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 superinducted bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for myself and put it on, the first time 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," gonorrea, 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 "gonorrea" 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 experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me a painful sense of fatigue, and leave me with a husky, 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 hasitude, 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, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.

E. C. DAVENPORT.

Office of Man'f'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 hasitude, 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 lucorrhea. 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 benefitted.* 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

BANNINGS 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.

S. H. FORT,
Editor Christian Repository.

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 I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion.

Very Respectfully,

JAS. D. PORTER.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month. I concluded to try your celebrated Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without failure. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

G. A. LOFTON,
Pastor Third Baptist Church, St. Louis.

The Testimony of a Physician.

Rev. J. R. Graves, Memphis, Tenn.

Dear Sir: All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak lungs, and lumbago they are invaluable.

W. C. LAWRENCE, M.D.

Crawfordville, Miss., Jan. 2, 1877.

The Brace for Horseback Riding.

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

R. [illegible]

Camden, Miss., January 9, 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 lifting. This is what I can say after a trial of only sixty days. If I continue to mend, it will not be long before I am sound.

T. H. DAKIN.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take $100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.

Fulton, Miss., 1874.

Great Reduction.

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

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

I call your attention to the offer because the protracted meetings are at hand, and if you are perfectly sound you need help to keep so. With the Brace you can perform twice your usual labor without fatigue and never injure your voice, never suffer from dyspepsia, constipation, the piles, or 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, accepting 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-bows close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

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

DIRECTIONS FOR MEASURING.

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

J. R. GRAVES.

Nov. 2f 2h.15 1070 1070

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.*

Old Series—Vol. XXXV. MEMPHIS, TENN., FEBRUARY 9, 1878. New Series—Vol. XI. No. 11.

Our Pulpit.

JUSTIFICATION.

BY J. B. LINK.

Continued from last week.

THERE are several erroneous and somewhat varying theories of justification, but all crystallizing about one central thought; that is, that the gospel is remedial only in the sense of being helpful, and not a fundamentally independent and complete system of pardon, life and justification in itself. They contemplate man as being sick and needing medicine, but not dead and needing life. These theories hold a wide range. In the estimation of some, man is only a little indisposed, and needs exercise, for which a good example is all that is necessary; and so on through all the stages to nearly utter helplessness, demanding efficient remedies. Arminians find man in the lowest stage of life, but just able to help himself to the remedy. True, however, to the instincts of the system of which this idea forms a phase, the act of taking the remedy is itself an important and efficacious element in the restoration. To drop the figure, they make the act of faith, in part, the ground of justification. This gives to faith a meritorious value, which some passages of Scripture, such as where it is said, "Abraham believed God, and it was counted unto him for righteousness," seem to favor. We pointed out the error of this particular view in considering the relation of faith to justification, and need not repeat. When this principle of supplementing the work of Christ by anything that may be supposed to be meritorious in the sinner is admitted, a whole class of similar works of merit readily come in; and so repentance, self-denial, prayer, obedience, charities, observance of the ordinances, etc., come in to share the glory of securing to sinners all the blessings the gospel is supposed to bring. Under the shadow of such theology, the Bible is interpreted as if it read: "The Lord, our righteousness, in part;" "we are complete in him in part;" "we are saved by grace in part."

That we are "justified by faith" without the "deeds of law" is admitted; but yet it is said, the exercise of faith being a divine requirement, to believe is to obey a divine law, and therefore a deed of law; and hence the statement of the apostle that "a man is not justified by the deeds of the law, but by the faith of Jesus Christ," is treated as not quite accurate.

So these theories, in their most plausible as well as their grosser phases, simply set aside the plain teaching of the New Testament, and are no part of the truth for which we have been looking. Such theorists seem to come under the description of Paul, Rom. x. 3, 4: "They, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." The fundamentally defective principle in all such theories is, that they make the discharge of a present duty, which can have no extraneous merit whatever, a substitute, an offset or covering, for the sins and deficiencies of the past; whereas, Christ's life and righteousness, his death and sufferings as an offering for sin, afford our only ground of pardon and acceptance with God.

We have seen that obedience to law is made the only ground of justification in the courts of earth or heaven. There is but the one fact to be established, that is, that the law has been kept and honored. Whether this has been done by us in person or by our substitute, the Lord our righteousness, the justification is all the same, and the ground of it is the same, only the persons rendering the obedience are entirely different. We need not pervert the use of language, and say, with Calvin, that justification means one thing in the epistles of Paul, and another in the epistle of James. It is the same forensic term in both, and signifies precisely the same thing; that is, a declaration that the claims of the law requiring obedience have been fully met and answered. James contrasts faith and works as evidences of that condition of heart which accompanies salvation, and declares that faith without works is dead, and that a living faith manifests itself by works: and not only so, faith is made perfect by works; that is, faith has an active side,—is not merely an exercise of the mind, but a moving, working power, without the development of which it is imperfect. He carries this fact forward another step, and shows that obedience developed out of faith is not a matter of indifference, but becomes, in turn, a ground of justification, in evidence of which the case of Abraham is cited. The obedience growing out of faith,—the observance of the things required under our new relations of sons and servants, must become a ground of justification as certainly as it is possible to do or not to do the things God requires of us.

This leads us to consider especially—

THE CHRISTIAN'S JUSTIFICATION.

When Abraham "believed in the Lord," whose day he "rejoiced to see and was glad," the Lord "counted it to him for righteousness;" and he was a sinner saved by grace, without any deed of law or observance of ritual. Long years after this, when he was required to offer Isaac, his son, in sacrifice, he promptly obeyed the divine command; and having done what God required of him to do, he was "justified by works." Therefore we "see, then, how that by works a man is justified, and not by faith only." (James ii. 24.) If we are commanded to be baptized, and we obey that command, we are justified, because we have done what Christ required us to do; and if we refuse to obey, or substitute something else, we sin, and our conduct is condemnable and condemned in the sight of God. So of the Lord's supper, and every command Christ has given us. Our works are both an evidence to the world of our faith, and a ground of our justification before God as his servants, when we do the things he requires us to do. Justification and condemnation relate to our whole conduct. Not only are we justified when we believe on Christ on account of his righteousness, but all after conduct is a subject of divine inspection; and we are approved, acquitted or justified in the right, or condemned or disapproved in the wrong. Even our words as well as our works are to be approved or disapproved; for says the Savior: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. xii. 37.) As sinners, we are pardoned, justified and saved by grace, through faith in Christ: as Christians and servants of God, our works and our words will be justified or condemned as they accord or not with the divine requirements. Dr. George Junkin, a standard writer upon this subject, says: "The Scriptures nowhere profer heaven to the indolent and careless and sinful, but only to the holy and attentive and diligent. . . . . They teach us that 'by works a man is justified, and not by faith only.' (James ii. 24.) A dead faith,—a faith that is unconnected with vital action in the production of good works, is utterly vain, and the soul is dead that has it. Works are indispensable to justification. There ought to be, there can be, no dispute about this matter. All readers of the Bible must know that God's children are required to be holy, as he is holy; and 'without holiness no man shall see the Lord.' 'He that feareth God and worketh righteousness is accepted of him.'" (Just. p. 325–26.)

In the passage just quoted, Dr. Junkin could not, as others have done, go back of his own clear and well-established definition. He found, therefore, no shadow of difficulty in the language of Paul and James. They both use a common word in its common acceptation. But when he says "works are indispensable to justification," he certainly overlooks a great fact; that is, that the justification of the sinner by faith in Jesus Christ is prior to all good works, properly so called, and as properly defined by himself. He probably meant that works are indispensable to the justification of the regenerate man or Christian as such. He rightly and clearly holds that God justifies those in their obedience who obey him. About this matter "there can be no dispute."

III. Of good works.

We understand by good works those acts of obedience to God and of good will to men which are developed out of faith in God, through our Lord Jesus Christ. They are the outgoings of the faith that works by love in accordance with the will of God: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.)

What relation do the good works required of us sustain to faith, to salvation, to justification, to God's glory, and to our final reward?

1. We have already seen that good works are the offspring of the faith that works by love, and get their character from it as good.

2. Our salvation is not made dependent on good works, but on our relation to Christ by faith. But this in no respect relieves us from obligation to a holy life of active service. If possible, the obligation is rather hightened. The law that man should love God supremely and his neighbor as himself has not been repealed. Love is still the fulfilling of the law. Christ has redeemed us, not from the law obligations that grow out of our relations to God and to man, but from the curse and condemnation of that law. Sin is not made an impossible thing under the new economy: only the law that says "the soul that sinneth shall die" finds its substitute in the law, "if any man sin, we have an advocate with the Father." Under the law, or former dispensation, the life of man, or his union with God, was made to depend on his observance of the law. The doers of the law were to live,—to be justified. Under the gospel economy, our life does not depend on keeping the law, but it is hid with Christ in God. The observance of the law does not form our bond of life or union with God; but our relation to Jesus Christ by faith is that bond of union and our life. The sting of death is sin; and sin is the strength or power which the law holds over men, and by which it works their death. Christ gives us the victory over this effect of the law; and this victory we have through faith in him. Our obligations are not changed; but the ground of life is transferred from the law to Jesus Christ, who is the source of life. The transgression of the law is

still sin, and always will be; but its power as the sting of death has been taken away from the believer in Jesus. In addition to the law of love, which belongs to the very nature of our being, we are under positive law to Christ. He has redeemed to himself a peculiar people. Their peculiarity is made to consist in their zeal for good works, though their salvation is not made dependant on them.

3. As the sinner's justification declares that the law, which it was man's duty to obey, has been kept and honored, it follows, that, if as Christians we are under obligations to any duty or service, our justification as Christians, in view of the divine requirement, depends on the discharge of that duty or service. As the subjects of Christ,—as citizens of his kingdom,—as soldiers of the cross,—as servants of God,—as stewards in the household of faith,—as neighbors and men in the different relations of life, we have obligations to meet; and, for the manner in which we meet them, we must render an account before and unto him who is our King, Law giver and Judge. To talk of subjects without laws of allegiance, or soldiers without orders, or servants and stewards without laws of labor, and of any of these without penalties or rewards, would be to annul all these relationships in one breath. A law without penalties is only advice without consequences. The New Testament does not present an economy of mere advice, but a king and judge and laws, with rewards and penalties. We are not under law,—that is, the law by which sin wears in itself the sting of death,—but we are under the law of grace,—the law of liberty, which contemplates obedience to God in Christ. And now, so far as the Christian renders obedience, he stands justified in it before the law and its author. So soon as a man is created in Christ, he is created unto good works. His new life begins there. Every step should be along the pathway of duty, and is the subject of the divine inspection and approval or disapproval. This is too evident to be disputed.

The Lutheran theory of good works in relation to justification, improved in plausibility by Calvin, has been most commonly adopted by theologians from the days of the Reformation to the present time. It is that "a man is justified before God by faith only," and that "good works are only the evidences or manifestations of faith;" that the justification by works spoken of by James is only "a declaration of righteousness before men." In modern phraseology it is said, a man is justified by faith only in the sight of God; and man is justified by works in the sight of men only. This is a striking illustration of the ease with which men may deceive themselves by the use of words. It is God who justifies men by faith; is it man who justifies men by works? What man or men were present and justified Abraham by works when he offered Isaac upon the altar? or who would have justified him from a human standpoint had he been there? It is to divine and not human laws we are called to answer. It is to God and not to men we are to render our account. God is to be our judge and not men. It is God that justifieth and not man. He may do this before men and angels,—before the assembled universe or without a witness present. If a man is justified by faith, God does it: if a man is justified by works, God does this also. We are quite as clearly justified in the sight of men by faith as by works, and quite as evidently justified in the sight of God by works as by faith, when we do the things God requires us to do.

The fallacy that has so constantly deceived men upon this subject since first suggested by Calvin lies in the form of expression. A man upon trial is said to be justified before the judge, the law and the people; but the man is really and authoritatively justified by the judge only. It may be done in the presence of the people; and they may acquit or condemn, it matters not. And again, if the judge condemns, what matters it though the people acquit him? Justification and condemnation belong to the judge. His decision alone has force and value. When did God place men on the judgment seat to decide upon the good and bad works of his servants? The very thought is preposterous in the extreme, and has only been suggested as a possible way by which a false theory may appear to be justified and not condemned by the Scriptures. But what is most strange about it is, that, for three hundred years, good works—which are made to occupy so large and important a place in the Christian system, and are so emphatically insisted upon in the Scriptures—should have been made to occupy a place so subordinate that only men are to take any cognizance of them; and that, too, when a great and very important part of our good works are to be concealed from the eyes of men altogether. Justified before men! It is well to force their assent to our justification; but what concerns the Christian infinitely more is his acceptance with God, and justification before him. He is our law-giver and not man. Christ and not man is our judge.

(To be continued.

Historical Department.

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

Standard Baptist Histories.

Orchard's History of Ancient Baptists	$1.00
Orchard's History of English Baptists	1.25
Ray's Baptist Succession	.75
Origin and Historical Succession of Baptists	.50

PERRIN'S HISTORY OF THE WALDENSES UNRELIABLE.

BY ELD. W. A. JARREL, OLNEY, ILL.

Inasmuch as we find, in the publications of the different Pedobaptist Publication Houses, Jones's History impeached, and baby sprinkling "proved" to have been practice by the ancient Waldenses, all on the authority of Perrin, I propose in this article to examine the character of Perrin's work.

1. Perrin's History of the Waldenses, was published at Geneva, A. D. 1618.

2. Perrin was not of Vaudois origin.

3. Perrin had many Waldensian documents at his command. Much pains were taken to gather them, and he had the co-operation of the Waldensian pastors.

1. Perrin's work was so unsatisfactory that it did not pass examination, and another person was appointed to do what Perrin should have done.

Before me lies "Israel of the Alps," by Alexis Muston, D.D., a rare and costly work. Dr. Muston is a Pedobaptist, and the "Israel of the Alps" is one of the most valuable and reliable histories of the Waldenses written. He says of Perrin's work: "At the Synod of Orpieres held in 1608, Perrin demanded money to pay the expenses of his researches. He presented the manuscript of his work in 1609 at the Synod of St. Paul troist-Chateaux. The style of this work was retouched at Geneva, by M. Trouchin. The Synod of Tanneins, 1614, resolved that a copy should be sent to each pastor of Dauphiny. But it does not appear that this work was found to answer the expectations which had been formed of it; for the Synod of Vitre in 1617 resolved that the work of Perrin should be submitted to the examination of the pastors and professors of Geneva. The result of this examination was not more favorable to it; for the Synod of Charenton, in 1623, resolved that the composition of a new history of the Vaudois Abegois should be undertaken. M. Tillot, of Sedan, was charged with the undertaking. The provinces of Dauphiny were exhorted to send him all the documents which they could collect; but death prevented him from carrying the design into effect. Besides the sum which Perrin demanded from the Synod of Orpieres he received 300 livres from that of Privas, held in 1612; and moreover, he sold his manuscript to the publisher.

Never, perhaps, was the price of a historic work less merited. If Perrin had simply published the documents which had been sent to him his work would have been of great value, for these documents came direct from the best sources. Not only did Perrin fail to make a proper use of his rich materials, but he has been accused of employing them unfaithfully.

As an author, Perrin's abilities are very doubtful; but his work is rendered precious by the original fragments of ancient Vaudois treatises at the end of the volume.—Israel of the Alps, Vol. 2 pp. 368, 369.

Hon. Algernon Herbert accuses Perrin of forgery, and H. S. Maitland, D.D., editor of the *British Magazine* in 1840, says of Herbert's accusation: "The author of the foregoing paper has (it is believed very justly) spoken of Perrin, as perhaps the prince author of those deceptions and forgeries.'" After speaking of the money spent, time, etc., in preparing Perrin's work, Herbert says: "It is very ridiculous to see such a mountain or rather a chain of mountains, laboring for a dozen years to bring forth such a mouse as Perrin's little work." Dr. Todd, of Trinity College, says of Perrin's use of a manuscript of some rather Romish Waldenses: "Perrin omits all mention of the number seven, as the number of sacraments recognized in this treatise, and has otherwise taken such liberties with the tract as to very much alter its original character." I have taken the testimonies just quoted from Herbert, Maitland and Todd, from pages 116, 123, 55, of Todd's "The Books of the Vaudois," which is before me. Todd also says: "Perrin has taken the liberty of altering the disposition of the commandments, so as to bring it into conformity with the catechism," p. 56.

The document thus altered is not a document of the genuine Waldenses; yet Perrin altered it.

Thus, we see the character of the man who is the Diana of Pedobaptism among the Waldenses. It is said, "The mills of the gods grind slowly, but surely." So we after a time see that the great Pedobaptist Diana for the impeachment of Jones is a base forger, utterly unreliable, Pedobaptists themselves, being witness. The Pedobaptist Publishing Houses, in quoting Perrin to impeach Jones are thus committed to a base fraud. Will they recall their work impeaching Jones on the authority of such a forger? I venture the assertion they will not, but will continue to publish the same falsifications of the record of "them who kept truth so pure of old," in the face of the fact that their only authority for so doing is an undoubted forger!! Let Baptists expose them to the extent they continue it.

In this article I have not mentioned the very valuable service of Eld. S. H. Ford, editor of *The Christian Repository*, in proving beyond all controversy that Perrin forged baby baptism into Waldensian history. He has done a lasting and invaluable service to the church in doing that.

I suggest to the Baptist press that it take especial pains to publish the character of Perrin, as we find his forgeries even in Sunday-school libraries of Pedobaptist Societies.

THE WAY TO WORK FOREVER.

Will not some brother or sister give a good sum to endow the chair of Moral Philosophy and Logic in our University? There are some in the State who have money, but no near relations to inherit it. There are some too who are old or infirmed and cannot, therefore, hold it much longer. If such will put their means where it will be a blessing, by promoting intelligence and culture, they will in this way work after death through all time. To such persons I will say, you may safely invest your money where it will not waste but by its interest power perpetually create the means of doing good. Then why not set it to work during your life, while you have power to direct and control it? You know God gave it to you for use and that you have used it for your own advantage and comfort. Now, why not show your gratitude to him by putting it to work for his glory and the good of mankind? It has served you, now let it honor him.

