

is the general aim and general character of the Christians life.

All who believe enter into fellowship with Christ, and they are to live as a consecrated community to God; for Christ is there life, and being rooted in him, they grow and bear fruit unto God. God is glorified in their fruit-bearing, and men honor God because of their light. The light that shines in a holy life, testify of him who is light, and shows forth the true life in this world of death.

The truth of God penetrates and gives direction to the whole life, all has its root in the truth; hence the mind of the body is directed to what is true, what is becoming, what is upright, what is chaste, what is lovely, what is of good report, whatever is virtue and whatever is praise. Thus it is implied by Paul, that the divine life must manifest itself, a turn before men that will testify for God. The Christian life must be regarded as the fruit of righteousness, hence, the whole Christian cause is a connected unity—as one fruit, and that fruit produced by Jesus Christ. From Christ all proceeds, and through him all is accomplished, hence, the peculiar stamp of the Christian life.

Such a life is truly well pleasing to God, and by which he is truly glorified, even as the whole life of Christ glorified God.

If Christian unity can only exist in the truth revealed by Christ, and that truth into which the Holy Spirit guides, then the Christian life must be a fruit of righteousness.

Again, if there is not unity in the life as well as in the Spirit and in the truth, there will be hearty unity in testimony which this life must give.

LESSONS.

Christ originated a principle which binds, nourishes and unites the various members of the body together, but if we neglect the principle, the army of Christ become easily dispersed. The principle is love.

Union will supply lack of numbers, of talent, and wealth. If every one will, in love of truth, influenced by the Spirit, and who is possessed of a wealthy life, rally around the standard, determined to conquer, nothing will resist them, the powers of darkness will fly. But for want of union, anti-christ and infidelity prevail, sinners are unreclaimed, and many slumber in Zion. Let those who claim to be Christians cease to devour each other, and turn the whole tide of their strength against the common foe. Soon will the kingdom of this world become the kingdoms of our God and his Christ.

WAY-NOTES FROM THE OCCIDENT.

No. IX.

ROUTE TO SAN JOSE—THE PRIMITIVE INLAND SEA—THE VALLEY OF SANTA CLARA—SAN JOSE—ITS ATTRACTIONS, DRIVES, SPRINGS—MT. HAMILTON—THE LICK OBSERVATORY.

An invitation from the church at San Jose (San Luzay) was exceedingly gratifying, since it would enable me to become better acquainted with Bro. Frost, the pastor, whose friendship I shall ever prize, and with his devoted church, and then, that most beautiful valley of the Santa Clara and its environments drew like a spell. Then there was the attraction of blood. A cousin of a much loved uncle, now Mrs. Gregory, whom I had not seen for nearly forty years, and whose track of life I had lost, had written that she resided in San Jose, and her home and heart were open to receive me. Here labor and pleasure united.

I took the old route to San Francisco, via Niles, where we switched off upon the San Jose branch of the S. P. R. B. There was nothing to attract attention until the train emerged from the long tunnel, 1,116 feet, and whistled up at Altamont west of the summit of the Mt. Diablo range, 740 feet above tide water. From this point, as the train descends into the Livermore Valley, the scene becomes really enchanting. This valley is almost a square, twelve miles across, with many narrow extensions far into the mountains. On the right, across the low hills, green with live oaks, stands Mt. Diablo, rising over 4,000 feet above sea level—not a blue dome, as seen from afar, but a real mountain, with deep gorges in its sides, covered with chapparal, and usually capped with

gray mists. It is an old Indian tradition that all the country west of the Sierra Nevada mountains was once covered with water, and the top of this mount was then a little island, upon which the Devil was imprisoned by the waters for a long time, and therefore great prosperity and quiet reigned to mankind, and from this circumstance it received its name, Mt. Devil. At this time the tradition says the coast range was continuous and that the hunters chased the deer across where now is the Golden Gate; but that the mountain sank down at this point, and the valleys and hills were lifted up by a great convulsion, and the waters rushed through with noise like thunder, until the bottoms of the valleys appeared, and were soon clothed in grass. Independent of tradition, the whole face of the country indicates that all these valleys and foothills were, but a comparatively short time ago, covered by the waters of the ocean. In this valley, formerly called Amador, forty-one miles from San Francisco, and 333 feet above sea level, Mr. Livemore in 1835 found the bones of a whale on the surface of the ground near the town which bears his name. The vertebra lay in order, with ribs scattered about like the rails of a worm fence. Abalone shells are also found in quantities in this valley. These are facts which geologists will recognize.

