the "law of life," or the "law of death." But in what sense is the believer "free from the law of sin and death"?

As a covenant he is free from it. How clear and impressive is the reasoning of the apostle on this point: "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." (Rom. vii. 1, 2.) The believer's union to Christ, represented under the figure of a marriage covenant, frees him from the condemnatory power of this law. He looks not to it for life; he rests not in it for hope; he renounces it as a saving covenant, and, under the influence of another and a higher obligation,—his marriage to Christ—he brings forth fruit unto God. Was ever liberty so glorious as this? A liberty associated with the most loving, cordial and holy obedience! Not a single precept of that law, from whose covenant and curse he is released by this act of freedom, is compromised. All its precepts, embodied and reflected in the life of Christ,—whose life is the model of our own,—appear infinitely more clear and resplendent than ever they appeared before. The obedience of the Law-giver infinitely enhanced the luster of the law, presenting the most impressive illustration of its majesty and holiness that it could possibly receive.

The instrument to whose agency this exalted liberty is ascribed is the "law of the Spirit of life in Christ Jesus." The term law is forensic, though not unfrequently used in God's word to designate the gospel of Christ: "Out of Zion shall go forth the law." (Isa. ii. 3.) "The isles shall wait for his law." (Isa. xlii. 4.) "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." (Rom. iii. 27.) In this sense we hold that the word is used in the text to designate the gospel of the blessed God as the great instrument by which the freedom of which we have spoken is obtained. A few particulars will, we think, justify this view: The gospel is the law which reveals the way of salvation by Christ; it is the development of God's great expedient of saving man; it speaks of pardon and adoption, of acceptance and sanctification, as all flowing to the soul through faith in his dear Son; it represents God as extending his hand of mercy to the vilest sinner, welcoming the penitent wanderer back to his home, and once more taking the contrite rebel to his heart. It is also a quickening law,—emphatically the "law of the Spirit of life." What numbers are seeking sanctification from the "law of sin," and life from the "law of death"! But the gospel speaks of life: its doctrines, its precepts, its promises, its exhortations, its rebukes, its hopes, are all instinct with spiritual life, and come with quickening power to the soul. "The words that I speak unto you," says Jesus, "they are spirit, and they are life." (John vi. 63.) "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth abideth forever." (1 Peter i. 23.) Oh, there is life in the gospel! because it is the "law of the Spirit of life in Christ Jesus." It testifies of "Christ who is our life." It declares that there is no spiritual life, but in him; and, although "the letter killeth," working alone, yet in the hands of the Spirit it giveth life. Thus

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