In your life time invest it in some good interest bearing bonds or some safe stocks, so that the constantly accruing interest may from year to year be applied to the support of the Professorship of Philosophy and Logic. Many in the North and some in the South have so invested their money that may after they die work on to honor and glorify the Master. While they could they so directed their means as in their judgment it would most honor him who had blessed them so abundantly in life. A lady some five months ago gave $13,000 to relieve a church that the cause of Christ might not be hindered. Some have recently been investing their money for the benefit of Schools and Colleges. Some give on certain conditions; such as, the naming the chair for themselves or for some friend. Will not some one in this State invest his money or give it to be invested for the endowment of the chair of Philosophy and Logic upon the condition that the chair be named for himself or some valued friend? A friend who has devoted his life to the maintainance of the gospel of Christ; one who has sacrificed worldly honor and affluence, yea the very comforts of life for the cause of truth. Such are often entitled to more than passing notice, their names should be fondly remembered and their works should be kept before the world, in some enduring form as an example.

I simply suggest these conditions and leave the matter to your taste and judgment. The point with me is that you set your money—I should have said the Lord's money—to work for him now that it cannot serve you much longer. Will you not consider well what Christ has done for you? Did he not give himself for you? Will you not, then, make some substantial return to him? Can you not, will you not, do something with your money while it is under your control and direction for the honor and glory of Christ, and the good of your State?

Reader if you do not belong to the class addressed, give your paper to some one who does, and accompany the gift with an earnest prayer.

GEO. W. GRIFFIN,
S. W. Baptist University.

ORDINATION.

BRO. GRAVES:—The church at Spring Hill, at her regular meeting in April, 1877, called a Presbytery, for the purpose of ordaining to the gospel ministry our beloved brother, James C. Combs, consisting of the following brethren, to wit: Elds. W. L. Slack, A. J. Seale, Thomas Gorley, C. W. Smith, C. G. Blount, W. F. Davis and J. T. Pitts.

Bro. W. L. Slack was elected moderator, W. F. Davis clerk. By mutual arrangement, the examination of the candidate was conducted by Bro. Gorley. Then the Ordination Sermon by Bro. A. J. Seale, from 2 Timothy xi. 15. The Ordination prayer by Bro. J. T. Pitts, and charge and presentation of the Bible, Bro. W. L. Slack.

I will also state, that Bro. J. C. Harris, was ordained to the deaconship in Spring Hill church, at her last regular meeting, on the third Sabbath in December, 1877. There was a glorious revival of religion here last fall, of which you have had notice.

I have been reading your paper for some time, and have gained much valuable information from your Seven Dispensations, the Parables, Sermons, etc. May God long spare you to the churches is the prayer of your brother in Christ.

Pontotoc, Miss., 1878. W. F. DAVIS.

RESOLUTIONS ADOPTED BY THE BAPTIST CHURCH OF DARDANELLE, ARK.

Whereas, The pastoral labors of Eld. Clark, with this church, have terminated by expiration of agreement, and he having accepted a call to serve in a larger field of labor. Therefore be it

Resolved, That in Eld. W. A. Clark, who has served our church the past year, we have had an earnest, zealous, and faithful pastor; one largely imbued with the spirit of his Master; kind and affectionate in his intercourse with our membership; courteous and acceptable to our congregation, and a pastor who has done much to strengthen and build up our church and to establish the cause of Christ in our city—a pastor with whom we part regretfully.

Resolved, That in his new field of labor, that of State Missionary or Evangelist, under the patronage of the Home Mission Board of the Southern Baptist Convention, we pray that his earnest, faithful labors in the cause of truth may be increased and his usefulness extended in promoting the cause of Christ's Kingdom in our State.

Resolved, That for Eld. Clark and his worthy companion, our beloved sister, we shall ever cherish the kindest regards and best wishes for their temporal and spiritual welfare. We commend them to the kind consideration of all with whom their lot may be cast as every way worthy of confidence and esteem. We pray for their happiness and prosperity in this life, and eternal joys at the right hand of our Father in the courts of everlasting bliss.

Resolved, That these resolutions be spread upon our church records and a copy be furnished our city papers with a request to publish. Also request the *Western Baptist*, at Little Rock, and THE BAPTIST, at Memphis, to copy.

Done in church Conference, on Sunday morning, January 13th, 1878, and signed by order of the church.

H. C. CUNNINGHAM, Moderator,
ROBERT VEAZEY, Church Clerk.

A GOOD WORK.

BRO. GRAVES: As there is no one that attempts to give you any news from this part of the country I offer this. I am preaching to one church that I helped organize three years ago, last August on six members, it now numbers sixty. We had a gracious revival here last year: sixteen or seventeen additions. I also preach to a church twelve miles from the river, organized in October, three years ago on four members; it now has thirty-five. Also to a church near Coruthersville of about thirty-five members that is in a prosperous condition. I also had an appointment in a section of country known as Bragadocia, the fifth Sunday in September, but owing to sickness in my family, I could not go, and I got Bros. A. L. Boon and Jas. Weeks, licentiates, to go and fill the appointment. A revival at once commenced, the result was twenty-four or twenty-five professed faith in the precious Savior. I went to their help on Saturday before the first Sunday in October, and on Sunday morning I preached a sermon on "Our Distinctive Principles," after which we proceeded to organize the brethren and sisters into a Baptist church. Twenty were in the organization, and on Monday morning we met at the water, where the writer proceeded to bury ten with Christ in baptism and, one from the Methodists. To God be all the glory.

Lintdale, Mo., W. W. ELLIS.

MINISTER'S AND DEACON'S MEETING

The Minister's and Deacon's meeting of the third district of the Mosselshoals Baptist Association, met with Mount Nebo Baptist church, December 28, 29, 30, 1877.

Eld. C. W. McClellen preached the introductory sermon. Text, John ix. 4.

Adjourned forty-five minutes.

AFTERNOON.

Met, singing, and prayer by Eld. Jesse Herring.

ENROLLED NAMES OF CHURCHES AND DELEGATES.

1. Mount Pisgah,—Elds. C. W. McClellen, W. B. Carter, S. R. C. Adams.
2. Hopewell,—Elds. J. Dag, J. Herring and Deacon D. J. Orr.
3. Bethel,—Eld. J. D. McClanahan.
4. Mount Olivet,—Eld. J. W. Simpson.
5. Mount Nebo,—Deacons R. R. Gibson and J. B. Gibson.
6. Friendship,—Deacon James Simpson.

Elected the former Moderator, Eld. W. B. Carter, and the former Clerk, Eld. John M. Simpson.

Adopted the former order of business.

The Moderator appointed the Deacons of Mount Nebo and Deacon D. J. Orr, Committee on Devotion.

QUESTION 1.—John x. 12. 1. Who was the hireling? 2. Who was caught? 3. And who do they represent?

Discussed by Eld. C. W. McClellen, Eld. Dag, and others.

ANSWER 1.—A man employed to care for them. 2. Sheep.

3. Literal hireling, literal sheep, and whole parable has reference to Christ's care for his people.

Partial report of Devotional Committee: Eld. John M. Simpson, preach to-night. Adjourned to Saturday morning nine o'clock.

Saturday morning 10 o'clock, singing and prayer by the Moderator.

Minutes of yesterday read and approved.

QUESTION 2.—1 Cor. xv. 28. 1. Els what shall they do which are baptized for the dead if the dead rise not at all? 2. Why are they then baptized for the dead?

Discussed by Adams, McClanahan, Carter and others.

ANSWER 1.—They will evidently perish.

2. To show their death to sin and faith in the resurrection.

QUESTION 3.—Matt. xxii. 12. 1. "Friend how cometh thou in hither, not having a wedding garment?"

ANSWER 1.—It represents a man at the judgment clothed in his own righteousness.

QUESTION 4.—What was the cause of election by grace?

ANSWER.—The love of God for the children of men.

QUESTION 5.—Why do not church members wash one another's feet?

Discussed by James Simpson, Elds. W. B. Carter, and John M. Simpson.

ANSWER.—They do not believe it to be obligatory upon them. (Division).

Further report of the Devotional Committee: Eld. S. R. C. Adams, Sunday at 10 o'clock, Eld. Dag at 12 o'clock.

Next meeting to be held with New Friendship church, Friday before the fifth Sunday in March, Eld. W. B. Carter to preach the Introductory, Eld. John. M. Simpson alternate.

The brethren preached on Sunday to a small congregation (it being a rainy day) with force and instruction, with marked attention by the quiet congregation.

The parting hand was given while a hymn was sung and prayer by Deacon James Simpson.

W. B. CARTER, Moderator,
JOHN M. SIMPSON, Clerk.
Morgan county, Ala.

OBITUARIES.

Obituaries and Resolutions of Churches, if obituaries and resolutions of Churches, if obituaries of non-subscribers, 15 cents per line of eight words. Cash must accompany the manuscript for it to receive attention.

Died near Memphis, Tenn., December the 29th, 1877, Mrs. Maria B. Parrott, wife of Eld. A. G. Parrott. The deceased was a daughter of Joshua and Nancy P. Smith. She was born in Sumner county, Tenn., February the 1st, 1835. She was married August the 9th, 1874. The most of her life was spent in teaching, to which work she was much devoted; and many who received instruction from her will mourn her death. She was also a great lover of the Sabbath-school, in which she was a faithful worker when her health admitted of it. She was devoted a Christian, a tender, gentle and loving wife, an affectionate mother, a warm and ardent friend. With a well-cultivated mind and gentle manners, she never failed to make friends wherever she went. But her work on earth is done; and we await only a short time to meet again on the other shore.

A. G. P.

The following resolutions, expressing the feelings and sentiments of Galilee church in regard to the death of Eld. S. Buffkin, her late pastor, were adopted by the church in conference on the fifth Lord's day in December, 1877:—

Whereas, Our heavenly Father, in his providence, has seen fit to call for and remove from us our beloved pastor, Bro. S. Buffkin, who died at his residence in Franklin county December the 20th, 1877; and whereas, the relation existing between our late pastor and his flock here was that of love, confidence and feelings most tender and reciprocal; and whereas, he had ministered unto us in things pertaining unto our spiritual good so faithfully for the past eleven years: therefore—

Resolved, that, while we realize, in sorrow and affection, that we will never more in this life hear his kind and brotherly admonitions, his often, earnest entreaties to follow our Savior, and live for eternity, that we will never again, in this existence, hear his familiar voice in singing the sweet songs of Zion, we rejoice to believe that we may meet again in that home of the soul in "the sweet by and by," where we who heed the teach-

ings that our departed pastor has so often set before us,—may again unite with him in singing those sweet songs that comforted him so much while here with us.

Resolved that we commend to one another, and to our brethren elsewhere, the example of devotion to Christ's cause so constantly set forth by our dear brother.

Resoved, that, while we humbly bow to the Divine Will, we earnestly pray that the Lord of the harvest may raise up more laborers to fill the vacancies in his ministry caused by the absence of those who have been called to pass over the Jordan of death.

Resolved, that, as a feeble token of our sympathy with the family of our deceased pastor, we transmit to them a copy of these resolutions; and, that we may make known to our brethren elsewhere our appreciation of our late pastor, we send a copy to THE BAPTIST of Memphis and to the *Mississippi Baptist Record* for publication.

Resolved that we pray that the blessings of God may rest in a special manner upon his bereaved and afflicted family. S. T. VAN NORMAN,
T. H. HOVE, Clerk. Moderator pro-tem.

Died at the residence of her son, (Robt. Mullens) near Rutherford, Tenn., Mrs. F. E. Mullens, Jan. 21st, 1878, aged sixty-six years. She embraced religion in her maiden days. She never grew weary in the service of God. Though she was often tried by the crosses of life, she bore all with patience, and in answer to her repeated prayers, she fell asleep some three hours before she crossed over the chilly river. Thus closed the life of one of God's most devoted children. R. A. C.

"M'S FLAW" AGAIN.

The point at issue between "M." and myself is, one well worthy of consideration. If I understand the subject of controvery it is this: Should we pray for moral societies or not? The passage of Scripture, 2 John i. 9-10, to which "M." clings with such tenacity, certainly does not afford his theory any support whatever. The one leading thought designed to be taught in this passage of Scripture, as it seems to me, is that we are not to give our support and sympathy to those "who confess not that Jesus Christ is come in the flesh." It is more than probable that in this Scripture as well as in the first epistle iv. 2-3, that John referred to a class of teachers among the Jews called Gnostics, a tenet in whose teachings was that Christ had not come in the flesh. The fountain of their system was therefore corrupt, and from the nature of things, all that they taught concerning man's redemption must be corrupt. We are "not to receive such into our houses," nor bid them "God speed." If this is not thought designed to be taught in the passage of Scripture referred to then our judgment is seriously at fault. It is therefore illogical, in our mind at least, to distort this Scripture so as to make it support the negative of this question. Yet this is what "M." has done. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." "M." separated those words from the context to which they inseparably belong and cause them to apparently subserve his purpose by giving to them a general interpretation, instead of letting them teach one specific thing as they were designed to do.—i. e., if a man denies the incarnation of Christ, he is not a Christian. The above Scripture applies well to those who deny that Christ has come in the flesh;—but not to those who are members of moral societies as "M." would have you believe. To apply it indiscriminately to the members of all moral societies would prove more perhaps than "M." wants it to prove.

As all of these societies (except Masonry) have came into existence since the gospel was given, no rules therefore are found which were intended to regulate our prayers with reference to such bodies. The matter must be settled therefore upon the general principles of our religion, and it certainly is according to the spirit of our religion to pray for these societies, rather than to withhold our prayers from them. We need not pray that their existence be perpetuated, but if they must exist, let us pray that God may bless their existence to the promotion of his glory. These societies with all their intellect and money are a power either for good or for evil, and as it were they are thurst upon us, and what better can we do by them than to ask God to utilize them to his glory, and to the good of men? We must do this or abandon them to the work of the Devil. I have expressed my conscientious views upon this subject, and I think that this article will close my part of the controversy. F.

QUERY FROM CALIFORNIA.

BY J. T. PRIOR.

IN Gal. iii. 13-14, we read: "Christ redeemed us from the curse of the law, having become a curse for us, because it is written: 'Cursed is every one that is hanged to a tree,' that unto the Gentiles the blessing of Abraham might come in Christ Jesus, that we might receive the promise of the Spirit through the faith." Do you understand that Paul limits the meaning of the pronoun "us" and the term "the law" and the entire sentence, so as to refer only to himself and a few Jewish Christians belonging to the churches of Galatia? There are those among us who teach that the law is not applicable to Gentiles in any sense whatever—that we are not under it as a pedagogue, but the Jews only—and that in regard to the Sinaitic Covenant there is no distinction, as between moral and ceremonial law: hence they conclude that the whole law was abrogated and that mankind are now under the natural law of which Paul speaks in Rom. ii. 14; that is, the sin and condemnation of the Gentile world are the results of the violation of a specific command on the part of Adam our federal head, and are not therefore referable to the law of Sinai. It seems to me that this theory destroys the law, which Christ came not to do, but rather to fulfill it. The Sinaitic Covenant is typical of the Covenant of Redemption. It therefore presents to us figuratively what were to be the true features of the Gospel Dispensation. The law in its special application to the nation of Israel prefigures the use of the law universally under the "better covenant with better promises." Paul says, "For I through law died to law." "I had not known sin except through law;" or as he elsewhere expresses the same idea, "When the commandment came sin revived and I died." The law makes sin appear more and more sinful. "Now we know that whatever the law says it says to those under the law: that every mouth may be stopped, and all the world may become guilty before God." "Moreover the law come in also, that the trespass might abound." "Do we then make void law through faith? Far be it! Yea, we establish law." Paul seems to use the terms "law" and "the law" in certain connections as equivalent. I offer the following explanation: The Scriptures teach that we may view the law as possessing both an external and a Spiritual character as applicable to the Jews in their civil, judicial and religious matters; but as applicable to all mankind under the Gospel Dispensation it is to be viewed only in its Spiritual character. We some times speak of the distinction between the letter and the spirit of the law. Now, in regard to this text which says that the Gentiles were "a law unto themselves," as uttered by Paul it is true; but I find fault with the inference drawn from it, which stops short of the whole truth. We must interpret this text by comparing it with other passages of Scripture. The Bible is its own and best interpreter. In Galatians, third chapter, the apostle's argument was intended to represent the relation of the dispensations of the Old and the New Covenant. In verses twenty-two and twenty-three, by the use of the expressions, "But the Scriptures shut up all under sin," and "Before faith came, we were guarded under the law," he states equivalent results, thus making the terms "sin" and "law" at least co-relatives. Hence, what holds true of the Mosaic law in a certain sense, that is, in regard to its requirement of a holy nature, a holy life and the full payment of the infinite penalty on the part of the creature, holds true likewise of the natural law of the Gentile world. This exaction of the law of Moses must be referred to this general law of humanity, on the principle that all sin is the violation of law. "But yet death reigned from Adam to Moses, even over those who sinned not after the likeness of Adam's transgressions, who is a type of him who was to come."

The first great commandment which requires us to love God supremely at all times is but an epitome of whole law. On it hangs all the law and prophets. This command applies to all men. But no one either Jew or Gentile ever fulfilled this law. Christ has done so for us. Hence, "love is the fulfilling of the law," that is, when we receive Christ by faith we take him as our substitute, who destroys not, but keeps the law in our stead. If the law is a pedagogue to bring Jews only to Christ, I am deprived of one of the most powerful appeals to the unconverted. This loss more than counterbalances the seeming advantage we gain in the discussion of the Sabbath question with the Seventh-day Adventists by assuming that the law is in no sense binding upon Gentiles. In Matt. xxiii. 23, we learn that "the faith" is included as one of "the weightier matters of the law." In Gal. iii. 12, that "the law is not of faith." Is there an antithesis of the law to faith? If so, in what does it consist? The Adventists teach that there are two distinct laws contained in the Pentateuch—the Moral Law and the Ceremonial or Typical Law. How shall we steer between these two views? Do we really gain anything by denying the distinction between the letter and the spirit of the law?

I have read with much profit, your Seven Dispensations. This serial is full of rich seed-thoughts for the rising ministry. When completed it should be published in book form. Our recent protracted meeting in Woodland resulted in nine additions to the church. Three by letter and six by experience and baptism.

Woodland, Cal.

DEAR BRO. GRAVES:—The Lord is blessing my prayerful labors in this county as missionary. Since I commenced in October, eighty-eight have been enlisted for Jesus, besides the revival of older members. Near seventy by baptism. The last meeting was with the Mount Pleasant church, Eld. Jas. Turner pastor. He is about seventy, has been pastor near twenty-six years—near the end of his race. The meeting continued three weeks. Thirty-one added, twenty-seven by baptism. I baptized two who had been received on alien immersion years ago. I have never had any more sense than to take God's word at just what it says, and if I have a thus saith the Lord, all the Baalites, and other ites cannot frighten into receiving false teachings. May the Lord strengthen the hand of his servants against the adversary and give a complete victory. Yours in the work.