We pass Pleasanton and Sanol, nestled in its beautiful little vale only one mile wide and three in length, cultivated like a garden, and at Niles turning due South, and ere long we enter the Santa Clara valley, where a scene of wide extended beauty bursts upon the sight. This valley Bayard Taylor pronounced the third in point of beauty on earth. He places the valley of Damascus first, the valley of Mexico second, and of Santa Clara third. We have never seen any spot of this earth that compared with it, for beauty, climate, soil, and all its advantages.

We entered this valley from the north, through a succession of orchards, which lined each side of the road for miles—apples and apricots, peaches and pears—in almost and seemingly without end. Our kind friend, Mr. Platt Gregory, met us at the depot with his buggy, and showed us every possible attention during the week we abode under his roof, and freely contributed time and team for all the fine drives in the neighborhood. Never was work sweetened with such friends. God bless those dear friends.

SAN JOSE (HO-ZAY).

This, in our estimation, is the loveliest inland city, and situated in the loveliest valley of California. It is fifty miles south of San Francisco, and has a population of 20,000, and contends with Sacramento for the honor of being the third city in the State and, without the commercial advantages of Sacramento, it commands quite a large trade and has a far superior climate and surroundings to the Capital City or any valley city in the State. Its gardens of semi-tropical fruits and shrubs; its abundance, variety and gracefulness of its shade trees; its well macadamized streets; its pure water from artesian wells and the coast mountains, and its extensive and incomparable drives, terminating at some of the finest waters and springs of the continent, hardly surpassed by those of Vichy or Saratoga, give to it a people of intelligence, industry and enterprise, and attract to it every tourist who visits the coast. It is withal a collegiate city. The Methodist State College is here, and the State Normal school, the College of Notre Dame and Home Seminary for girls, (Catholic), besides the San Jose Institute and Business College, thus affording the best educational advantages to be found in the State.

THE DRIVES.

1. Between San Jose and Santa Clara, another city of 4,000 inhabitants, three miles north is the beautiful Allameda, known across the waters as the Beautiful Way, lined with triple rows of trees, which with their overarching branches make a most charming drive. We might say the city is continuous, for the whole way is lined with expensive and tasty dwellings, and a street car connects both places. Another expensive boulevard is now being finished still further west.

TO THE MINES.

2. The new Almaden Quicksilver mines are ten miles southwest on Bache mountains. These are

open to visitors on Thursdays only. Near these mines is the Vichy Spring, celebrated for its curative properties. Its waters are bottled and sold in San Francisco, and said to be equal to those imported from France.

3. A new drive has been made by the city, extending to the foothills on the east to Alum Rock Springs. The road is of unusual width, and for the whole distance, six miles, is planted on both sides two rows of trees, and will, in time, surpass the famous Alameda. These springs, with 160 acres, have been set apart for a public park. The scenery up the canyon and around the Springs—there are three or four different waters—is wild and picturesque. Here are baths, a nice hotel and pleasure grounds. We were indebted to our cousin for the enjoyment of this drive and scene.

4. On the west of the city is a similar road in width, but not completed, ten miles, to the Saratoga Springs. After leaving the hotel, quite up among the hills, to which the water is brought for its guests, we wind our way up a wild gorge in the mountain, one-half mile or more to the fountain itself, where there is a bottling establishment. We could not discriminate between these waters and those of the Congress Spring, at Saratoga, N. Y. This was a most enjoyable day to our party of four, and never was there a better cup of coffee drunk than Mr. G. made for our lunch.