J. R. M. BERSON.

Chillicothe, Mo., Jan. 29, 1878.

ANADARKO, I. T.

The Lord hath done great things for me, whereof I am glad. My firstborn child and only daughter, Annie, aged ten years, has made, this day, an intelligent and open profession of religion. God be praised for his goodness. God is blessing my work here among the Indian children of the mission school, where I preached to-day, and where many tears were shed. God hath taken two children from me here, but hath given me another forever. Blessed be his name: he doeth all things well. God will bless this event to the good of others: I look for it. A. J. HOLT.

Anadarko, I. T., January 12, 1878.

BRO: GRAVES;—I have entered upon my work in Mississippi. The out-look is encouraging. I find considerable destitution in this part of Mississippi among the Baptists. I will give half of my time to the church at Longtown. In taking charge of this church I become successor to the lamented Lusk. Though his pastorate here was a brief one, yet he did a great and good work. Have also been called by the church at Hernando for half of my time. I am very deeply interested in your discussion with Mr. Burruss. One of the leading members of Longtown church is considerably tainted with Universalism. God bless you.

C. W. CALLAHAN.

Longtown, Miss., Feb. 2, 1878.

Nov. 2f
1070

OUR LANGUAGE.

BY. G. W. JOHNSON.

The basis of English structure is Anglo-Saxon. But, half of its vocabulary is from foreign sources, yet assimilated to its own genius. This is a wonderful phenomenon: English with half of its body imported, has maintained the integrity of its structure, at least, if we view Saxon as its former life.

It has rebelled against the authority of formal grammar that still rules the polished sister languages, and its spirit has evolved new conditions of speech—elastic—various—more nervous and direct, for all the purposes of the greatest modern thought.

English is eminently a monosyllable language, as is manifest in its best literature. In Butler's Analogy—chapter—of future life,—of three hundred and eighty-three consecutive words, two hundred and seventy-five are one syllabled. In a few opening lines of Bunyan's Pilgrim, of one hundred and nine consecutive words, eighty-eight are one syllabled. We select five and a half lines from Macbeth of fifty-two words of which fifty are one syllabled. In Wordsworth, thirty-two lines, one hundred and fifty-eight are monosyllable out of one hundred and eighty-six words. In Byron's Adieu, out of eighty-eight consecutive words, seventy-four are monosyllable; in his Sennacherib out of eighty-nine words, seventy-nine are one syllabled. In the opening of Paradise Lost, out of one hundred and twenty-two consecutive words, ninety-one are monosyllable. In an Ode of Barnfield, out of one hundred and one words, ninety-one are monosyllabic. In a song of Ben Jonson, out of eighty words, seventy are monosyllable. In Bacon's celebrated article on "Studies," out of three hundred and thirty-one consecutive words, two hundred and forty-two are monosyllabic. In Dryden—"Hind and Panther," out of one hundred and thirty-seven words, one hundred and five are monosyllabic. In a page of Addison we counted one hundred and one monosyllabic words out of one hundred and forty-seven. In Defoe, in "The Young Thief," one hundred and eighty-one out of two hundred and ten. In Young's Night Thoughts—"Time," in thirteen lines of one hundred and six words, eighty-eight are monosyllabic. Out of the nine hundred and fifty-five words in Gray's Elegy, seven hundred and eleven are monosyllabic, and of the remaining two hundred and forty-four words, two hundred and three are dissyllabic with monosyllable roots. These examples could be continued to a wearying length, showing this peculiar character of our language in its greatest literature, as Scott, Thackeray, Dickens, Burke and Webster, Spurgeon and our new orator, Cook. Those lofty flights of eloquence and poetry in English that have most moved the world, even beyound the boundaries of our language, are marked with this monosyllable feature. And we have noted that every real orator of the pulpit and bar, when aglow with the fire of their own burning thoughts—use this briefest manner of utterance. Should not our young men cultivate the purity, simplicity, strength and beauty of our monosyllable language?

Brownsville, Tenn., Feb. 4, 1878.

THE MARK OF THE BEAST.

I did not know until recently that any person agreed with me in my opinion that papal baptism is identical with the mark of the beast. A few years ago, being threatened with death for baptizing a Catholic lady, I preached a sermon in which I vindicated the above idea; and in my closing remarks said: Dear brother, whoever you are, if you have received the mark of the beast in your forehead, go down into the baptismal stream and wash it away. Then judge of my emotion when, a few months ago I heard a converted Catholic give expression to the same view in nearly the same language. He was a little Irishman, good looking, and pleasant in his deportment; possessed of a large stock of knowledge and not by any means deficient in that native wit for which his people are proverbial; and withal as spunky as a rat and sharp as a briar. And, while ordinarily he possessed a becoming reserve, it was no more trouble for him to talk in the pulpit than for water to run in an unobstructed channel. At the time alluded to he was delivering a lively and pointed lecture on "The subjects of communion;" and in his remarks said: "will you say that we refuse to commune with members of Pedo societies because we do not love them? That is not the reason: there is another obstacle in the way which love, however intense, is unable to surmount—they have not complied with the God appointed pre-requisites. I am one of five brothers, all of whom received the papal baptism in infancy,—do I not love them? Yes, with all ardor of a brother's love. But I cannot commune with them. Why? Because they have never received Christian baptism. But you may ask: Was you not sprinkled in infancy as well as they? I was, but I went down into the James River and washed away the mark of the beast."

T. J. ASHBURN.

West Union, West Virginia, Feb. 1, 1878.

TO THE READERS OF THE BAPTIST.

Whereas, the church at Selma has been unavoidably involved in debt, as can be seen from Bro. Griffin's account of its condition, and, unless they receive assistance from abroad, they will lose their house, and thus the Baptist cause be lost at that place, I feel that the Baptist cause there is our cause; yea, that it is the Master's cause, and that we, as his children, should lend a helping hand in this matter. Now I will make this proposition, that I will be one of five hundred that will pay one dollar each to help save that house to the Master's cause, and forward the same to Bro. Griffin by the first of March next. Brethren, let us not treat this matter with indifference, and thus allow the cause to be lost at such an important point as Selma. None of us will miss a dollar; but our dollars thus thrown together will relieve those brethren who are now burdened down with a debt which they are not able to pay. They doubtless will enroll our names as the benefactors in saving one of the neatest houses in the State. J. R. GREEN.

White Oak, Ark.

TO THE SISTERS WHO READ THE BAPTIST.

I will be one of five hundred ladies to give fifty cents each to save the church-house at Selma, and forward the same to Bro. Griffin by the first of March. Come, dear sisters, as the friends of Jesus let us rally to the relief of his suffering cause, and show that we are a power in the great vineyard of the Master. Let us, if possible, outstrip our brethren in this matter. Bro. Griffin will report our names through THE BAPTIST, and let all see who have assisted in this noble cause.

White Oak, Ark. ELLA GREEN.

J. R. Green $1.00, Ella Green fifty cents.

Now, will not each brother and sister in Southern Arkansas add their one dollar or fifty cents to this, and help Bro. Griffin save the church? We have contributed fifteen dollars in cash in proof of our individual interest in it. Send money to Bro. Griffin, and he will report it to the paper.—EDITOR.

OUR YOUNG MINISTERS AT JACKSON.

The plan of our Education Board for meeting the expenses of our young ministers at the University is most admirable. Certainly the man whose heart is in the work of the Lord ought to regard it as a wonderful privilege to attend upon the instructions of a wise and competent faculty upon such terms. I am glad the Board, in their wisdom, have fallen upon a plan by which no young minister will need to compromise his self-respect while securing the incalculable blessings of a thorough university training. He does not go as a pensioner or recipient of charity, but simply as a beneficiary, obliged to refund the full cost of his board as soon as able to do so after his leaving the University. But another blessed result of this plan is, that the young men who are thus enabled to do the first character of work for the Master become, at the same time, so many agents for extending the fund—already blessed to their own equipment—for the work of Heaven.

It is humbly hoped that this plan will, in the course of a few years, secure a fund amply sufficient for the good work proposed. But, to meet present demands, it is humbly suggested that the Education Board secure and send forth some good man to traverse our Heaven-favored field and solicit money for this permanent ministerial fund.

W. T. BENNETT.

Johnson's Grove, Tenn., February 1, 1878.

THE NECESSITY OF CONVERSION.

Why is it necessary that men should be converted in order to become fit subjects for the kingdom of the Great Divine?

In the first place, it is necessary in order that they may be elevated to the proper dignity of rational creatures. To be an alien to God is to oppose and reject him and his laws. Alienation from God brings shame and dishonor on all who are comprised in it. Man is in a state of polution and degradation as long as he is in a state of condemnation in the sight of God,—as long as he remains unconverted. A man must, in order to attain true dignity and glory, turn from his evil ways, and turn to God, who can save him, and none dare to molest or make him afraid.

In the second place, it is necessary in order that he may become qualified for church-membership. It must be remembered that church privileges are not to be superficially regarded or esteemed; and they are not, and cannot be, appreciated or enjoyed by those who are living in the gall of bitterness and bonds of iniquity,—by those who are unconverted.

In the third place, it is necessary in order to his admittance into heaven. If the declaration as recorded by Matt. xviii. 3 refers to the kingdom of glory, this point is amply settled; and if it does not, there are other portions of Scripture which teach men the necessity of being converted in order to enter the heavenly mansion. It may be clearly apprehended, therefore, that conversion is as important as the attainment of celestial splendor. Who, then, can tell how important it is to share this glory? Conversion is as important as the salvation of the soul. Who can tell how important it is for the soul to be saved? "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Is not conversion necessary? H. R. MORAN.

Star City, Ark., February 5, 1878.

LETTER FROM BRAZIL.

BRO. GRAVES:—Since the mail has been coming by Europe THE BAPTIST does not come regularly; but you have made it such a good paper a few numbers pay very well.

We are having more than usual interest in our meetings. I have recently baptized seven very interesting young converts; and there are others waiting to come before the church.

I have been trying to arrange my business so that I could return to the United States with my motherless children; but my friends and the church protest so strongly, I find many ties that are very hard to sever. We now have two ordained ministers in the church; and I believe either would make a good and useful pastor.

Yours in Christ, praying that he may long spare your very useful life. RICHARD RATCLIFF.

Santa Barbara, Brazil, Christmas-eve, 1877.

A KIND WORD FROM A NEW SUBSCRIBER.

BRO. GRAVES:—I see in your paper kind words from old friends. I want to say a word as a new friend. I am sorry to say to you that I was very much opposed to you and your excellent paper—as many are to-day—until my good brother, J. H. R. Carden, urged me to take it, and gave me one dollar on my subscription, last February. My eyes have been opened so that I can say of a truth, it was all prejudice. I pray the good Lord to forgive me, and to open the eyes of thousands that are to-day prejudiced as I was. I regard your pulpit and the 7 Dispensations worth twice what the paper costs. I could write you many pages, but I forbear. May the good Lord spare you long to earnestly contend for the faith once delivered to the saints. NEW SUBSCRIBER.

MARRIED.

In Wilkinson county, Miss., at the residence of the bride, on January the 22d, 1878, by Eld. W. H. Robert, Emory M. O'Quin of Evergreen, La., and Miss Lizzie Jones.

The Baptist.

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

J. R. GRAVES, . . . Editor and Proprietor
JAS. S. 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. If 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, 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 *manner*, in *mode*, in *order*, and in *symbolic meaning*, unchanged and unchangeable till he come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

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

DISCUSSIONS.

THE most important discussions now taking place in the religious world are not those occuring between Baptists and Catholics, or Baptists and Pedobaptists, or Baptists and Campbellites, or Baptists and Universalists, but those between Baptists themselves. Far mightier results to Baptists and to the world will come from the latter than the former,—results that must determine whether the denomination called Baptists have so much as the moral right to exist. The denomination is divided into two parties upon the questions: "What constitutes a Scriptural, and therefore Christian church?" and "What are its duties and prerogatives?"

One part of the denomination recognized as the radically strict, and called Landmarkers, conscientiously hold that no organization is entitled or should be called or treated as a Christian church which does not strictly conform in constitution to the apostolic churches, which they regard as the patterns of Christ's churches in all ages. They hold that no one but an officer of one of these churches has the Scriptural right to preach, baptize or administer the Supper, or perform any official act, and to receive the administrations of the officers of such bodies as do not conform to the apostolic pattern is both inconsistent and wrong.

The other party, called the liberals or affiliationists, hold and teach that Papal and Protestant organizations, though not Scriptural churches, yet it is neither inconsistent or wrong to invite their ministers to preach for Baptist churches, act as presbyters in the ordination of our ministers, hold meetings with and baptize for us,—only they may not administer the Supper to or partake of it with our churches. This party is opposed to the disciplining of our ministers and members should they commune with alien organizations, or to interpose a barrier to the members of such bodies communing with us.

A discussion between the *Mississippi Baptist Record* and the *Religious Herald* of one part of this question has recently closed, and the press is now commenting upon it, while the other aspect of it is under discussion in the Pastor's Meetings, Louisville, Ky., and continued in the columns of the *Western Recorder*.

Drs. Jeter in Virginia, and Burrows in Kentucky, are the recognized leaders of the liberal Baptists of the South. We give this week the views of Bro. J. M. Pendleton, our former associate editor, touching the *Record-Herald* discussion, and subsequently the views of the *Recorder* upon the Louisville discussion.

The issue is vital to the Baptists for this reason: If Papal, Protestant and Campbellite organizations are Scriptural churches, and this can be the only reason why their ordinances should be received or officers recognized, then Baptist organizations are not churches, and have no moral right to exist and distract the world with their heresies.

PENDLETON ON THE RECORD-HERALD DISCUSSION.

The Landmark discussion is one of the most singular to be found in the annals of controversy. On one side are to be found all Roman Catholics, all Lutherans, all Episcopalians, all Presbyterians, all Methodists, and all Landmark Baptists. On the other side are to be found all anti-Landmark Baptists, and, so far as I know, nobody else. That is to say, all the former believe that baptism and church-membership so rightfully precede the preaching of the gospel, that men unbaptized and without church-membership ought not to be recognized as preachers of the gospel. All the latter, the anti-Landmark Baptists, think that men unbaptized and of course without church-membership, may be recognized as preachers of the gospel. They confine the recognition, however, to what they call preachers of "evangelical denominations."

As to baptism and church-membership Baptists and Pedobaptists are of course the poles apart. The sprinkling of unconscious infants we regard as unlike baptism as it well can be. The point I make is this, that Pedobaptists, Romanists and Protestants regard what they call baptism and church membership as prior to the preaching of the gospel. In this sense they stand on the same ground with Landmark Baptists. When therefore Pedobaptists approve affiliation with Baptist ministers, whatever else may be said, this is to be said, that they approve, on the part of Baptist ministers, a practical surrender of a principle held by Pedobaptists. This is too plain to dwell upon.

The question discussed by Bro. Gambrell is this: "Ought Baptists to affiliate with ministers of Pedobaptist churches by an exchange of pulpits?" Dr. Jeter, not satisfied with this statement of the question, has changed it thus: "Is it right and expedient for Baptists to exchange pulpits with Pedobaptists?"

In reading Dr. Jeter's first article I was impressed with this view, and in reading it now the impression is deepened, that if his understanding of what is involved in the exchange of pulpits is correct, then the Landmark question will soon cease to be a practical one. I mean that if the matter is explained to Pedobaptists as Dr. Jeter regards it, the days of pulpit affiliation are numbered. I quote from Dr. J.'s first article as follows: "Pedobaptist ministers invited to our pulpits never for a moment suppose that we deem them regularly qualified ministers of the gospel." I think Dr. Jeter labors under a mistake in assuming that Pedobaptist ministers "never for a moment suppose," etc. It is not necessary to enlarge on this point. I only say that whenever the time comes in which Pedobaptist ministers understand that Baptists do not "deem them regularly qualified ministers of the gospel," no respectable man among them will favor pulpit exchanges. Thus the object of Landmark Baptists will be virtually accomplished as soon as Dr. Jeter's view is understood by all whom it concerns. In his second article Dr. Jeter expresses himself thus: "To be consistent, Landmarkers should remove from their libraries all Pedobaptist works; from their center tables, all papers and tracts of Pedobaptist origin; and from their hymn-books, all the charming hymns of Watts, Doddridge, Cowper, Newton," etc.

The fault may be mine, but I do not see the force which Dr. Jeter no doubt attributes to the foregoing. He admires the Declaration of Independence written by Jefferson, but he does not remove the Declaration from his library because Jefferson was an infidel. Why should I remove Dr. Channing's works from my library because he was a Unitarian? But there is a question which derives its force from its personal application to Dr. Jeter. It is this: Why does he not remove those "charming hymns" from his library, when if "Watts, Doddridge, Cowper, Newton," etc., were alive he would not commune at the Lord's table with one of them? If I should repudiate the hymns of these men because I do not invite Pedobaptists to preach, should not Dr. Jeter repudiate them because he does not invite Pedobaptists to commune? If he is not as inconsistent as I, the reason escapes me. I think we are both consistent on these two points. In his fifth article Dr. Jeter says: "Our question, then, stripped of its appendages, is this: *Is it right for Pedobaptists to give religious instruction?*" I am not aware that Dr. Jeter has ever written an editorial of any length on the Landmark question without using the words "give religious instruction." It always amuses me to see these words employed as equivalent to preaching the gospel. They are not equivalent, but the use of them is no doubt supposed to render the task of an "affiliationist" somewhat easier. Who ever said that it is wrong for "Pedobaptists to give religious instruction?" I am not aware that anybody has said so. It is the business of Sunday-school teachers "to give religious instruction;" but it does not follow that it is their business to preach. (I use the term preach in its ordinary sense.) It is the duty of young converts, before they are baptized, "to give religious instruction" in the sense of telling their associates how they can be saved; but would Dr. Jeter set them to preaching? I suppose not. I refer to this thing of giving "religious instruction" because Dr. Jeter by italicizing the foregoing question, "stripped," as he says "of its appendages," shows that he attaches great importance to it. He calls it "our question;" but it is not the Landmark question. To make this as clear as the light of day I quote again from Dr. Jeter. He says: "The duty of giving religious instruction is enforced on every pious Pedobaptist by the law of love. It is written 'Thou shalt love thy neighbor as thyself.'" This is true enough, but what then? Is every pious Pedobaptist to preach in Baptist pulpits? Dr. Jeter will not say this. That is, I undertake to say for him that he will not insist that every pious Pedobaptist, man, woman or child, should preach. But this is not all. We have in the quotation just made the words, "Thou shalt love thy neighbor as thyself," and this injunction, according to the teaching of Christ, comprehends the six commandments contained in the second table of the law. I need not say that these six commandments, embodied in Christ's injunction, are binding all the human race. Very well. Then if the obligation recognized in the words, "Thou shalt love thy neighbor as thyself," makes it the duty of "every pious Pedobaptist to give religious instruction," in the sense of preaching the gospel, it makes it the duty of every human being, of accountable age, to do the same thing. Shall we therefore consider as preachers all men and women whether good or bad, righteous or wicked? for the obligation to love their neighbors rests on them all. Surely it is plain that neither the duty of giving "religious instruction," nor the duty of universal love makes it right that every man and woman should be a preacher. Dr. Jeter of course does not so regard it, but the attempt to identify giving "religious instruction" with the preaching of the gospel is a very illogical thing.