5. But the grandest of all drives on this continent was to the summit of Mt. Hamilton, 4,500 feet high! The road was constructed by Santa Clara county and the city to secure the location of the magnificent observatory provided for in the will of the late Jas. Lick, by a gift of \$700,000. As this is soon to be a notable place, a brief description may not be uninteresting. We accepted the invitation of Mr. G. for a day's drive to the summit. The distance is twenty-two miles. The road to it ascends to the hills east of San Jose, and may be seen from the city for a long distance, but after crossing the first range it descends again to Smith's creek, a lovely camping spot, which we improved, from which point the ascent of the main mountain actually begins. The grade of the road is only five feet in the hundred, scarcely perceptible, and wide enough for two carriages the whole way. Mt. Hamilton is the highest peak of the coast range. This road cost the city and county \$70,000, and is the best in California. The building will soon be put under contract; the glass is now being constructed in Europe and to be the most powerful ever made. The view from the summit is very fine, commanding as it does a view of all the mountains and valleys for hundreds of miles, the Gate and bay, San Francisco, and when the sky is clear the ocean itself! Mr. Lick, with all his millions, was nothing but a miserable "money bag"—an unnatural husband, father and man. Such is the valley in which San Jose is situated, the almost Edenic field of Bro. Frost's labors. Of this place it may be truly said,—

"Every prospect pleases,
And only man is vile."

The church has recently built a large and elegant house, and is now bending every energy to pay off the last thousands of a heavy debt that was left upon it. Since Bro. Frost has commenced work here the church has been harmonized and stirred to a new and more energetic life, and there is a bright prospect ahead. The whole church has of late resolved itself on Sabbath afternoon as one Bible school, for the study of the Bible, and the exercises are conducted by the pastor, and called Bible readings. We attended one, and it was indeed most interesting and instructive. Bro. F. says his church prefers a Bible to a sermon. We hope to influence Bro. F. to furnish a few of his best readings for the columns of this paper, when his series on "Popular Fallacies" is closed. When we accept a pastorate in California, we hope it will be of the church of San Jose. We met here an old and valued friend, whom scores who read these lines will remember with pleasure. Bro., now Judge, J. J. Harris, formerly of Mt. Lebanon, La., and late of Texas. He came to California after the war to build up a broken fortune and constitution. He finally established a practice in Hollister, the county below, and subsequently was elected Judge of the Probate Court, but the climate not agreeing with his wife's health, he has settled

his family in Santa Clara, and still discharges his official duties in Hollister. He was a student of old Union University, under President Eaton, whom he remembers with great affection. That University turned out a surprising number of talented and successful men. The days we spent in his family will ever be remembered.

From this point we turned our face towards the sun's rising and home.

POPULAR FALLACIES.

BY REV. A. J. FROST, D. D., SAN JOSE, CAL.
No. V.

IN this article, we shall endeavor to expose the fallacy of attributing the follies and sins of professors of Christianity, to Christianity itself. The blunders of undevout stars gazers are never attributed to the science of astronomy; the false prognostications of the signal service are not referred to the science of meteorology; the total practice of the charlatan is not held to the charge of the science of anatomy; nor is the ignorance of the farmer any discredit to the science of agriculture. No one ever thinks of attributing the results of false or pretended science to real science, and yet, how many persons attribute the faults of Christians to Christianity. No distinction is made between fallible Christians and infallible Christianity. We often hear that some delinquent "has brought a reproach upon Christianity," whereas he has brought reproach upon himself. "By their fruits shall ye know them," not Christianity unless they bear the fruits of Christianity. Now, while we shall in no sense attempt to shield the real or nominal Christian from the merited rebukes of a criticizing world, we shall endeavor to expose the fallacy of charging the faults of either to the Christian system. We freely allow that the world has a right to expect from Christians a more rigid honor, a more scrupulous honesty, a broader charity and a purer life than from any other class, and this very expectation is a high compliment to Christianity, but if their "great expectations" are not always realized, it in no way invalidates Christianity. We are not one whit behind the chief apostle of the world in demanding that a Christian shall bear the fruits of Christianity. On the other hand, we go further and insist that his inward spirit, as well as outward deportment, shall conform to the Christian religion. But the objector says that Christians are just as worldly and selfish as those who are Christians; they run after the amusements and follies of the world as much as the worldling himself.

Now, in just so far as a man is guilty of these charges he is a worldling, and not a Christian. And shall Christianity be held responsible for the sins and follies of worldlings, or for those who merely assume the Christian name?

The argument in the form of a syllogism would be this: If Christianity be true and a system of great moral power, Christians will be highly moral; but Christians are highly immoral, therefore, Christianity is false, and so, destitute of moral power.

The fallacy plainly lies in the ambiguous use of the term Christian, meaning in one case those who possess and in the other those who merely profess the principles of Christianity. But the statement contains another fallacy. In one proposition all Christians are included, in the next proposition only some professed Christians are intended.

You have only to repeat the syllogism in this form to make the false reasoning apparent. If Christianity be true and a system of great moral power, all Christians will be highly moral; but all Christians are highly immoral; therefore Christianity is false. But the caviller knows too well that all Christians are not immoral, and he therefore inserts an ambiguous term, and also makes a part include the whole. Had he said if Christianity be true, all real and genuine Christians will bear the fruits of Christianity; some professed Christians do not bear Christian fruit; consequently their Christianity is not real, his reasoning might have been sound, and thus have prevented him from drawing a conclusion hostile to Christianity, while aiming a death blow at some of the professors of Christianity. When any

man will show that the eccentricities of the nominal or real Christian are the result of Christianity, will submit that a good tree may bring forth evil fruit; but when it can be shown that these derelictions exist in spite of Christianity, is it fair to lay them at the door of the Christian system? Whatever is good in a Christian may be attributed to Christianity; whatever is bad, to the want of Christianity. Now, let us apply the objectors logic to himself. I will suppose him to be a moral man, and then if the principles of morality are true, moral men will be honest and pure; but moral men are not honest and pure; hence, the principles of morality are false. He would demur, and say, "Hold sir, the very fact that men are dishonest and impure, shows that they are not moral." I reply: "Hold sir, the very fact that men are worldly and selfish, shows that they are not Christians." Let me turn this moral kaleidoscope a little, by asking the objector if he has not a very good name on change? Would your name be honored at the bank on a draft for \$100? Yes, sir, in moment. Well, suppose I think so too, and go to the bank, having assumed your name in a forged note, which would be the criminal, yourself or he who assumed your signature? Evidently the latter, you would reply. Which is the moral man, he who has the name and the principles, or he who has the name without the principles? Which is the Christian, he who has the name to live and is alive, or he who has the name to live and is dead? In each case the former, evidently. Then by their fruits ye know THEM, and not morality or Christianity unless they bear the fruits of each. But the objector now shifts his position again, and says, there are undoubtedly REAL Christians who act unchristianly, hence real Christians do not prove Christianity to be true and genuine, as a perfect remedial system. If the objector will show that the unchristian acts of real Christians are the direct result of Christianity, then will we submit that Christianity is false. The fact is, every man is worse than his religion; no matter how bad his religion may be. No man is better than his principles, no man how high or low they may be. Hypocrisy is no argument against Christianity, but on the other hand it is an argument in its favor. Hypocrisy is the greatest compliment the world ever gave to Christianity. Christianity may not be the cause, but unless it be the occasion of hypocrisy, it certainly is not worth much as a religion. A soil that is not rich enough to grow weeds, is not worth much to grow wheat. Counterfeit money is a high compliment to genuine coin. But it would be poor logic to attribute the baseness of counterfeit money to genuine coin at the U. S. Mint.

If base coin is in circulation in spite of the stringent laws against it, it would be sheer malignity to attribute its general circulation to those laws, or to the makers of genuine coin. And if graceless, fallen hypocritical professors are on the increase, even that fact does not prove Christianity to be false, but the charge of hypocrisy is proved to be true. And if spiritual wickedness in high places is on the increase, and "ministerial crookedness" is alarmingly prevalent, it only shows that wolves in sheeps clothing are on the increase, and not that sheep are becoming wolves. When the principles of Christianity are shown to be bad, then shall we admit that genuine Christians are bad men. But as long as it is evident that the principles of the Christian religion are pure, it is also self-evident that bad men are not Christians. And if a church upholds bad men, and retains them in its fellowship, it only proves THAT particular church to be irregular, but not that Christianity is false. We deem the consideration of this subject so important, that we shall devote another article to the discussion of the same fallacy in other and still more important bearings.

THE GRAVES-DITZLER DEBATE.—We would inform our readers in California and the Territories, that this work can be sent by mail, post-paid, for \$3.50; also Dr. Graves's work on Spiritualism, The Middle Life, post-paid, for 75 cents. Send for catalogue. Address Baptist Book House, Memphis, Tenn.

BAPTISTS, AS THE CHAMPIONS OF TRUTH, MUST NOT SHRINK FROM ADEQUATELY CHARACTERIZING FALSEHOOD.