(To be Continued.)

THREE THINGS.

Three things to love: Courage, gentleness and affection.

Three things to admire: Intellect, dignity and gracefulness.

Three things to hate: Cruelty, arrogance and ingratitude.

Three things to delight in: Beauty, frankness and freedom.

Three things to wish for: Health, friends and a contented spirit.

Three things to like: Cordiality, good humor and cheerfulness.

Three things to avoid: Idleness, loquacity and flippant jesting.

Three things to cultivate: Good books, good friends and good humor.

Three things to contend for: Honor, country and friends.

Three things to govern: Temper, tongue and conduct.

Three things to think of: Life, death and eternity.

THE NEW YEAR'S GIFTS TO THE YOUNG MINISTERS AT JACKSON.

We gratefully acknowledge the following sums as New Year's Gifts for the young ministers at Jackson.

NAMES OF CONTRIBUTORS.

J. R. Graves $1.00, Mrs. G. A. Graves 1.00, Miss Nora Graves 1.00, J. R. Graves, jr., 1.00, Geo. S. Graves 1.00, Eld. E. F. H. Johnson, Greensboro, Miss., 3.00; Ivan M. Wise, Oak Ridge, La., 1.75; A. C Martin, Terrell, Texas, 1.00; (through Eld. Asa Cox) J. D. Wilson, Paris, Tenn., (DeCourcey,) 1.30; Sister Mattie Hearn, Paris, Tenn., 1.25; Miss Ann Murray, Memphis, $1.00; Mrs. Antoinette Parks 1.00, Miss Minnie Parks 25c. Eld T. M Parks, Cold Water, Miss., 1.00, John Granberry, Homer, La., 1.00.

Are there not one hundred others in Cold Water Association, Mississippi, who will do what Bro. Parks and family have done? Four noble young ministers from Cold Water Association are at Jackson depending upon the friends of ministerial education for their sole support. Help us, brethren, to keep them at school until they are prepared to return and preach for your churches, and this will be your reward.

L. C. Butler, Petersburg, Tenn.—Send 25 cts., every month for the year, Bro. B., and it will be handsome.

FOR. BRO. HOLT.

John Granberry, Homer, La., 1.00; J M Russell, Bulger's Mill, Ala., 1.00.

BREVITIES.

Eld. G. W. Reeves has been called to the pastorate of the church at Dardanelle, Ark.

The Murphy temperance movement has been inaugurated in Little Rock, Ark.

The ocean vessels now pass to and from New Orleans through the jetties alone, as will be seen from the daily dispatches.

James B. Eads has received his second payment on the jetties; and it is proposed that this great piece of engineering shall be called Eads's Eddies.

The right to preach carries with it, we think, the right to baptize. This is the Bible view of the case.—*Mississippi Baptist Record.*

Gen. S. D. Lee, a deacon in the Baptist church, has been elected to the Senate of the Legislature of Mississippi.

Dr. M. T. Sumner of Marion, Ala., is visiting Texas in the interest of the Southern Baptist Theological Seminary.

Eld. S. M. Provence of East Tennessee has been called to the pastoral care of the Brownsville church. He is a gentleman of fine abilities.

Bro. Jesse Baker, pastor at Mossy Creek, is meeting with great success, and is frequently troubling the baptismal waters.

Eld. T. J. Lane has been called to preach for the Morristown church, East Tennessee, one Sabbath in the month.

Rev. C. H. Spurgeon, the great London preacher, is in very ill health. He left home on the 10th ult., and will spend some time on the continent.

Dr. W. A. Nelson of the First church, Nashville, who has been seriously ill, we are pleased to note is recovering.

Dr. J. G. Binny of the Rangoon Theological Seminary, Burmah, died recently. He died at sea, and was burried in the Indian Ocean. He entered the Burman mission in 1843.

The church at Meridian, Miss., has called Eld. W. B. Crumpton of Alabama to serve it as pastor. The call was unanimous. It is thought he will accept.

Eld. O. C. Pope, late pastor of the Central church, Nashville, left last week for Houston, Texas. He becomes associate editor of the *Texas Baptist Herald.*

Col. J. B. Chrisman of Brookhaven, Miss., has been appointed Circuit Judge by Gov. Stone. Bro. Chrisman is a lawyer of eminent abilities, and is in every way worthy to fill this important office. No better man could have been selected.

In Ontario and Quebec the Baptists have been increasing rapidly. Since 1868 they have increased from sixteen to over twenty-five thousand communicants; and they have more than doubled their resources and means of usefulness.

Annie Preston writes from the home of Moody: "People in Northfield now-a-days have more to say about Mr. Moody's new residence, servants, visitors, games, music, dinners, toilets, horses, carriages, sheep and other stock than about his religion."

It is nonsense to talk about making a first-class religious weekly the size of the *Western Recorder* without an annual income of fifteen or sixteen thousand dollars.—*Western Recorder.* This means eight thousand subscribers; and the *Recorder* is right.

The Baptist churches in New York represent property to the value of one million four hundred and forty-six thousand five hundred dollars, against which there is an indebtedness of two hundred and twenty-three thousand three hundred dollars.

Rev. J. E. Dame, late of the Freewill Baptist denomination, has united with the First Baptist church at Haverhill, Mass. Mr. Dame is a graduate of Amherst College, and studied theology at New Hampton. He finds himself theologically and practically at home in the Baptist denomination.

A preacher who holds heretical views must give up his official position or be dealt with as the Discipline directs.—*Christian Advocate.* And just virtually commits Methodists to a close pulpit.—*Western Recorder.* And it commits liberal Baptists to a close pulpit, but they will neither submit to law nor order.

The Baptists have succeeded in raising the one hundred thousand dollars needed for the endowment of Shutleff College, Alton, Ill. The largest gift was from a lady,—six thousand dollars. Let the Baptists of Big Hatchie Association take heart, and complete the endowment of their chair this year, and their part of the great work will be done.

We assure our friends, one and all, that their favors in the way of new subscribers and renewals are highly appreciated. Let every friend of the paper work *now;* for this is the golden opportunity. We cannot, of course, publish the many kind words of approval and encouragement, as it would fill the paper to the exclusion of other matter; but they are none the less appreciated.

Sister Stillwell of Stone Mountain, the widow of our lamented friend and brother, Rev. J. M. Stillwell, will publish a volume of Bro. Stillwell's sermons, and will call upon the people for subscriptions to the book. We sincerely hope that her labor will prove successful, and that all will subscribe who are called upon by Mrs. Stillwell. Bro. Stillwell was a devoted, zealous and eloquent preacher; and his sermons in book form will constitute a valuable legacy to his brethren. We hope that a large edition will be disposed of.—*Index.*

IS IT IMPRACTICABLE?—A certain Methodist minister preached two sermons on the subject of baptism, and, among other reasons against immersion, he said it was impracticable in cold countries, and that Baptists have no mission stations north of sixty-five degrees latitude. That argument against immersion is as destitute of novelty as it is of weight. If Baptists are found as far north as sixty-five degrees, why should they not live and labor as far north as seventy-five? If they can practice baptism in sixty-five degrees north, what is there to hinder baptism ten degrees farther north? The fact is, Baptists are preaching the gospel and discipling men and women as far north as Tromsoe, in a latitude of about seventy degrees.

Some one, we suspect Bro. Melvin, sends us a minute of the Kosciusko Association, Mississippi, October session. They are rather late getting out. There is much in little space. The reports are all short and to the point. There are twenty-five churches, reporting, in aggregate, one hundred and twenty-three baptisms for the year. There were forty-two more dismissed than received by letter, which guages the Western fever. We see the name of J. T. Freeman on its list. The report on publications is a model one; and we give it, assuring the brethren that we appreciate the kind words recorded for us. What harm for every Association to do something like this? "We, your committee on documents, make the following report for your consideration: THE BAPTIST, edited by Eld. J. R. Graves of Memphis, Tenn., is so reputable as the leading expounder of the Baptist faith, and having such pre-eminence in worth, it needs no recommendation from us. Also the *Christian Repository*, published in St. Louis, Mo., is orthodox in the faith. As a Sunday-school paper, we think *Kind Words* has no superior. And we recommend the *Southern Baptist*, published at Meridian, Miss., as a good paper. As a State organ, we would recommend the *Baptist Record*, published at Clinton, Miss., and edited by Eld. J. B. Gambrell. It should be in the house of every Baptist in the State; and we earnestly request the churches to support it as an exponent of the Baptist doctrines. All of which we respectfully submit.

L. S. TERRY.
W. C. VEAZY.
R. B. FARRER.

ILLUSTRATIONS.

When I was in my first parish I had a class of young pupils whom I questioned about my sermons. Thus I learned what parts are best remembered, and I found that they were the illustrations. So I resolved never to shoot off an arrow without winging it.—GUTHRIE.

MESSENNA.—Napoleon used to say of his great general, Messenna, that there was in him a strange reserve of power; that he was not himself until the tide of the fight began to turn against him; that then, somehow, "his powers of combination awoke, and he put on terror and victory as a robe." So we are to be sure, that, when the battle is the fiercest, our strength need not be outmatched: there shall be reserves of strength for us. Only it is not strength inherent: it is strength imparted. Christ is in us. Let us believe this. Let us put resolutely out of heart and life everything which obscures the consciousness of his indwelling. We shall surely know thus the meaning of spiritual strength. Even Paul's great words shall find a place, at least in some measure fitting, upon our feeble lips.

KNIGHT VILLARDELL.—"I can do all things through Christ which strengtheneth me," says the apostle.

In spiritual battlings let us remember in whom our strength lies.

At Borcelona, in Spain, there is a large bronze statue of the brave knight Villardell. The legend runs that he killed a famous dragon; but when the deed was done, in the moment of his triumph, he forgot to give God praise, and would only shout, "Well done, good sword: well done, brave arm of Villardell." And then, at once, a drop of the dragon's poisonous blood fell upon his arm from the sword he brandished, and he died. So the dragon killed Villardell after all.

Exactly so with the man trusting in himself: he is never the victor, but the vanquished.

Infelicissimus (most unhappy) is the inscription William Henry Herbert, in his will, ordered to be inscribed upon his tombstone. He was a man of literary tastes and habits; and his works are standard authority on sporting subjects, fishing, hunting, etc. His life was spent in the circle of fashionable men, who usually give tone to that section of society. Unhappy, indeed, must have been the man who would thus order the record of his griefs to be cut in enduring marble. The epitaph is not only a record, but a warning,—a solemn appeal from a hopeless grave. Men of the world, who drink to its dregs the cup of worldly pleasure, "be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap."

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."

Many have yielded to go a mile with Satan who never intended to go with him twain; but when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depths of sin, by winding stairs, so that they see not the end of that to which they are going.—*Worthington.*

Try to live such a life, so full of events and relationships, that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief, but realities which you have seen and known; then sink the shell of personal experience, lest it should hamper the truth that you must utter, and let the truth go out as the shot goes, carrying the force of the gun with it, but leaving the gun behind.—*Rev. Phillips Brooks.*

We are only called upon to live by the moment. Christ does not bid us bear the burdens of to-morrow, or next week, or next year. Every day we are to come to him in simple obedience and faith, asking help to keep us and aid us through that day's work; and to-morrow, and to-morrow, and to-morrow, through years of long to-morrows, it will be but the same thing to do; leaving the future always in God's hands, sure that he can care for it better than we. Blessed trust, that can thus confidingly say, "This hour is mine, with its present duty; the next is God's and when it comes, Christ's presence will come with it." This is the rest of faith whose heavenly calmness no storms disquiet.

Nov. 2f
1871 1872

BOOK-TABLE.

(The receipt of all new publications delivered at the editorial rooms of this paper will be acknowledged in its earliest subsequent issue. Publishers will confer a favor by promptly advising us of any omission in this respect. Accompanying memoranda of prices are desirable in all cases. Such books as we deem worthy of special notice or review will receive such attention in the order of their receipt at this office.)

End of the World Next November, etc. By E. W. Swormstedt. Cincinnati, O.

This book of — pages is professedly written by the direct aid of the Holy Spirit, i. e., every statement inspired and infallably correct. As a specimen of the interpretations of the Spirit take Rev. xii. 1-6. The bride, or church, of Christ will be translated next November, and ascend from the earth, with a vast company of attendant angels to guard her, and will alight upon *the bright side of the moon*, the dark side of it being occupied by the great Dragon. "By the fearful lashings of the monstrous tail of this infuriated Dragon the third part of these guardian or attendant angels are *swept off the moon and cast onto the earth*"! What a miracle he did not sweep off a saint! To put such a statement into the mouth of the Holy Spirit is little less than blasphemy.

But Providence has compelled him to confess his mendacity; for since the issue of his book, in which he has a special *role* for Victor Emmanuel to play, that king has died: and now this prophet has to come out in a circular and confess his error. Mark this: —

"The translation being so near, and Victor Emmanuel being in vigorous health and in the prime of life, when this work was written, THE AUTHOR NATURALLY SUPPOSED that he would be reigning at Rome at the time of the translation in November, 1878."

That's it! "*naturally supposed;*" and yet not only throughout the book, but in his advertisement, he avows his inspiration in these words: "It was written by the direct aid of the Holy Spirit."

We have noticed this book, not only to save our readers from imposition and the loss of their money in case an agent should call, but to note the fact that it is by expositions like unto this the Enemy of truth has, in these last days, brought the whole doctrine of the Second Advent and what the word of God does teach us concerning the events that are to precede, to be connected with and to succeed that glorious event into disrepute, and disgusted the masses with the doctrine altogether. In our day there have been Miller and Himes, and Grant and Baxter, and half a dozen of minor writers, who have kept perverted interpretations and schemes, with the most startling announcements of the immediate coming, before the eyes of the multitudes, until it has become nothing but the cry of wolf! wolf! Is not this the fulfillment of Christ's prediction, when many shall say, "lo, here is Christ, and lo, there"? We are to believe not his approach until the events he predicted would take place before his appearing have transpired. The return of one part of the Jewish nation to their own land is one of these events. The rapid appearing of works on this subject certainly means something; and all Christian Bible students should but the more carefully study the subject.

RATHER RICH.

We have heard of a distinguished member of the bar in a neighboring State accusing a brother barrister of having paid little attention to religion, and wagering a basket of champagne that he could not repeat the Lord's prayer without a mistake. The wager was accepted, and the lawyer commenced slowly, —

"Now I lay me down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take. Amen."

Well, said his accuser, you have done it, and ordered the champagne. The circumstance proved that there were two ignorant lawyers in that crowd.

The parallel of this will be found in two clergymen in New Orleans. Rev. J. Lloyd, Unitarian, in a sermon published in the New Orleans *Times*, takes Bishop Wilmer to task for incorrectly reporting, in a sermon to his flock, the little narrative of the rich man and Lazarus; here is his language: —

"In speaking of the rich man and Lazarus, the bishop says of the rich man; 'We read of only one petition for the solace of his pain: he was refused, and asked no more. Not so when he asked relief from his mental anguish. Time and again his self-accusing spirit entreated, with an importunity which could brook no denial, to be left alone in his woe, — to be spared the presence of his family, whom his example had seduced, or his influence could have saved from this doom of misery.'

"This is a little aside from my argument; but if I can show, that, when there is no difficulty at all in the interpretation of the text, Bishop Wilmer yet fails completely in attempting to give the simple story itself given in the text, you may, perhaps, admit that his knowledge of the Bible and of its inner meaning is not by any means perfect."

The good bishop only failed to mention the rich man's petition that Lazarus might return to earth and warn his five brethren. Now see how this Unitarian fixes it up, after chiding the ignorance of the bishop: —

"Now, among Biblical scholars we are not too exacting where a man does not pretend to make a verbal quotation; but a bishop of the church, delivering an elaborate annual address before the annual council of the clergymen of his diocese, ought surely, in attempting to defend the Bible from what he conceives to be the attacks of skepticism and false science, — he ought, I say, to be able to give pretty nearly the sense of a simple little gospel narrative, cited in support of his argument. But read the narrative for yourselves, and you will see that he is wrong in every respect. You will find the narrative in Luke xvi. 19, 31. The rich man asked Abraham to send Lazarus to cool his tongue with water. Abraham denies his request, and adds, as a reason for his denial, that there is an impassable gulf between them. We are not told whether he ever made the same request again or not. He did not ask at all that his family might never come to him. *He asked permission to go to them and warn them, so that they might not come also to the place of torment.* Abraham said they had Moses and the prophets. He simply says that they would repent if one went unto them from the dead. Abraham told him this would have no effect if Moses and the prophets had none. We are not told then whether he ever repeated the request or not."

The Bible reader well knows that the rich man did not ask permission to go and warn his five brethren, — never thought of such a thing; *but he requested Abraham to send Lazarus.*

There is a moral to this that impresses every thoughtful mind: This Unitarian, in common with his brethren, holds and teaches that there is, there must of course be, a future and fearful and everlasting retribution for sin, but that it will not be, after all, everlasting!

BREVITIES.

Bro. J. M. Gray writes from Russellville, Ark., that their new house of worship is fast approaching completion.

Bro. Jonas Johnston has purchased an interest in the *Texas Baptist Herald*, and becomes co-publisher with Bro. Link.

Eld. H. H. Bruton has declined the call to the church at Hot Springs, Ark., and has returned to Jackson, Tenn.

We failed to get Mr. Burruss's second letter in time for publication in this issue: it will appear in our next.

FAMILY READING.

AN OLD NORSE TALE.

ONCE upon a time there was a man so surley and cross he never thought his wife did anything right in the house. So one evening in haymaking time, he came home scolding and swearing, and showing his teeth and making a dust.

"Dear love, don't be so angry. There's a good man," said his goody. "To-morrow let us change work. I'll go out with the mowers and mow, and you shall mind the house at home."

Yes: the husband thought that would do very well: he was quite willing.

So early next morning his goody took a scythe over her neck, and went out into the hayfield with the mowers, and began to mow; but the man was to mind the house and do the work at home.

First of all, he wanted to churn the butter; but when he had churned a while, he got thirsty, and went down to the cellar to tap a barrel of ale. So, just when he had knocked in the bung, and was putting in the tap, he heard, overhead, the pig coming into the kitchen. Then off he ran up the cellar-steps, the tap in his hand, as fast as he could, to look after the pig, lest it should upset the churn; but when he got up, and saw the pig had already knocked the churn over, and stood there rooting and grunting among the cream, which had run all over the floor, he got so wild with rage that he quite forgot the ale-barrel, and ran at the pig as hard as he could. He caught it, too, just as it ran out of doors, and gave it such a kick that piggy lay for dead on the spot. Then, all at once, he remembered he had the tap in his hand; but when he got down to the cellar, every drop of ale had run out of the cask.

He went into the dairy and found enough cream left to fill the churn again; and so he began to churn: for butter he must have at dinner. When he had churned a bit, he remembered that their cow was shut up in the byre, and hadn't had a bit to eat, nor a drop to drink, all the morning, though the sun was high. Then, all at once, he thought it was too far to take her down to the meadow, so he would just get her up on the house-top; for the house, you must know, was thatched with sods, and a fine crop of grass was growing there. Now, their house lay close up against a steep down; and he thought if he laid a plank across to the thatch at the back, he'd easily get the cow up.

But still he couldn't leave the churn; for there was his little babe crawling about on the floor. And if I leave it, he thought, the child is sure to upset it. So he took the churn on his back, and went out with it. But then he thought he'd better first water the cow before he turned her out on the thatch. So he took up a bucket to draw water out of the well; but, as he stooped down at the well's brink, all the cream ran out of the churn over his shoulders, and so down into the well.

Now, it was near dinner time, and he hadn't even got the butter yet; so he thought he had best boil the porridge, and filled the pot with water, and hung it over the fire. When he had done that, he thought the cow might, perhaps, fall off the thatch, and break her leg or neck; so he got up on the house to tie her up. One end of the rope he made fast to the cow's neck, and the other he slipped down the chimney and around his own thigh. And he had to make haste; for the water was beginning to boil in the pot, and he had still to grind the oatmeal.

So he began to grind away; but, while he was hard at it, down fell the cow off the housetop after all: and, as she fell, she dragged the man up the chimney by the rope. There he stuck fast: and, as for the cow, she hung halfway down the wall, swinging between heaven and earth; for she could get neither down nor up.

And now, the good wife had waited seven lengths and seven breadths for her husband to come and call them home to dinner; but never a call they had. At last she thought she had waited long enough, and went home. But when she got there, and saw the cow hanging in such an ugly place, she ran up and cut the rope in two with her scythe. As she did this, down came her husband out of the chimney; and so when his old dame came inside the kitchen, there she found him standing on his head in the porridge pot.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous and very efficient remedy is a heaping teaspoonful of common salt, and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach. And lest there be any remnant of a poison, however small, let the white of an egg and sweet-oil or lard — several spoonsful — be swallowed immediately after vomiting; because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

Pius IX., Pope of Rome, died on the 7th inst. at three o'clock. A conclave of cardinals will be called immediately to elect a successor.

SOUTHERN NEWS ITEMS.

Virginia had recently to borrow thirty thousand dollars more from the banker John B. Davis to pay the per diem of members of the legislature.

A dinner was given in Warrenton, Va., to twelve old ladies, whose aggregate ages was eight hundred years. They danced a quadrille and the minuet.

The Liberian Exodus association of South Carolina report that one hundred thousand colored persons have signified a desire to emigrate to Liberia.

Montgomery (Ala.) Advertiser: Mules were selling at auction yesterday at the remarkably low price of $50 apiece. There is plenty of good stock in the country.

The White Sulphur Springs (Va.) property is to be sold at auction in August next. A million of dollars, it is stated, must be realized in order to satisfy mortgage creditors.

There are forty-seven persons in the Montgomery county, Ala., jail, eighteen of whom are white men, and all of that number federal prisoners, charged with illicit distilling.

The Lexington, Va., Gazette says it is not Cyrus H., but Leander J. McCormick, a native of Rockbridge, but now a citizen of Chicago, that is having the big telescope made for Washington and Lee university.

A negro Voodoo doctress in Dallas, Texas, says that she came to this earth on pinions and that her god, in his displeasure, took the wings away from her, and she is awaiting the growth of another pair to fly away again to glory.

The Staunton, Va., Vindicator has been interviewing the druggists of that city on the frightful increase of the vice of opium eating, and the rather remarkable statement is made that one house alone has sold 70,000 doses in one year.

Candidates for governor of Texas: Hon. R. B. Hubbard, Hon. J. W. Throckmorton, Judge J. H. Reagan, Judge T. Devine, Hon. John Ireland and Hon. H. M. Kopperd. Hon. John Hancock is mentioned as the greenbackers' candidate, and Grand Master Lang as that of the grange element.

San Antonio Express: There is some thing about this Mexican silver depreciation question we can't understand. In a short time it has tumbled from a premium to seven cents below par in our local business transactions, and no satisfactory reasons based on the principle of cause and effect have been given for the great depreciation.

Tarboro, N. C., Southerner: In opening a bed of marl on the farm of Mr. A. Case, some days since, they struck into what is supposed to be a creek or small river, some six or eight feet below the surface. There they found an Indian canoe with a skeleton of a human being, sitting upright, with the remnant of a paddle in his hand. It is supposed that the embankment must have given away above and buried this person while sitting at its base.

Cedar Key (Fla.) State Journal: The orange business has not proved a remunerative one this season, from what we can learn. The markets were crowded in the start with half ripe fruit, which no doubt influenced, to some extent, the low prices that ruled all along. We were in hopes that this would prove a permanent as well as profitable pursuit to many of our citizens, but it seems their experience has been rather sad thus far. The Florida orange, while unsurpassed for its rich flavor and size, will not keep long. They rot very fast.

San Antonio Herald: Corn is six dollars a bushel in Chihuahua. It sells in this city at thirty-five cents a bushel. Northern Mexico suffered fearfully from the drouth last summer, and provisions there are very scarce, and sell for enormous prices. Here provisions are plentiful and very cheap. If we send provisions from San Antonio to Chihuahua, we must use wagon transportation, and take the northern route by Forts Duncan and Davis, thence across the Rio Grande and by a circuitous road to Chihuahua.

The Richmond Whig says that in 1852 Governor Johnson's pardon of the negro Jordan Hatcher, sentenced to death for murder, caused a crowd to collect before the governor's mansion and express their disapprobation with groans and hisses. This caused Hon. Charles S. Lewis, who died at Clarksburg, West Virginia, last week, to make a motion in the house of delegates for the appointment of a joint committee to inquire into the expediency of moving the capital of the commonwealth from Richmond to some central location where the executive could discharge the functions of his office without being subjected to insult, and the motion was carried by a vote of 88 to 36.

Nashville American: As a freight train was passing around the foot of Lookout mountain into Chattanooga Saturday one of the brakemen discovered a tramp in a carload of mules. The tramp was astride one of the animals, and was asked what he was doing there. "Driving mules to Chattanooga," was the reply. "Who's to the animal?" he yelled out to one of the animals. On looking into a box car found with hogs. Another tramp was found, perfectly at home with the swine. "Who are you?" demanded the brakeman, sternly. "The bellwether of the flock, leadin' 'em down into the fertile valleys of the Tennessee," said the tramp, "and we always ride upon a rail."

Lexington (Va.) Gazette: On the 19th day of January, that being the anniversary of the birth of General Robert E. Lee, the tomb beneath the chapel of W. and L. University was elaborately and handsomely decorated with flowers and evergreens. The wealth and beauty of the flowers and evergreens were only equalled by the exquisite taste displayed in design and manner of arrangement. If it were possible, the labor bestowed upon the decoration at this anniversary, excelled anything ever before done. The attention of Lexington's fair daughters to the graves of the Lees known no shadow of change in the fast passing years, but with gathered strength ever manifests itself in new tokens of love and admiration.

The Mason (Texas) News learns appeals to congress to stop the wanton destruction of buffalo. A gentleman just returned from a hunt states that only in one instance to thousands killed did he see the carcass utilized. The earth was strewn with them to nourish not. He says that the most pitiful sight he ever saw was the little motherless calves huddled together in groups, scarcely old enough to eat the grass, and remaining around where their mothers had been killed, none of them old enough to take the lead to go in the way the herds had gone, or to water. But there they remain, and when the little pools of water on the prairies give out they must certainly perish. It is estimated that 350,000 head of buffalo will be killed this winter exclusively for their pelt.

WAR IN THE EAST.

Admiral Hobart Pasha's fleet has arrived from Batoum bringing ten battalions. Derwish Pasha is expected shortly. There is no news yet from the peace plenipotentiaries. The government has telegraphed its representatives at the European capitals, seeking for information. The Russians continue to advance.

The principal cause of delay of the armistice is stated to be the difficulty about the military conditions imposed. A Vienna paper says these include the occupation of Constantinople.

The relief agent who arrived at Gallipoli with Soleiman Pasha telegraphs as follows: "I will stop here to relieve seven thousand refugees in great distress. I have seen vast numbers of refugees all over the country, dying from cold and hunger. There is a great movement toward the sea. Refugees arrive perfectly destitute, having generally lost half of each family. It is a nation moving without means of transportation and without a home to go to. Englishmen cannot imagine the suffering, destitution and ruin of the last three weeks to an innocent and industrious people.

FOREIGN INTELLIGENCE.

An exhibition of mole skins at the recent exposition at Moretia, Mexico, has led to the establishment of a factory in Mexico for the manufacture of gloves from mole skins.

A recent return shows that infant mortality in Holland exceeds that in England and Wales by 55 per cent. This is what keeps down the Dutch population. No cause is assigned.

Russian cotton spinners will obtain, in time, a very important position in the manufacturing world. More than 3,000,000 pounds of raw cotton now come yearly to Russia from central Asia, chiefly by the Orenburg railroad to Nijni Novgorod and Moscow, from Bokhara and Khiva. Large quantities also begin to come from Turfan, and of a quality quite equal to any short-cotton of the United States. Twenty years ago the arrival in Russia of a caravan from Asia was regarded as an extraordinary event.

FACTS AND FIGURES.

Illinois manufactures $205,000,000 worth of goods annually.

America sent one million dollars worth of toys to Europe last year.

The Maine state prison last year paid $8,910 less than the expenses.

The first silk fabric woven in America, in 1800, is still preserved at Salem, Mass.

The Peruvian mines that Henry Melaga was tunneling when he died have yielded five million dollars in silver since their discovery.

In spite of the ratification of the reciprocity treaty with the Hawaiian kingdom, the imports of sugar from that country fell off considerably in the year 1877.

This country imported from Japan, last year, through the port of San Francisco, 4,100,000 pounds of tea. From China we imported only 926,000 pounds.

The Cleveland Leader has discovered that the Catholic bishops of the United States held nine million dollars worth of property in 1850; in 1870, it says, this had increased to sixty million dollars; now it is one hundred and ten million dollars.

Business is increasing in the trade-mark and label division of the patent office. The number of patents issued during the past year for registration of trade-marks was 1,416; of labels, 623. Total receipts, $30,192, an increase of $9,000 over 18 6, and $30,000 in excess of the cost of maintaining the division.

SCIENTIFIC AND USEFUL.

A new coating for the bottom of iron ships consists of brown paper attached by a suitable cement. It is the invention of an English sea captain, and the substance he proposes to use is a preparation of *papier-maché*. It is stated that weeds and barnacles will not adhere to paper, and that the special cement by which the paper is secured, may be applied cold, hardens under water, is unaffected by comparatively high temperature, and possesses great tenacity. Experiments made with a view to test this method show that a plate thus protected on one side has been immersed for six months, with the result that the protected side was found clean, while the unprotected metal was covered with rust and shell fish.

According to the germ theory, the common cable diseases, such as small pox, cholera, yellow fever, measles, scarlet fever, typhus and typhoid fevers and diphtheria, are developed from particles of organic matter, which, upon introduction into the body, grow as grain grows when sown in a fertile field. The analogy to the growth of grain is insisted on by all exponents of the germ theory. The seed having been planted, as it were, in the form of a particle of contagium from without, it multiplies by growth within the system, and thus occasions the phenomena belonging to that particular disease of which it is the germ. The vitality of these infectious particles is wonderful. Sir Thos. Watson, in the Nineteenth Century, mentions the case of several physicians who helped unfold a mummy in London in the year 1761; they died shortly afterward of a malignant fever, which was ascribed to infection from the body of the ancient Egyptian.—[New York Sun.

Some notes on the remarkable positions in which birds' nests have been found are given in Land and Water. Several years ago a red breast built its nest in a human skull that had been left exposed in a burying-ground in the parish of Dy-art, in Fifeshire. Another estabi hed its residence in an iron tankard that had been thrown away among the weeds. A third bird of the same species erected its domicile and reared a family within a few feet of a circular saw in daily motion, at Ballindalloch saw mill, in the parish of Marnkich. Still another built its home in an azalia bush in a greenhouse at Ballochmyle gardens. Again, says the writer, "We have seen one constructed within the sleeve of a workman's coat that had been left hanging on a tree. The workman, on making the interesting discovery, allowed his coat to remain on the bough, and the red breasts' labors proved fruitful. We have seen a sparrow's nest inside the cavity of an iron buffer of a railroad wagon, and an oxeye's nest in a broken beer bottle; while, not long ago, the nest of a thrush was pointed out to us inside the spout of a pump, but the frequent demand for water caused the thrush's efforts in nest-building in such a place to be abandoned.

MISCELLANEOUS.

The last words which Samuel Bowles spoke to Senator Dawes, of Massachusetts, were, "Drop on your knees, Dawes, and thank God you have done a little good in this world, and ask His forgiveness that you have done no more.

A Nevada engineer is perfecting a plan for heating a city by means of heat generated in subterranean mines. The plan contemplates a system of pipes for distributing the heat throughout the city. The same operation ventilates the mines.

An Interesting Decision.

Cyrus H. McCormick, in 1872, took his baggage to the depot of the Pennsylvania company at Philadelphia to be checked to Chicago. The baggage-master refused to give checks until tickets were purchased. Mr. McCormick went to get tickets, and the baggage was put on the car. On Mr. McCormick's return the baggage-master refused checks until he was paid for extra weight of baggage. Mr. McCormick refused payment, and demanded his baggage. But the baggage-master said this was impossible, as other baggage was in the car, and it could not be reached in time for the starting of the train. Mr. McCormick declined to go on the train. The baggage went on to Chicago, where it was stored, and next night destroyed by fire. Mr. McCormick sued the company in New York for the value of the baggage. The case went to the court of appeals, and came back for re-trial. Judge Donohue has filed the findings of fact and law, allowing the plaintiff a judgment for $9,193 principal and $7,981 interest; in all, $15,127. The court held that the defendant did not occupy the position of common carrier toward the plaintiff, and cannot avail itself of any rules which have been established as to the liabilities of common carriers to passengers. The defendant is liable for the acts of its baggage-masters, and because it had taken the plaintiff's property without his consent, as well as against its own rules in such cases, it was therefore responsible.—*N. Y. Tribune.*

The long continued strike of the London masons will probably cause a return to stuccoed house fronts, which were giving place to those of stone. Tenders are now made leasing out stone masonry.

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Hunger and Thirst.

How many of us, like Tantalus,
Seem placed in a golden fair,
Where cherry and peach, just out of our reach
Swing out of the golden air.

Or, what is worse, with fiery thirst
Where silvery waters gleam,
With never a sip for our fevered lip
From out the cooling stream.

With hungry minds our hard lot binds
Us down to hated toil,
With never a look at the world's great book
While we delve at a patch of its soil.

With thirsty hearts we act our parts
Where others labor and drink,
The waves recede in our great need
Just as we reach the brink.

Ah, so it seems in our yearning dreams
For what is good as life;
The little round to which we are bound
We talk with frantic sight.

Until at last, after our fast,
We look to the River of Good,
And manna falls at our weeping calls,
And we gather sweetest food.

A fountain we find for our thirsty mind,
Which never recedes from men,
And whoever will drink at its crystal brink
Will never thirst again.

—*Allen O. Peck.*

Recent Facts About Gastric Juice.

Dr. Charles Richet not very long ago read a paper be ore the French academy of sciences, in which he treated of the acidity of the gastric juice in man. It seems a new case has arisen, which affords a chance for ocular observations of the work that goes on inside the stomach, very much like the case of St. Martin, who nearly thirty years ago was shown here in Hartford. Dr. Richet says that for some time Professor Verneuil had a patient under his care, who labored under the strange affection of having his œsophagus, or upper extremity of the alimentary canal, so contracted as to render the passage not only of food or drink, but even of an instrument, quite impossible. The professor had recourse to gastronomy, an operation until then considered mortal, but which in this case succeeded perfectly. An incision made in the stomach, and kept open artificially, has been transformed into a regular fistula, through which food and drink are administered; and in this state the young man not only lives, but is a useful servant of the hospital. Mr. Richet, having devoted particular attention to this subject, and examined the working of the stomach day by day, through the fistula in question, communicated the results obtained to the academy. They are as follows:

1. The average acidity of gastric juice, whether pure or mixed with food, is equal to 1.7 grammes of hydro celoric acid per 1,000 of liquid. It has never been observed to be lower than 0.5 or higher than 3.2.

2. The quantity of liquid contained in the stomach exercises no influence on its acidity, which remains nearly invariable, whether the stomach is empty or filled with aliment.

3. Wine and alcohol increase the acidity of the stomach; cane sugar diminishes it.

4. If acid or alkaline liquids be injected, the gastric ones tend rapidly to resume their normal acidity, so that, about an hour after the injection, the stomach has regained the average acidity.