I HAVE somewhere met with the remark that "there is no competing with a liar." Nothing can be more true, and as suggestive of a practical and prudential maxim, it is worthy of being especially heeded by Baptists when contending for the truth of God against those who would frustrate and subvert it. And yet, however impracticable competition with this class of opponents may be, however we may be precluded from engaging with them as rivals, still we must not desist from warring against them as the enemies of the cross of Christ. From this warfare there is no discharge for us: the conflict is irrepressible. To lay down our arms and give up fighting, would be to renounce the principles or to betray the cause of Christ and his gospel. The religion of Jesus is emphatically a religion of Truth. "Who over loveth and maketh a lie" is the especial abomination of the Redeemer; so much so that in the very last utterances which he made for the guidance, comfort and edification of his churches, and with which the sacred canon closes, this class is made to rank with "murderers, and whoremongers, and idolaters," and that we may give the more earnest heed to his parting words, we are solemnly admonished, "I Jesus have sent mine angel to testify unto you these things in the churches." But though we are incessantly brought into conflict with those who "love" and make "lies," we are far too politic and complacent to charge this offense against them. They are good and holy men, we are often told, and that to impute to them a willful violation of truth would be "unchristian." Well, I admit that there is force in this remark, at least to this extent, that it may not be possible in many—or perhaps in any—cases to say where the responsibility of the lying rests. But whatever may be the facts as to the guilt or innocence of the teacher and apologist of falsehood, there is no question but that the teaching should be characterized as a "lie."

The great imperial lie of the papacy is, that all men, irrespective of moral character, are to be baptized and made members of the "church," and this is equally the teaching of nearly all the different bodies of Protestants—nay, in effect, it has been the teaching of all. Now I would remind those who persist in extenuating this falsehood and exonerating from blame those that accept and propagate it, that it, and it alone, is responsible for the slaughter of more than fifty millions of God's saints and for the seas of blood shed, first by Romanists, and afterwards by Lutherans, Presbyterians, Episcopalians, and Congregationalists, under the pretense of promoting God's glory and man's salvation! The truth of this statement, so far as moral proof admits of being thus characterized, may be said to be demonstrated, and this appalling aggregation of endurance and agony is the true exponent of the malignity of the doctrine of infant baptism. Christ, were he again to send "his angel to testify to the churches," would unquestionably denounce it as a deadly invention of anti-Christ. And I am bold to say that in the same degree in which we concede to its abettors that they are innocent and unblamable in maintaining a practice that virtually repeals a law and ordinance of the gospel, to that extent do we implicate the wisdom and derogate from the authority of the divine lawgiver himself. If Christ's commandments are given in terms which admit of such diverse interpretations, that no blame can attach to a man for misunderstanding and misconstruing them, why let us say so, and henceforth commiserate, rather than reproach, honest men for their innocent errors. But on the other hand, if these commandments are plain and unambiguous, do not let us shrink from characterizing those who reject and teach men to break them, in terms that shall adequately express the offence of which they are guilty.

If Baptists array themselves against all Christendom on account of a mere difference of opinion,

"The law of baptism extends to all, inasmuch that, unless they are regenerated by the grace of baptism, no man can be a Christian or a saint, they are born to eternal misery and everlasting destruction."—Catechism of the Council of Trent.

they are simply pestilent schismatics and disturbers of the church's peace. But if they are honestly contending for the "one faith" and the "one baptism" once delivered to the saints, let them beware of incurring the charge of puerility through the attempt to conciliate their opponents by feigning to come down the "points of difference" between them.

If this be harsh or uncharitable, then the whole Christian world has subjected itself to a like imputation for the manner in which it has treated the drivellings of Tom Paine. For Paine is certainly not more weak in his reasoning, or more mendacious in dealing with facts, than are his evangelical prototypes in their attempts to discredit the teachings of Scripture in regard to baptism.

INDEX.

LETTER FROM BRO. DURHAM, CALIFORNIA.

FRESH WATER CHURCH.

BRO. GRAVES:—I see from THE BAPTIST, March 8th, that you have, through the goodness of God, returned to your family. I feel to bless God that he sent you to this coast, for I think your lectures here will prove a great blessing to this country. My prayer is that they will be as "bread cast upon the waters, that will be gathered for many days hence."