5. The gastric juice is more acid during digestion than before or after.

6. There is a slight increase of acidity towards the end of digestion.

7. The sensation of hunger and thirst do not depend either upon the state of acidity or on that vacuity of the stomach

Such are the results as to acidity, but there are a few others of some interest. Thus fecula—bat and meat—stay in the stomach for three or four hours, milk is dizested in the course of an hour and a half, water and alcohol are absorbed much faster, in the course of from thirty-five or forty-five minutes. Food is not transmitted to the pylorus successively, but all in a block.

This last curious observation we do not remember as having been made in the case of St. Martin, and it may possibly refer to a personal peculiarity of Prof. Vernuil's subject; the other points, referring to the time required to digest fat, meat, milk, etc., substantially confirm the observations made in St Martin's case, and embodied with others made an interesting table presented at that time by this paper. In regard to alcohol, which in the Frenchman's patient is "absorbed" so rapidly into the circulation, it was found in St. Martin's case that taken directly after a meal it suddenly arrested digestion. It seemed to act as a hindrance, not a help. It may be different with different individuals; but in no case is alcohol digested. It is taken into the circulation essentially unchanged; that is, so much of it as the excretory glands and vessels are unable to dispose of. A drop of clear alcohol has been found, on dissections, in an intemperate man's brain.—*Hartford Times.*

COTTON-SEED OIL.

A New Use for Cotton-Seed Oil, Instead of Manufacturing it into Palm and Olive Oils.

The New York Bulletin states that "cotton seed oil has, for some time past, figured conspicuously among our prominent articles of commerce, on account of the valuable uses it is made to serve. The cake is exported largely, and the refined oil is growing in importance as a substitute for palm-oil for saponaceous purposes in this country and abroad; and, in addition to this, it is shipped in considerable quantities to Mediterranean ports, and, after a little doctoring, reshipped here as the olive oil of commerce to no little extent. Numerous unsuccessful attempts have been made to give the oil the necessary qualities as a drying-oil for painters' use, but, nevertheless, experiments have continued, and now a party residing at Capleville, near Memphis, Tennessee, announces that the desideratum has been reached. He states that he has discovered a comparatively non-expensive operation by which the cotton-seed oil can be made equal to linseed oil for this purpose, and cites as instance where a house was painted, some eight months ago, with cotton-seed oil as a substitute for linseed oil, on which the paint is as bright now as on the day it was applied. The process discovered makes the cotton-seed oil a dry oil for house painting that is said to have no superior. It now remains to have a trial of it in the different climates, and, in the event of its success, cotton planters will find a material addition to the value of their seed, while to consumers there will no doubt be a considerable saving, as a very heavy duty has to be paid on Calcutta linseed, from which the best grades of linseed oil are crushed. The greatest saving, however, will be in the southern states, as large sums are spent annually in our northern markets for linseed oil for use in that quarter. Then there is a possibility for further outlet. Large quantities of linseed are exported from this country, and if cotton-seed oil can be made of desirable quality, the cheapness of price will do the rest."

Cut flowers may be kept fresh for a fortnight, it is said, by dissolving salammoniac or chlorhydrate of ammonia with the water in which the stems are put, in the proportion of about seventy five grains to one quart of water. The experiment is one which can be easily made.

FARM AND HOME.

Value of Different Foods.

The comparative value of horse-feed is found to be as follow: 100 pounds of good hay is equal in value to 66 pounds of oats, 57 pounds of corn, 275 pounds of carrots, 54 pounds of rye or barley, and 105 pounds of wheat bran. Such tables, however carefully prepared, are too indefinite to be of any practical value, and besides, they are too liable to be affected by attendant circumstances to be accurate.

English Views of American Farming.

Mr. Mechi, the eminent English farmer, lately read a paper at the Central Farmers' club, London, in which the following passage occurs: "I have had very extensive communication personally and by letter with American agriculturists, and have had also many volumes sent to me year by year of the 'transactions' of the New York state agricultural society, and the impression on my mind is that there is a great deal of intelligence, enterprise and progress in American agriculture. As the farmers nearly all occupy their own land, their mental energy and financial means are quite unshackled, and they are free to enlarge or improve. The mere knowledge that their improvements are their own property, and will be inherited by their widows and children, acts as an extraordinary stimulus to their exertions and progress. The fact that no gamekeeper or stranger dare put a foot on their land, and that the game is their own, adds heavily in the scale of advantageous considerations and independent feelings. Imagine the feelings of a man who can say at any day or hour, 'I will sell my farm and buy another, or add to my farm or do in any other way what I like with my own,' and compare them with those of a British farmer, who, like that model of a good farmer, the late Mr. Hope, of Fenton Barns, was roasted from the beloved place of his birth by a mere after-dinner speech expressing sentiments opposed to those of his landlord.

Good Country Roads

The Baltimore Sun says: "There would be no difficulty in constructing everywhere through the country roads easy of travel and fit for travel at all seasons of the year if every farmer and land-owner would take a personal interest in the matter. In an old and populous community dirt roads as county roads ought to be the thing of the past. They can be improved in consonance with moderate requirements at a reasonable cost when all are willing to lend a hand. The road bed, the basis of improvement, is already there. All that is needed is to consolidate it with what civil engineers would call "road material," stone drawn from the fields, limestone from the quarries, slag from furnaces, gravel from gravel-banks, all these constitute road metal, and out of any one of these, when broken up and spread over the road bed, firm, compact and easily-traveled highways can be made. The hauling, moreover, could be done at those seasons of the year when the farmers are least busy, and where the gravel has to be dug or the limestone quarried, or the slag hauled to any distance, some compensation might be allowed those who do the work, or who put labor on the roads, to be deducted from the taxes they have to pay. Working in this way on sections of the county roads adjacent to their own farms, overseeing what is done by others, and have a personal interest in putting the road in the best permanent condition, and in seeing that the money derived from the road tax is judiciously expended, it would not be long before the county highways would become as worthy of commendation as they are now made the subject of complaint."

Alfalfa or Lucerne.

This is one of the earliest plants mentioned in agricultural history, and is supposed to have been introduced into Greece five hundred years before the Christian era; thence its cultivation extended into France, where it has ever since been considered a valuable forage plant; but in Great Britain it is not esteemed very highly, perhaps because it comes in competition with many of the best and most nutritious grasses. In the south of England and on some of the channel islands lucerne is cultivated to a limited extent, but it is a plant better adapted to hot climates than to cool ones, and has, therefore, never become popular among the farmers of the latter.

The early Spanish settlers of South America introduced lucerne as a forage plant likely to be of great value in that country, and their expectations were fully realized, for it soon became naturalized, and its cultivation extended to all parts of the country. When the early settlers of California were in search of some better forage plant than the native grasses, they fortunately procured seed of what was called Chili clover, or alfalfa, the latter being the South American Spanish name. But it was soon discovered that the clover from Chili was nothing more than the very ancient and well-known lucerne of Europe. Lucerne, as we have said, is especially adapted to warm climates, and succeeds best on a very deep, rich soil, falling alike on heavy clays or thin light sand. Its roots penetrate the earth deeply, and consequently it withstands long and severe drouths better than plants which do not have long roots. For the southern states there are few perennial plants which give greater promise of value than lucerne; but considerable care should be exercised in the selection of the proper soil. The fodder is of an excellent quality, and the yield very abundant. But we have little faith in the adaptation of this plant to our northern states, although it succeeds in very warm and deep soils in the middle states.—*N. Y. Sun.*

Sheep Husbandry

It is useless to try to deceive anyone with regard to the sheep which are generally slaughtered in the United States. Such mutton would not sell at all in England, and Americans are beginning to find out that they like the common grade, Cotswolds of Canada, much better than Merino grades, and a great many sheep pay the heavy taxes the United States put on the Canada live stock, having been purchased by New York agents for the best first class hotels and also for some of the private families on Fifth avenue.

It is not intended to run down Merinos, for they are acclimated and will also bear neglect and hard times better than any other breeds, but it is decided to recommend the crossing of Merino ewes with Cotswolds or other rams of mutton breeds, and go on breeding with thoroughbred mutton rams, which will then bring into existence a very fine quality of mutton and good wool, both of which will be salable in any maket at top figures.

The exportation of beef and mutton will do a great deal toward the improvement of meat, and very soon the exhausted soils of the eastern states will be bought up for sheep-walks, as also will be the case, even to a greater extent, with all the southeastern states. Capitalists in this country are extraordinarily ignorant of the extensive field now opened for speculation in real estate, or they would take the advantage of the present opportunity to possess themselves of the old cotton plantations, and thereon grow mutton and wool, for they could make ten times more by wool than cotton, and get all the mutton as a second and extra profit.

I am positively certain, if I had the control of a large tract of land, that, without the aid of a single white man and without any assistance in buying or selling, I could stock these deserted plantations with sheep and put them in charge of the negroes, so as to have sheep husbandry established on 40,000 acres, and in twenty years make more money than A. T. Stewart, Jacob Astor and the Vanderbilts combined, for I would extend till millions would be made annually. There would be a great advantage here over the English colony of Australia, yet there sheep are more numerous than in this much earlier settled country.

Statistics have proved that in the South during the last three years wool has paid 60 per cent for growing, while cotton has not paid more than five to seven per cent., and then it must be remembered the sheep have been managed on such a poor, miserable system that double this amount of profit could be made by an enlightened treatment, and mutton of the very best quality sold annually, which would enhance profits far beyond anything the present western sheep owners have any idea of; mutton and wool would produce more millions than cotton ever did.

Broom Corn in Nebraska.

My informant spent fully a month among the broom-corn raisers in the field, cutting, threshing, shelving, belting, etc. The crop was nearly all grown on sod broken in May and early June. The seed was planted in drills, two rows at a time, with horse power, by a machine that cut through the sod, dropping a seed about every eight inches. After the seed was planted no farther attention was paid to the crop until the time came for harvest—about the middle of September. The cutting force was three men to each two rows; one bending the hills over and across each other, forming the table; two cutting and laying on the table. Each day's cutting was invariably shelved under cover for the night. In this instance the sheds were made by digging into the side of a bank, the bank forming one side, a sod wall forming the other side, and the two ends were left open, admitting a current of air. The corn was placed in layers, one above the other, to the top of the shed, without being stripped of the seed.

When sufficiently cured the seed was stripped off by a cylinder filled with spikes, run by horse power. The cylinder was long enough to admit of two men holding one brush at a time. The gangs of cutters averaged about an acre per day. The utmost care was exercised from the time the corn was cut until cured and baled for market ready for sale. The sheds were constantly examined to see that there was no heating. The straw, cured under cover, came out as green in color and fine in quality as any broom-maker could wish. Buyers, even from New York, were on the ground and through the sheds long before the crop was all cured. The competition for this particular crop was brisk, and at last accounts the bids ran up to $85 per ton on the farm where the crop was grown.

When it is remembered that as a general thing raw prairie sod is permitted to lie over a year before any crop is taken off, and that a crop of 25 tons was grown on 130 acres of raw land, it may be inferred that, counting the cost of breaking, planting and harvesting, and deducting this from the proceeds of the crop, it is certainly a paying one. I regret in this instance that I cannot give exact figures, but give the estimate in round numbers:

Breaking 130 acres, $2 50 per acre	$ 325
Planting 12 days, man and team	36
Seed, 7 bushels at two dollars	14
Cutting and shedding, 10 men 12 days	108
Threshing, 8 men 12 days	72
Marketing	38
Boarding hands	108
Cost of baling machine	80
Cylinder and power cost	48
Total outlay	$834
Sales 25 tons at eighty-five dollars	$2,125
Deducting cost	834
Net gain	$1,291

Even had this net gain been one half the above estimate, considering everything and remembering that the raw prairie sod is in a better condition after growing this crop than it would have been had no crop been grown, and that the machinery is worth at least half its original cost, there is still a large margin of clear profit even in a speculative point of view. This single instance shows what careful men can do. It shows that in farming, as in any other business, it pays to give an undivided attention to the crops grown, and to make the most possible out of every inch of plowed ground, even in its raw state. Everyone growing this or any other crop may not realize as high approximate figures for grown crops. Yet enough has been said to encourage renewed efforts, especially on the part of some of our western farmers.—*Cor. Country Gentleman.*

Halter Pulling.

Take a small rope (say about half an inch, nothing heavier) about twelve to fifteen feet long, as the case may be; making a loop in one end about the shape of a harness crupper; slip the tail through the tertit of the back pad, thence to the hame or bit-ring, then hitch your horse and let him pull. One pull of the tail will be enough, or two at the most. Few horses can be made to pull after a few trials of the tail hitch.

Farm Notes

BAKED clay fence posts are in use in Lehigh county, Pa.

LEAVES of the castor oil plant are said to be poisonous to the Rocky mountain locust.

JOHN HOLMES, of Rush county, Ind., fed ninety hogs of his own raising that averaged five hundred and fourteen pounds gross.

FARMERS of Clay county, Minn., along the line of the Northern Pacific, celebrated Christmas by plowing their fields, which were in excellent condition for working.

AT a recent farmers' meeting in Massachusetts a speaker gave a recipe for making farming pay, as follows. "Have but one business, and get up in the morning and see to it yourself."

THE wheat crop is set by the Agricultural Bureau at 160,000,000 bushels; the largest ever known by 50,000,000, and affording 100,000,000 for export; corn crop, 4,300,000,000 bushels.

THE King of Sweden has created a new decoration—a medal which is to be distributed amongst such farmers in Norway as particularly distinguish themselves in the cultivation of their land.

A BALL of waste cotton, saturated with coal oil, rolled in sulphur, and fired under a tree, did not burn rapidly, but sent up a dense smoke which killed all the black-lice with which the tree was infested. So says a Pennsylvania fruit grower.

THE average steer in Texas is worth $9 24. Suppose he can be reared at a nominal cost, it seems he is worth but little when matured. The average steer in Massachusetts is worth $46.81; in New York, $33 15; hence the eastern farmer can afford to feed and house his cattle.

IT is the opinion of an intelligent dairyman that there is a difference of two quarts of milk a day between a cow comfortably housed and the same one exposed to the cold for half the day, as we see them.

AN Indiana farmer missed a three hundred pound hog and found him, after thirty-five days, under a box that had fallen, and caught him under it. The hog lived, but he only weighed two hundred pounds when found.

A FEW days ago a hive of bees belonging to George White, of Newman, Ga., swarmed. The phenomenon of bees swarming in December was never dreamed of in philosophy. The swarm of young bees was saved.

THE English feed for fattening sheep consists of cottonseed and turnips. They claim that it will put on the most fat, is the safest food, makes the best mutton at a less cost, and produces the best and strongest manure.

A CONNECTICUT farmer turned down a rank growth of clover and sowed winter wheat, which yielded 27½ bushels per acre. A neighbor sowed the same kind of seed in an adjoining field, not fertilized with clover, and harvested—a fair crop of straw that contained no grain.

Recipes

FRUIT CAKE: Two cups sugar, two cups stewed raisins, two teaspoonfuls soda, two cups buttermilk, five cups flour, salt, teaspoonful cinnamon and cloves.

MOLASSES CAKE: One cup molasses, three tablespoonfuls butter, one teaspoon ginger; stir very stiff with flour; one teaspoon soda in one cup hot water. This is good, cold or warm.

PORK CAKE: One pound fat pork chopped fine, over which pour one pint boiling water; two cups molasses, two cups brown sugar, two teaspoons soda. Spice and fruit to taste.

CORN BREAD: One cup sour milk, two cups sweet milk, one teaspoon soda, one teaspoon salt, one half cup molasses, two cups meal, two cups coarse flour; steam two hours; bake half an hour.

WATER CAKE: One teacup sugar, two eggs, half cup butter, one teacup water, two teaspoonfuls cream of tartar, one of soda; beat the butter and eggs to a cream, then add the other ingredients; stir well, bake quick.

BOSTON PIE (WITHOUT SHORTENING): Three eggs, one coffee cup of coffee sugar, one and one-half cup of flour, one teaspoonful of cream of tartar, one half teaspoonful of soda, salt. Bake on two round tins, when cold split and fill.

FILLING: Two eggs, one half cup flour one cup of coffee sugar, stirred in a pint of boiling milk. Flavor with vanilla. Stir constantly to keep from scorching; put half in one pie; put on the top and sift pulverized sugar on, or put on frosting.

CORN BREAD WITHOUT EGGS: W. A. wishes to know how to make corn bread without eggs. Will tell her how to make it: One pint meal, one pint flour, one pint buttermilk, one teaspoon soda, a little sugar or molasses, a little salt. If this seems too stiff, put in a little more milk.

GRAHAM GEMS: Take cold water and make a batter of Graham flour, a trifle thicker than for gridle cakes; salt a little as you like; bake in iron gem pans; the pans should be well heated before the batter is put in; bake in a very hot oven about twenty minutes. It will improve them to use part sweet milk, though they are good without.

TO COLOR BLACK: One ounce of verdigris, two ounces of extract of logwood will dye one dress and a shawl; dissolve each separately in enough water for the goods; wash the goods in strong soap suds and put them in verdigris fifteen minutes (stirring them occasionally), then put them in the logwood one hour, then hang out doors a short time to air them; mix the verdigris and logwood and put the goods in it fifteen minutes; then hang out till dry; wash them in strong soap suds, rinse them a number of times in cold water and when half dry press them.

TO WASH BLACK CALICO: When you have used the above recipe you can put your calico in, taking care to rinse well.

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Volume Xi.

WILL BE MORE ATTRACTIVE THAN EVER.

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NEW and VALUABLE PREMIUMS for New Subscribers.

In the first issue in January the Discussion of Universalism commenced between the Editor of this paper and Mr. J. C. Burruss, the editor of the *Universalist Herald*. It is to be a written discussion, and will appear entire in this paper, a letter from one party each week, until twelve or more letters from each have appeared. The questions to be discussed are,—

I. The Scriptures teach that a part of the human family will be finally lost.
We affirm.
Mr. Burruss denies.

II. The Scriptures teach that no part of the human family will be ultimately lost.
Mr. Burruss affirms.
We deny.

Mr. Burruss is regarded by all as the ablest representative of the system in the South, it not in the North also, and is both a scholar and a gentleman. We regard this discussion as timely. Universalism is gaining ground in many parts of our own State, as well as throughout the South, and if its progress can be checked, now is the time it should be done. Every Baptist minister should post himself as to the grounds upon which it is based, and the best arguments with which to meet it.

THE 7 DISPENSATIONS.

That have attracted so much attention, will be continued until completed; and it is the design of the writer to make it a complete treatise on—

ESCHATOLOGY, I. E., LAST THINGS.

The following events, with the occurrences connected with them, will be discussed:—

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

To know what the Scriptures teach on the subjects can but be of the greatest interest to his children; and they have been too much neglected; and it is to ascertain this, and this alone, we shall aim at.

We greatly desire that every minister in the land shall see our exposition of the Scriptures touching these matters, and therefore offer the paper to every minister for the next **six months for $1.00.**

AN EXPOSITION OF OUR LORD'S PARABLES

Is another interesting feature of the paper for 1878. These will appear weekly until all the parables have been explained, and cannot fail interest all Bible students.

A sermon from some one of our ablest ministers will appear weekly.

Valuable communications, revival news, religious intelligence from all parts of the field, market reports and a family department will make the paper for 1878 second to none in the South.

Will not our ministers show this circular to their members, and every one of our readers to their friends, and see how many new subscribers they can enlist?

Any patron procuring the names of five full subscribers ($2.70), or ten half yearly ($1.35), shall be credited a renewal for one year; or receive the sixth copy gratis, to be sent to whom he orders it.

J. R. GRAVES, Editor.

SPECIAL NOTICE TO OUR READERS.

SPECIAL CALL.

Agents Wanted

To sell the New Patent Improved Eye Cups.

Guaranteed to be the best paying business offered to Agents throughout the country.

The value of the celebrated new *Patent Improved Eye Cups* for the restoration of sight broke out and Gave in the evidences of over 6,000 genuine testimonials of cures, and recommended by more than one thousand of our best physicians in their practice. The Patent Eye Cup are a scientific and philosophical Discovery, and as ALEX. WYETH, M. D., and WM. DUNLAP, M. D., Writes, they are certainly the greatest invention of the age.

Read the following certificates:

PROSPER STATION, LOGAN CO., KY., Juneath, 1877.

Dr. J. BALL & Co. Gentlemen:

Your *Patent Eye Cups* are, in my judgment, the most splendid triumph which optical science has ever achieved, but, like all great and important truths, in this or in any other branch of science and philosophy, have much to contend with from the ignorance and prejudice of a too sceptical public; but truth must and will prevail, and it is only a question of time as regards their general acceptance and endorsement by all. I have in my hands scores of persons testifying in unmistakable terms to their merits. The most prominent physicians of my county recommend your *Eye Cups*. I am, respectfully, J. A. L. BOYD.

WILSON BUTLER, M. D., Salvisa, Ky., writes: "I think it a boon *for the greatest of all invention*. My sight is fully restored by the use of your *Patent Eye Cups*, after being almost entirely blind for twenty-six years."

REV. R. WEST, M. D., Atchison, Pa., writes: "After total blindness of my left eye for four years, by perhaps all the opticians here, to my *utter astonishment* your *Patent Eye Cups* restored my eyesight completely in five minutes."

REV. W. H. FARNSWORTH, Minister of M. E. Church, writes: "Your *Patent Eye Cups* have restored my sight, for which I am most thankful to the inventor. Mr. Brooks, by my gratuitous testimonial, I wish to place your invaluable *Eye Cups* performed itself most perfectly in accordance with the physiological law; that I was literally led by the hand that were starving for nutrition, we can greatly bless you, and may your name be enshrined in the affectionate memories of a multitude of thousands as one of the benefactors of mankind."

HENRY B. BRYANT, M. D., says: "I sold, and expected future sales liberally. The *Patent Eye Cups*, they will make money, and make it fast, too; for small cost, a penny a-piece, but a superior number one, tip-top business, promises, as far as I can see, to be lucrative."

Mayor E. C. PATTERSON writes: November 16th, 1877: "I have tested the *Patent Improved Eye Cups*, and I am satisfied they are good. I am pleased with them. *They are certainly the greatest invention of the age.*"

HON. HORACE GREELEY, late Editor of the New York *Tribune*, wrote: "Dr. J. BALL, of our city, is a conscientious and responsible man, who is incapable of intentional deception or imposition."

Prof. W. MEANS writes: "Truly, I am grateful to your noble invention. my sight is restored by *your Patent Eye Cups*. May heaven bless and preserve you. I have been using spectacles twenty years. I am seventy-one years old. I do all my writing without glasses, and I bless the inventor of the *Patent Eye Cups* every time I take up my old steel pen."

ADOLPH BIORNBERG, M.D., physician to Emperor Napoleon, wrote, after having his sight restored by our *Patent Eye Cups*: "With gratitude to God, and thankfulness to the inventors, Dr. J. BALL & Co., I hereby recommend the trial of the *Eye Cups* in full faith to all and every one that has any impaired sight, believing, as I do, that since the experiment with this wonderful discovery has proved successful on me, at my advanced period of life—70 years old—I believe they will restore the vision to any individual if they are properly applied."

ADOLPH HIORNBERG, M.D.

Commonwealth of Massachusetts, Essex, ss.

June 5th, '73, personally appeared Adolph Hiornberg, made oath to the following certificate, and by him subscribed and sworn, before me.

WM. STEVENS, J.P.

LAWRENCE CITY, MASS., June 9th, 1873.

We, the undersigned, having personally known Dr. Adolph Hiornberg for years, he lives him to be a real, moral man, trustworthy, and in truth and reality unscotted. His character is without reproach.

M. BONNEY, Ex-Mayor. S. N. W. DAVIS, Ex-Mayor.

GEORGE S. MERRILL, P. M.

ROBERT H. TEWKSBURY, City Treas.

REV. W. D. JORDAN, M. D., of Chilliccothe, Mo., who has used, and seen other persons use our Eye Cups, writes: "To those who ask my advice about your *Patent Eye Cups* I am happy to state that I believe them to be *of great advantage in many cases*, and should be tried by all and neglected by none. This is my honest conviction.

Reader, these are a few certificates out of thousands we receive, and to the sceptic we will guarantee your old and diseased eyes can be made new; your impaired sight, dimness of vision, and overworked eyes can be restored; weak, watery and sore eyes cured; the blind may see; spectacles be discarded; sight restored, and vision preserved. Spectacles and surgeon operations useless.

Please send your address to us, and we will send you our book, A GEM WORTH READING!

A DIAMOND WORTH SEEKING!

Save your Eyes and restore your sight; throw away your spectacles!

By reading our illustrated *Physiology and Anatomy of the Eye-sight*, of 100 pages, tells how to restore impaired vision and overworked eyes; how to cure weak, watery, inflamed, and near-sighted eyes, and all other diseases of the eyes. Waste no more money on adjusting huge glasses on your nose and disfigure your face. Book mailed free to any person sending us your address.

AGENTS WANTED

to sell the *Patent Eye Cups* to the hundreds of people with diseased eyes and impaired sight in your county.

Any person can act as our Agent.

Testimonials or Ladies $3 to $10 a day can be easily realized. Full particulars sent free. Write immediately to

DR. J. BALL & CO.,

No. 205 WEST 23d STREET,

(P. O. Box 957.) NEW YORK CITY, N. Y.

Do not miss the opportunity of being first in the field. Do not delay. Write by first mail. Great inducements and large profits offered to any person who wants a first-class paying business.

☞ THE LARGEST COMMISSION ALLOWED TO AGENTS.

WILL YOU canvass for $30 a month and work faithfully? Write A. J. STANFORD, 819 Broadway, N.Y. p2213

Letter Box

M. G., Arkansas—Yes; short and sweet.

E P Lacedo, Tennessee—We certainly will on almost any second or fourth Sabbath.

Wm C Johnson, Tennessee—All right now; our mistake. M.

J W York, Tennessee—We send the paper free, it remains for you to do on your part. M.

John W Lang, Alabama—Yes, we can if you send at once. M.

A G Brabus, Alabama—All right in your next bill which one you wish. M.

R R White, Mississippi—The [illegible] which pays for the volume and [illegible] to continue for this year. M.

Wm Gwin, Mississippi—Your time [illegible] just expired when renewed [illegible] premium sent by mail. M.

James Cantlum, Missouri—You only send $1.70; was it not a mistake? Were you credit for that amount only. M.

Z Holiday, Texas—You do not [illegible] but keep trying. Rome was not in a day. M.

Ed W E Tynes, Mississippi—Shall be delighted to do so you wish. Wm T W planted that church and [illegible] for its prosperity.

J M Russell, Texas—You are [illegible] very work we want to live to see such [illegible] this age. Pray that we may, and [illegible] add "The 7 Churches in Asia."

W P Radford, Missouri—The [illegible] subscribers. Your plan is most excellent, and thanks for your words of cheer and your prayers. Would that all would work as you are now doing.

Ed E J W, Alabama—It is simply impossible for us to send Braces on a credit. We cannot get a Brace without the cash in advance. You can borrow it easier [illegible] brethren than of us.

John A Scott, Alabama—Brace ordered from factory; will send it on arrival. Will you not assist Bro. Borderstogether up his club? He only needs five new or seven new and renewals to complete it. M.

E J Hogan, Missouri—You must keep an account of the names you send, and the amount also, and when you have sent enough then write us, and we will compute, and it correct will send the Brace. M.

We are informed by the publisher of Demorest's Magazine that premiums Nos. 10, 12 and "Home, Sweet Home" have been exhausted. Please select other premiums when ordering the Magazine.

S G Stewart, Texas—The subscription books for 1852 were destroyed during the war, therefore cannot refer to them. Thanks for words of cheer. It is Demorest who sends the premiums not us. Hope it will please you. M.

A J H Borders, Alabama—We can only count five names in this club, as one, yourself, was a renewal, not new. If you send no more new subscribers you must send $5.00 in order to get the premium. We prefer the subscribers, and if you will get us seven more new and renewals we will send the Brace. M.

Mary F Compton, Missouri—We have endeavored several times to explain the figures on the wrappers, but will try again. The figures after the name denote the volume and number at which the subscription expires. For instance, if the figures after your name stood 11-25, they denote that your time will expire at Vol. xi. No. 25. The same way with all other figures, the first denotes the volume, the last the number. We do not object to the small amounts; they are acceptable at all times. M.

Business Department

Money Letters Received From Jan. 29th to Feb. 4th.

Tennessee—T W Davis $2.70, Wm Rogers 3.00, D Witherington 5.15, E P Lacedo 1.35, H J Lewis 1.00, J H Collins 1.00, Eld J Phillips 10.45, S K Tigrett 2.00, Jas Darrell 5.40, J M Little 1.35, I W Owen 2.70, John J Burnett 2.00, Wm C Johnson 2.50, H D Franklin 5.40, S W Cowden 2.00, John Mims y 2.70, W O Hight 6.00, A Brinckley 2.00, J H Batchelor 10.00, W H Dobson 5.30, H C Herndon 2.00, W J Stone 2.00, E J Bratton 9.45.

Mississippi—A M Heath 6.40, W J Nugent 5.40, W H Robert 7.70, D Denton 2.70, L Ball 1.35, W C Johnson 2.70, Miss M H Lorrey 2.70, T C White 2.70, Josiah Warren 2.70, J D Talbert, M D 2.70, H W Smith 1.00, J H Collins 3.70, W G Haynes 1.00, H R White 2.00, M Tyler 2.00, D H Dunn 5.00, Hully Fox 6.75, Wm Gwin 8.10, C G Blount 10.00, M Pool 1.50, J M Kelley 2.70, J M Stormont 0.75.

Alabama—J M Farmar 17.00, G W McQueen 4.75, H C Parker 1.35, G W Lloyd 2.50, M E Pulliam 2.70, J J Jackson 5.40, T P Gwin 4.00, W H Roozer 1.20, Moses Jones 2.00, J W Lang 2.70, A J Baines 2.70, A J H Borders 16.20, R Flies 2.70, I N Owen 5.00, Mrs A E Kelley 4.70, J A Scott 8.10, Wm B Carter 15.00.

Virginia—J W Crowell 5.40, I R Denson 1.00, Thos Gawthrop 5.00.

North Carolina—J L Smith 1.00, H A Sledge 1.35, A E Kitchen 1.00, S T Wright 3.10, S E Wards 5.40, Robt Sheater 2.70.

South Carolina—Mrs M A Mauldin 5.40, S T Alledge 4.05, J M Martin 70c.

Georgia—W R J Hardman 6.75, J L Camp 2.00, M W Peters 9.00, S J Phillips 2.70, J G McCall 3.60, H W Spencer 2.70, M N McCall 1.00, A Shumbhin 2.70, D A Weaver 12.70, P O Collins 8.00.

Miscellaneous—R Richardson, Ky., 5.70; Rev. T W Beagle, Ind., 1.00; H M Sutton, Cal., 5.40; S H Kirkham, Ill., 10.00; M J Dickey Oregon, 4.00.

Kansas—John Boyd 2.00, Hannah Vickly 1.35.

Wisconsin—E J Sterns 1.00, Wm P T Buckton 1.35.

Missouri—B J Berkley 2.70, Jas Cantlum 1.70, F J Hogan 5.70, Mary I Compton 7.00, J M Terrell 2.70.

Louisiana—J S Payne 3.55, J J Freeman 2.70, A B Davis 1.10, A Wingham 2.70, F Miller 2.70, M Sims 2.70, H M Brunson 2.00, N S Smart 10.00, A Harris 2.70, Mrs A C Stewart 2.70, Robt Martin 5.40.

Texas—J C Talley 1.00, D N Bates 1.35, H C Adams 1.10, G W Holland 2.70, John Sheets 4.70, Asa Miller 2.75, J R Malone 13.00, D C Myers 2.00, R H Whitehead 5.40, W H Taylor 2.00, W H Raymond 2.00, Z Holliday 5.40, Peter Forney 2.70, M Upchurch 1.35, H A Vesey 2.70, H Banta 2.70, P H Rogers 1.00, M D Hines 5.40, R M Higgs 5.40, C D Rud 5.40, S G Stewart 1.70, W H Gorman 10.00.

Arkansas—G W Martin 2.70, J J Byers 5.40, H B Wight 5.40, W T Fox 2.00, A Foster 2.00, Jas Buchanan 2.00, A L Odlin 5.40, J H Alexander 2.00, J M Gray M D 1.35, R A Rhodes 6.75, J F Griffin 17.20, W R Rush 16.20, W C Haynes 11.00, Wm Thompson 2.70.

We are glad to hear it. Our druggist informs us that Dr. Bull's Cough Syrup sells better than any other medicine, and always gives satisfaction.

Order Department.

JAS. S. MAHAFFY, Order-Clerk.

Articles that Can be had Through Our Order Department.

Book Orders.

We are prepared to furnish any of the books of the Southern Baptist Publication Society at the catalogue price. All persons sending orders may be assured that they will receive prompt attention. We are also agents for the sale of the Revised Scriptures by the American Bible Union Society.

Our Plow Premium.

We have made arrangements with Martin & Co., of this city, Agent for the celebrated

Oliver Chilled Plow

whereby we can offer them as premiums to our subscribers.

The price of the Plow is $5.50, and THE BAPTIST $2.70, but we will send the two for $6.75, a saving of $1.40 on the price of the paper.

No. 10, two-horse plow, $9.00—plow and paper, $10.50.

No. 7, two-horse, $14.00—plow and paper, $15.50.

No. 20, two-horse, $15.00—plow and paper, $16.50.

The Oliver Chilled Plow

will be given as a premium for eight new annual subscribers at $2.70 each, or sixteen six months subscribers at $1.35.

Hundreds of farmers have used this Plow and pronounce them superior to all others.

Below we give some of the reasons why the **OLIVER CHILLED PLOW** is sought after.

1. They are the lightest draft plow known, and save horse flesh.
2. They will **outwear** three steel plows, or five common cast plows made of pot metal.
3. They turn a better furrow, scour better, pulverize the soil better, and do better work than any other plow.
4. They cost but a **trifle more than a pot metal**, or common cast plow, and less than a steel plow, and will wear longer than three or four of them. Hence they are, by far, **cheaper** than any other plow.

Messrs. Martin & Co.:—I hereby certify that I have this season used the Oliver Chilled Plow, and regard it as the very best plow for all purposes that I have ever seen, and the best expensive to be kept polished.

Lindon, Miss., Aug. 1877. J. BARRAL.

Premiums Extraordinary!

For **$4.50 to new** subscribers, or **$4.70** to old subscribers we will send THE BAPTIST, (price $2.70, and Demorest's Monthly **Magazine** $3.00 per annum) with one of the really valuable premiums offered by Demorest to his subscribers:—

1—Choice of either of the superb Oil Chromos, "After the Storm," "Old Oaken Bucket," and "The Captive Child," in all their original beauty. Size 17x20 inches. (Retail price $5 each.) An additional Chromo can be had for 50 cents, or two for 80 cents, or three for $1.20, including postage; or mounted on canvas and stretcher for framing, 50 cents each, extra, which includes transportation.

2—A Pocket Cook Stove, packs in a space 4 inches square, 1½ inches thick and weighs only 13 ounces. Postage required, 15 cents.

3—Jenny June's Cook-book: the most popular of modern authorities on cooking. 340 pages, handsome cloth binding. Post free.

4—Mme. Demorest's Excelsior System for Cutting Ladies' Dresses. Price $3, and Mme. Demorest's Children's Magic Dress Chart, price $1.50, post free. This system received the Centennial Award.

5—A beautiful silver plated Napkin Ring, post free. The ring is solid white metal, double silver-plated, richly engraved, and tests upon supports formed of silver stems and leaves. It is unique in style and elegant in finish, and a very handsome present from a gentleman to a lady, and vice versa.

6—A fine, double-plated Butter Knife, post free.

11—Thaddeus of Warsaw, a graphic work of fiction. By Miss Jane Porter. Octavo, cloth, gilt, 400 pages. Post free.

13—A large box of beautiful and fashionable Stationery, containing 3 quires of latest style note paper (assorted tints), envelopes to match; post free.

19—One dollar's worth of Mme. Demorest's Reliable Patterns, post free. Selected from Catalogue or Magazine in one order.

This is what the Demorest will do another year. If your wife or daughter want the best Ladies' Magazine or none, and we can put Demorest into your office cheaper than you can obtain it, subscribe now and you will get the splendid Christmas number and the *gifts* of Engravings, etc. J. R. GRAVES.

The Lung and Body Brace.