Our church has called Bro. J. N. Borroughs as pastor. Bro. Borroughs is a very sound Baptist. Since he commenced preaching for us we have had several additions to the church. For some ten or twelve months before Bro. B. commenced there were but very few who attended church, but the congregations have increased.

I have read in THE BAPTIST of March 8, Eld. W. A. Jarrrell's article on "Ministers Corrupting our Churches." I don't wonder that his heart has been grieved, if the corruption has been carried on in Illinois as it has been here. It has appeared to me that some ministers do not care what kind of timber they put in the building, so they get up a fame for building up churches, so they get up a fame for building up churches. The word of God says, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." It does not say baptize those that do not believe.

Bro. Graves, I think I know your opinion on sending women as messengers to an Association, and I am satisfied that I agree with you on that subject; but for the cause on this coast I would like for you to give an essay on that subject at an early day.

Enclosed you will find \$4.50, for which you will please credit me for THE BAPTIST, and my daughter, Sallie E. Durham, with Demorest's Magazine. Send it in her name to Williams, Calusa county, Cal. Your brother, J. H. DURHAM, Williams, Calusa county, Cal., March 19, 1879.

From no one in California could we be more delighted to hear than Bro. Durham, with whom we made our home when at Fresh Water. One of, if not the oldest member of his Association, he has stood for years a standard bearer of the denomination in his section of the State. Though well stricken in years, we pray that his life may for years be spared to his family and the cause. No better selection of a pastor could have been made. In our opinion; we learned to love him for his intelligence and devotion to the cause. We are of course delighted to hear that the lectures are proving a blessing to the church. Are there not one hundred other fathers who will make THE BAPTIST and Demorest a present to a daughter this year? Demorest is a magnificent magazine for ladies, and its reading is all that any family could desire—both entertaining and useful.]

SOUTHERN BAPTIST CONVENTION.

ATLANTA, GA., MAY 8th, 1879.

DELEGATES who contemplate attending the Convention are requested to let the fact be known by sending their names, at once, to the undersigned. This request is designed to include all delegates, whether or not they have personal friends in the city with whom they expect to remain for the time. Cards of assignment will be furnished delegates on their arrival, by reporting at No. 30 Wall street, Atlanta, Ga.

J. J. TOOS, Committee.
M. C. KISSER, Committee.

Atlanta, Ga., March 31, 1879.

OBITUARIES.

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

Eld. William Borum "fell asleep" at his home in Sevier county Arkansas, on the 12th day of February A. D., 1879, of consumption. He was born in Wilson county, Tennessee, on the 24th of May 1823. He was "born again" on the 27th of December 1843; united with Cedar Creek Baptist church (Tennessee) on the evening of the same day, and put on Christ by baptism on the day following. He was, to use his own language, "impressed with the work of the gospel ministry from the first hour of his espousal to Christ."

Owing to his youth, poverty and lack of education, he labored under such impression, with sad feelings, not daring to assume the burden of the cross, until, through the kindly assistance of his uncle, Richard Borum, he obtained a good English education.

He was licensed to exercise the gift of teaching in the spring of 1850.

He was married to Miss Sarah Haile, only daughter of Eld. Wm. H. Haile, August 28th 1852.

He was ordained to the full work of the gospel ministry, by Cedar Creek church, (Elds. Richard Lyon, Wm. N. Suite, James Barrett and Wm. Barton, presbytery assisting) on the fourth Sabbath in June 1855.

From Tennessee, he removed to Sevier county, Arkansas, in the fall 1859. Here in less than two years he was made to mourn the death of the wife of his youth. He was married again in September 1861, to Miss Ione Jackson.

After his removal to Arkansas, preaching in counties of Sevier, Hempstead, Little River and Howard, he continued to labor and suffer to advance the cause of the blessed Master, to which he was so zealously attached, till some three months before his death, when affliction put an end to his labors in the ministry.

The writer has personally known the deceased almost from the time of his removal to Arkansas, and a more devoted and fearless minister of Christ he never knew.

A man of decided convictions and strength of character, with an abiding trust in God, in the face of opposition by the enemies of the cross of Christ, "through evil report, and good report" he endeavored to "declare the whole counsel of God."

As might have been expected, this opposition was not confined alone to the avowed enemies of Baptist doctrines and principles, for he was often "wounded in the house of his friends."

But he faltered not, and contended earnestly for the faith once delivered to the saints.