Directions for Putting on the Brace.—Holding Brace in right hand, *with broad pad in front*, open and bring the left arm around the body, and fitting broad pad in lifting position under the abdomen, buckle until the pressure is comfortable felt. It should not be worn *too tight*. Relief will come *gradually*.

READ NEW TESTIMONAILS.

Eld. J. R. Graves—Dear Sir:—I have consulted with the parties I ordered Braces for from you, and it is impossible for me to find words in which to express their delight. The Brace I ordered for slight rupture, with two pads, has supported the person so well he says he has no need of the rupture pad now. He has never worn it at all. They have all proved perfectly satisfactory; and neither of the parties would take a hundred dollars for them and do without. G. D. STEDMAN.

Montisello, Ark.

Special Notices.

BY UNIVERSAL ACCORD

Ayer's Cathartic Pills are the best of all purgatives for family use. They are the product of long, laborious, and successful chemical investigation, and their extensive use, by physicians in their practice, and by all civilized nations, proves them the best and most effectual purgative Pill that medical science can devise. Being purely vegetable no harm can arise from their use. In intrinsic value and curative powers no other Pills can be compared to them, and every person, knowing their virtues, will employ them, when needed. They keep the system in perfect order, and maintain in healthy action the whole machinery of life. Mild, searching and effectual, they are specially adapted to the needs of the digestive apparatus, derangements of which they prevent and cure, if timely taken. They are the best and safest physic to employ for children and weakened constitutions, where a mild, but effectual, cathartic is needed.

For Sale by all Dealers. x1 11

The new improved "Upright" is the latest and most popular style of Pianos, and is now preferred to the "Square." H. G. Hollenberg has the best assortment; send for price list. 294 Main St., Memphis, Tenn. 10 7 11

J. H. Mead of Atlanta, Ga., says Thrash's consumptive cure is the only remedy that will cure consumption and all lung affections. Trial bottle 50c.; large size $1.50. Sold by all druggists, and by wholesale by N. W. Wilkerson & Co., 340 Main street Memphis, Tenn.

H. G. Hollingbeig offers special rates and inducements, to Schools and Teachers of Music, and cordially recommend all who need **Pianos, Organs**, or anything in the Music line, to send their orders to his house, 294 Main street, Memphis, Tenn. 10 7 11

BRYAN'S

Electro-Voltaic and Magnetic Appliances, Belts and Bands for 8-41 Cure.

They restore the Nervous and Debilitated, infuse new life and strength to the wasted organisms, equalize the nervous system and magnetic influence, and imbue the system with a constant vitalizing current. They offer a speedy cure *without medicine*, for all diseases that arise from a loss of Vital Force, as Dyspepsia, Kidney Disease, Nervous Debility, Weakness, etc.

Price Five Dollars and Upwards.

Illustrated pamphlets sent free. Address

BRYAN APPLIANCE CO.,

10 22 11 22 147 East 27th St., New York

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Slocum, 120 Powers' Block, Rochester, N. Y. X x18 11

When used for Rheumatism, Sore Throat, Lame Back, Neuralgia, Sprains, Bruises, Cuts, Contracted Muscles, Stiff Joints, Corns and Burns, on human beings; and Spavin, Ring Bone, Galls, Cuts, Scratches, etc., on animals, Consons Lightning Liniment is unequaled and its effects simply electrical. As its name suggests, it is quick to relieve, and thousands have testified to its astounding virtues. W. N. Wilkerson & Co., wholesale agents, Memphis, Tenn.

FLORIDA.

A throng of sufferers with coughs and colds annually go South to enjoy the ethereal mildness of the land of flowers. To them we would say that the necessity of that expensive trip is obviated by Consons's Compound Honey of Tar, which specially vanquishes the coughs and colds incident to this rigorous clime. For public speakers it surpasses the Demosthenic regimen of "pebbles and seashore;" clearing the throat until the voice rings with the silvery cadence of a bell. W. N. Wilkerson & Co., Memphis, wholesale agents. x1 7 11 c6w

A GENTLE HINT.

In our style of climate, with its sudden changes of temperature.—rain, wind and sunshine often intermingling in a single day, it is no wonder that our children, friends and relatives are so frequently taken from us by neglected colds, half the deaths resulting directly from this cause. A bottle of Boschee's German Syrup kept about your home for immediate use will prevent serious sickness, a large doctor's bill, and perhaps death, by the use of three or four doses. For curing Consumption, Hemorrhages, Pneumonia, Severe Coughs, Croup or any disease of the Throat or Lungs, it succeeds simply wonderful, as your druggist will tell you. German Syrup is now sold in every town and village on the continent. Sample bottles for trial 25c; regular size, 75c. Sold at wholesale by N. W. Wilkerson & Co., G. W. Jones & Co., and S. Mansfield & Co., Memphis, Tenn. This medicine cannot be sent by mail. x 7 x1 9

Prof. James A. Sewell, of Medical Faculty Laval University, Quebec, writes: "I have found Cobleen's Liebig's Liquid Extract of Beef and Tonic Invigorator particularly useful in advanced stages of Consumption, Weakness, Dyspepsia, Nervous and all Affections. In pregnant women it has been retained while every other article of food was rejected. I can recommend it as convenient, palatable, and easy of digestion."

DR. ALFRED VOORHIES,

Makes a Specialty of Treating Diseases of the

EYE AND EAR,

Office: 323 Poplar St., Memphis, Tenn. x1 8 x11 8

Free! Leisure Hours.—A splendid 16 page family literary paper, full of choice Stories, Sketches, Poetry, etc., sent Three Months, with a pair of beautiful Gold Throns, suitable for framing and adorning the walls of any home, *Free* to any one sending Fifteen Cents (stamps taken) to pay mailing expenses. The Publishers, J. L. Pelton & Co., 102 William St., N. Y., *guarantee* every one *double value* of money sent. $1500 in prizes, and big pay, to agents. A rare chance to make money. 10 4 11 12 e4

Anderson's Safety Inkstand.—Don't spill, spoil pens, or soil fingers. Over 150,000 sold. Sent in exchange for old books, or *free* on easy terms. Send postal card to AMERICAN BOOK EXCHANGE, 55 Beekman St., New York. 1 8 11 2 15

JUST OUT.

The Gardener's Pocket Manual.

Over 160 pages, 50 illustrations, tinted paper. Send 6 cts. for it, and I will send with it a list of 50 varieties of seeds, from which you may select, free, 6 packages of vegetable or 10 of flower seeds. Seed Catalogue free. Address

WOLDF. BROWN,

OP x1 11 12 Box 10 Oxford, Ohio.

Java Prolific Cotton-seed

Still the Best Seed Offered.

Price Reduced to $2.00.

To Cotton Planters.—Success in cotton raising depends greatly on the selection of the best variety of seed. And I want to state to every one that buys my cotton-seed, that I call them every year, and such as get and propagate only the best of the crop, exercising great care in the selection, and insist that others should do the same. In response to the many inquiries of its origin, I will here state that the seed came directly from the island of Java. I planted the same, and, from the immense quantity of bolls it produced, gave it the name of the Java Prolific. Its growth is of ordinary hight, close clustered, and, any ordinary year, will produce from 1500 to 4000 pounds per acre on good land. Owing to the low price of cotton and scarcity of money, I have reduced the price of the celebrated Java Prolific Cotton-seed to the low price of $2.00 per bushel by retail, and in quantities of fifty bushels or more at $1.50 per bushel. I have on hand a limited quantity of very fine improved seed, that I guarantee to be as good, or superior to any seed ever offered by me for public favor. I have been culling and improving my seed ever since they were introduced to the public, and have always taken pains to propagate none but the best, and shall continue to do so so long as I raise cotton, and would advise others to do the same. The Java Prolific Cotton has proved itself to be superior to all other cotton both in quantity of yield and quality of staple, commanding a higher price than ordinary cotton. All orders for seed should be sent directly to me, or to my authorized agents, or to the editor of THE BAPTIST, as I guarantee the purity of none obtained otherwise. All small orders must be accompanied by the cash. Large orders of fifty bushels or more may be sent C. O. D. As the time for planting will soon arrive, all who wish to avoid themselves of these seed had better send in their orders at once, as the supply of first-class seed is limited. Address—

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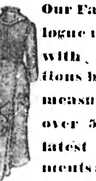

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Editor of THE BAPTIST, Memphis, Tenn.

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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 superinducted bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister is more valuable than gold or jewels, or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated ovula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a dragging down and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of dragging down, why not for another. Without consulting any one I procured one large enough for my self and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating a 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 bottom 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 experience of more than one thousand ministers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and 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.

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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* selling 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 these manufactured, for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.

E. C. DANFORTH.

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

I publish the above that all may see that if they wait 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 eat on 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 leucorrhea. 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 benefitted.* 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. EUTHERA COLE

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.

S. H. FORD,

Editor Christian Repository.

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 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, either classing such things under the head of "humbuggery." Recently, the heavy and debilitating efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

J. A. LOFTON,

Pastor Third Baptist Church, St. Louis.

The Testimony of a Physician.

Rev. J. R. Graves, Memphis, Tenn.

Dear Sir: All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb disease, 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 it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible.

R. E. MCLAVIN.

Camden, Miss., January 4, 1877.

Testimony of a Laboring Man.

I received my Brace about the 10th 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-six years* ago hurt my back lifting. This is what I can say after using it only sixty days. If I continue to mend, it will not be long before I am sound.

T. H. DAKIN.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take $100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.

Fulton, Miss., 1871.

Great Reduction.

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

Knowing as I do the inestimable value of the Brace to every public speaker, and singer and to every minister most especially, I take this way to make this rare offer of a Brace for $10.00 known to you. I know from my own experience, and from the testimony of hundreds, that it is the very mechanical help you need, and which will not only relieve you from present suffering, but prolong your labors for years. Hundreds of ministers well 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-bows close down to the tip of the haunch bones, then lie down, draw up the feet, carefully return the rupture, and place the oblong truss balls, with the lower end close to and above the cross bones, and the outer convex side of it very close to the small, hard ligament outside, which can be found and felt by the finger. Then, with one hand, draw up the bowels well, whilst with the other you hold the ball from rising. This causes the bowels to lie above and on top of the truss ball, (and not behind it, as in other trusses), thus forming a "dead lock," and making it impossible for the bowel to escape.

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

DIRECTIONS FOR MEASURING.

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

J. R. GRAVES.

THE BAPTIST.

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

Old Series—Vol. XXXV. MEMPHIS, TENN., FEBRUARY 16, 1878. New Series—Vol. XI. No. 12.

Our Pulpit.

JUSTIFICATION.

BY J. R. LINK.

[*Continued from last week.*]

PAUL discussed the justification especially of the sinner as such: James admits all his ground, but takes the whole man into view, and says that a man is justified "not by faith only,"—though this is true of him as a sinner,—but, as a servant of God, when he does what God requires, as Abraham did, he is justified by works, because he has done what God required him to do. And so he declares: "Ye see, then, how that by works a man is justified, and not by faith only." The apostle, of course, makes his statement on the New Testament idea and common meaning of the term justification, and not on that afterward manufactured by the Roman Catholics, and adopted by Luther and other theologians. If the solution that James meant justified in the sight of men ever occurred to Luther, he saw that it would not stand the test of a moment's analysis; for men are neither the law-givers, the judge nor the pardoning power. But it is God who justifies; and hence, with his idea of the meaning of the term, James must be wholly at fault; and he pronounced his letter "a very epistle of straw." This was about as honorable to the author of the epistle as to say he meant, that, by works, a man is justified only in the sight of men.

4. The divine glory is the primary object of our existence. It is also the chief end contemplated in our salvation. The glory of God is the highest motive to a holy life. Says the apostle (1 Cor. x. 13): "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." "Honor the Lord with thy substance, and with the firstfruits of all thine increase." (Prov. iii. 9.) Men sometimes vainly magnify themselves, and think that they are saved and made happy on their own account; and therefore with them salvation is made the end of their obedience. What is essential to salvation they are willing to do: what is not is a matter of total indifference. Whereas, God requires their obedience and service, not for their salvation, but for his own glory. "Ye are bought with a price," says Paul, "therefore glorify God in your body and in your spirit, which are God's." (1 Cor. vi. 20.) The great question for every man to ask himself is, how can I best honor God? The answer comes back: "If ye love me, keep my commandments." (John xiv. 15.)

For this same end our Christian life is to be manifested to the world around us, that they may, by our "good works which they shall behold, glorify God in the day of visitation." (1 Peter ii. 12.) We are commanded to let our light shine, to do good, to cultivate all the Christian graces, to be full of charity and good fruits, that others may be led to honor our heavenly Father.

5. But God chooses to glorify himself in our salvation and final reward according to the deeds done in the body. The promise of the life that now is, and of that which is to come, is held out as a motive to seek and serve God. So a reward is promised to every one "according as his works shall be." (Rev. xxii. 12.) This final reward stands related to our conduct in this life as consequence to cause. Every one shall receive according to the deeds done in the body, "whether good or bad." (2 Cor. v. 10.) "Whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) Though our sins be pardoned and our souls cleansed, we shall not be as though we had never sinned at all. The full effects of sin must follow the finally impenitent; and they will be punished according to the deeds done in the body. The penitent, pardoned, cleansed and saved enjoy an infinite and unspeakable blessing in the promise of salvation; and they will be saved, but some "so as by fire" (1 Cor. iii. 15), while to others an entrance shall be administered "abundantly into the everlasting kingdom." (2 Peter i. 11.) All who are saved will be saved by grace, through faith in our Lord Jesus Christ: all the saved will be rewarded, "every man according to his works." (Matt. xvi. 27.) The man who stops to inquire whether this or that act of obedience is essential to salvation, and thinks if it is not he may neglect it, and that man who labors for the reward promised to the faithful instead of the glory of God, are moved alike by pure selfishness. They lack the spirit of Christ and of true obedience, and will, in all probability, fail of both salvation and reward.

God has not revealed to us how the wicked shall be punished and the righteous rewarded according to the deeds done in the body, yet nothing is more distinctly set forth in the Bible than the fact that this shall be done. Some theories of salvation reject such teaching; but the teaching of the Scripture, and not human theories, demands our acceptance. Salvation is of grace, through faith in Christ: our reward is of grace also, and will be according as our "work shall be." Salvation is a blessing bestowed independent of, and prior to, all good works, and is made secure and complete to us in Christ; but its character and complexion, its surroundings and accompaniments, are made largely dependent on the deeds done in the body. It is said: "Blessed are the dead who die in the Lord." And it is also said: "Their works do follow them." Andrew Fuller says; "The glorious rewards before us may stimulate us to work for God with all our might while life continues. . . . If our works follow us, we have reason to tremble as well as rejoice." The good and the bad will alike go with the saints to the judgment seat. The Christian who has been building into the frame-work and structure of his Christian life the wood and hay and stubble of error, misguided energies and idleness, as well as he who values and gathers the gold of truth, the silver of obedience and the precious stones of good works, must submit the results of his life to the test of the final Judge.

Many seem to think that the great effort should be made to lead men to Christ,—to save them. This done, and the rest is of little importance. To be saved is a blessing unspeakably great; but the life we lead in Christ is none the less emphasized and magnified in the Scriptures. In fact, to emphasize the importance of salvation without emphasizing the importance of a holy life of labor, is to ignore or blot out the Master's words when he speaks of Christians as the light of the world, the salt of the earth and laborers in the vineyard. The grand aim of the Christian life to be attained in this world is the glory of God in the salvation of men. Men are saved to be turned about and made immediately the efficient instruments to save others. Soldiers are not enlisted to simply eat the king's rations and sleep under his tents, but to fight his battles and win his victories. But he rewards them none the less. While God's glory is the primary end, and to be kept constantly in view, the promise of reward is presented in the Scriptures as a motive to service and duty. It is so associated with God's glory, that, to despise the proffer of reward so graciously made, would show contempt for him who makes it. To desire the welcome "well done, good and faithful servant," from the lips of the Master because he will speak it, and because he will be honored in it, is to seek his glory. We are not to do eye service, as men-pleasers, but to serve God for all that he is, all that he has done, and all that he has so graciously promised.

It is always pleasant for men to look on the fairest side. But we dare not forget that the bad as well as the good will come up in the judgment. How our covetousness, our selfishness, our lust and pride, our overt acts and secret thoughts, our wayward words and dishonest deeds, our disobedience to God's laws, positive institutions and moral precepts,—all that we have held and practiced that is wrong and sinful in His sight with whom we have to do, and to whom we will have to answer, will affect our future, and give character to our position in the world of bliss, we know not, nor is it important that we should know. But the fact is too plain for contradiction. Sin is too fearful in its import to trace all its effects. God's grace is too wonderful, and his wisdom is too great, for us to compass his methods. It is well for us to know that our sins are not merely blanks, but blots: they not merely work the loss of the reward of righteousness, but bring a reward of their own, fearful to think of; for every man shall be rewarded "according as his work shall be." The thoughts of the wicked are vain; and so are his thoughts who, though a Christian, thinks that he may disobey God, or commit sin without consequences to himself which shall follow him into the eternal world. Were it otherwise, all the warnings against sin and exhortations to holiness would be words without import. Even the forgiveness of sin cannot, and does not, relieve from all its consequences. Forgiveness does not reach or undo the physical consequences of sin. A father may forgive the child who disobeys him, but that does not heal the arm or leg broken in the act of disobedience. God may, and does, forgive the sinner; but that does not restore the health and strength already lost in sin, nor expand the dwarfed soul and perverted affections to what they might have been. The forgiveness of sin and cleansing of the soul do not place a man where he would have stood without the sin.

False theories—a falsely formulated faith—must always beget a false practice. Sin, the abominable thing which God hates, is too lightly esteemed. Its fearful consequences, as presented in the Scriptures, are but dimly seen, and less appreciated. They reach to the lowest hell, they have scaled the highest heavens, and they will extend to the utmost infinitude of eternity itself. "The Lord has enjoined his precepts, that we should keep them strictly." A very large part of the New Testament is occupied with admonitions to a holy life, and exhortations, by parable, precept and direct commandment to good works; but go to any Protestant creed or articles of faith in Christendom, and you can scarcely find more than a brief reference to good works, if not a sort of caveat in regard to them. Theologians spend whole chapters and lectures to show what worthless trash they are in the sight of Heaven; and some have gone so far as to set them down as an actual disadvantage. With such a perversion, can it be any wonder that the stream