He knew no compromise with error, and adopted no policy but a faithful adherence to the truth of the gospel. He appeared to be "set for the defense of the gospel."

A truly good man, an able defender of the faith has fallen.

Being confined to his bed during some two months before his death, he manifested that trust in God, and resignation to his will, that marked his course in life, while laboring for the promulgation of a pure gospel. The writer was with Bro. Borum when his spirit "passed over the river;" and so peaceful, calm, and yet triumphant was his exit from the world, that it truly seemed as but a "falling asleep." Just a short time before his death, realizing his condition, he spoke intelligently about death, and his labors in the ministry.

He seemed to be joyfully surprised that he would have so great dying grace, remarking to the writer, "It is strange that the good Lord should make one feel so happy in death." He, in answer to a question, remarked in his own peculiar characteristic way, "I feel happy, peaceful. I am perfectly resigned."

He leaves a wife and six children to mourn his loss. The Baptists of Southwestern Arkansas, and numerous friends share with the bereaved family in their sorrow, but we sorrow not as those who have no hope. May God, who tempers the wind to the shorn lamb, comfort the bereaved wife and children of the deceased.

J. H. D.

The Baptist.

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

J. R. GRAVES, Editor and Proprietor
G. W. GRANTSBERRY, Office Editor
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 of God as the only and sufficient rule of faith and practice. We believe in the Bible only, as opposed to all human traditions 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 instituted them upon his followers, the same in name, unchanged, and in spirit: meaning, unchanged and unchangeable. We are to stand for a spiritual and regenerate church, and that none shall be received into Christ's church, or be welcomed to his ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

LORD'S DAY vs. 7TH DAY.

BRO. GRAVES:—Some years since you dispute Jewish Sabbath to the present Lord's day. I have lost the article and line of thought. I am in the midst of 7th day Baptists now, need your efficient help greatly and request you to re-produce the article or re-discuss the question.

U. T. K.

We have had several requests like the above in the last twelve months, and as the question seems increasing in interest we give at least the substance of what we presented at some length years ago. When God had finished the creation or reformation of the heavens and the earth for the abode of Adam's race, he rested on the seventh day from all his work which he made. "And God blessed the seventh day and sanctified it," i. e., set it apart unto himself, because "in it he had rested from all his work."

It is universally conceded that the sanctification of the seventh part of time unto the Lord, by devoting it to rest, and to the worship of God, was made known to all the race, and it is an established fact that the seventh day was devoted to religious worship by all heathen nations, as well as by the Jews themselves, until the appointment of the Jewish Sabbath, which had its origin at the giving of the Manna. During the sojourn in the wilderness, the manna, which for six days had fallen from heaven for their sustenance, ceased, and Israel was thenceforth, for an appointed time, (See Ex. xxxi. 13, 16) required to sanctify the day thus marked, and keep it holy. But the word Sabbath has not the meaning of seven or seventh, as some earlier than the Edenic; which is rendered almost absolutely certain by the words of the prophet, which we are now prepared to understand. The stone which the builders refused is become the head-stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. (Psa. cxviii. 22, 24). In the foregoing Scripture, (to our mind), the Lord as clearly points out the day on which the saints should worship before him with joy and gladness, (after the ending of that dispensation), as he did the fact that the stone disallowed of the builders, should prove to be the precious corner-stone which God had laid in Zion.

But it is asked, Did not God make every day? Certainly. But he made one day and sanctified it, and called it holy, thus laying claim to it as specially his own. For reasons specified in the preceding pages, he changed the day, so far as the Jews were concerned, during their existence as a separate people. But in the passage quoted above, the prophet points to the time when it should be observed again with joy and rejoicing. That time is when the stone refused by the builders becomes the head-stone of the corner. Peter (Acts iv. 10, 11,) applies this to Christ, and indicates the resurrection day as the time of its accomplishment. For he was set at nought by Jewish builders while he hung upon the cross; mocked by the same as a deceiver while he lay in the tomb; but on the third day he baffles their expectations, and although to them he continues "a stone of stumbling and a rock of offence," yet to them to whom he

had given "power to become the sons of God," he became the foundation stone on which all their hopes were hulled.

"This is the day the Lord hath made." On the morning of that sacred day, when God rested from his labors and rejoiced in all his works, "the morning stars sang together, and all the sons of God shouted for joy." On that same twice-blessed day, more than four thousand years after, what more exquisite joy fills the hearts of those who are made "sons of God" by adoption, as they hear the story of redemption's plan completed through a risen Savior? Their "hearts burn within them," and so great is their delight, it is added, "they believed not for joy." And the benediction pronounced by their risen Lord upon their assemblage on that holy day is, "Peace be unto you." The primeval Sabbath is restored to the sons and daughters of Zion. Sackcloth and ashes had been their covering, while he who "should have redeemed Israel" was in hades, fighting the battle with the "King of Terrors;" but his triumphant return on that blessed day had given them the "oil of joy for mourning, and the garment of praise for the spirit of heaviness."

On the following Lord's day the disciples are again together, and again the Savior meets with them, and his benediction is once more, "Peace be unto you." It has been said that "eight days" would carry them to the following Tuesday week. But here is either ignorance or a design to mislead, for one of the evangelists, in speaking of the transfiguration says: "And after six days," etc.; another, "And it came to pass about an eight days after," etc. Now scholars acquainted with the idioms of the Hebrew tongue, knows that Matthew speaks of the intermediate time simply, while Luke includes the day it was spoken, with the day of its fulfillment. So has the text under consideration ever been understood.

On the same day, i. e., the eighth first-day from the resurrection, the most remarkable display of divine power ever witnessed was vouchsafed to the church, enabling her to demonstrate that Jesus was the Son of God, and therefore Lord of the Sabbath day. Twice had their assemblages on this day been graced with his personal presence after his resurrection, and his benediction, thrice repeated, sanctioned the same; and now the promised Comforter makes his advent on the same holy day, silencing the cavils of the skeptical, arming the disciples with a divine power for accomplishing their mission into all the world, and establishing the church on a foundation so broad and firm that the gates of hell should never prevail against it.

Again, why should the Lord's supper have been attended by inspired apostles upon this day, (Acts xx. 7;) instead of the day on which it was instituted? We answer, simply because it was thenceforth to be the Lord's solemn feast-day.

Again, why did the apostle direct that provision should be made for the poor on that day? We answer, because it was considered an appropriate duty for God's holy day. See Neb. viii. 10: "And send portions unto them for whom nothing is prepared; for this day is holy unto our Lord."

It is objected that God's holy day is no time for looking over accounts, to see how we have been prospered. But this objection will vanish in the light of Macknight's translation of 1 Cor. xvi. 2. On the first day of every week let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, etc. The looking over has been done before—books all balanced at the close of the week. The putting into the Lord's treasury is all that is required to be done on this holy day.

Again, why was John engaged in spiritual meditation and communication on this the Lord's day? For surely "the day the Lord hath made" for himself is appropriately called "the Lord's day;" and all Christendom has understood the day of Christ's resurrection to be indicated by that term. We answer, what more appropriate state of mind for God's holy day, and what more appropriate day for the Lord to complete the revelation of his will to fallen man?

Once more, why have blessings rested upon that church and people who have sacredly observed the first day of the week as holy unto the Lord, as many and as multiplied as those pronounced upon

the eunuch and the stranger, under the old covenant, who joined themselves to the Lord, to obey his commands and hallow his Sabbaths? And why have curses, as fearful as those visited upon his ancient people when they profaned his Sabbaths, been inflicted by Jehovah on that people who have desecrated, or counted as common or unholy, the day so clearly marked, by prophecy and Providence combined, as truly as his own? We answer, God would show to all people how sacredly he regards—

"That holy day, most blessed, most dear!
When death's dark region, sad and drear,
Those strange, mysterious sounds did hear—
'The Lord is risen!'"

The foregoing considerations, which might be multiplied to any extent, force us to the conclusion that the first day of the week (Jewish reckoning) coincides with the paradisiacal rest-day, and is the Lord's Sabbath now enjoined upon man. Then, as we would enjoy the anti-typical Sabbath that remaineth for the people of God to keep, so let us remember, and sacredly observe, its appropriate type, the Lord's holy day. "And in the keeping of his Sabbaths, with their attendant means of would seem to argue, in contending for the day given to the Jew as the rest-day. The simple meaning of the word being "to cease," or "to rest," it might be with equal propriety applied to any day set apart for that purpose. Let it be farther observed, it cannot be the Jewish Sabbath, for that (as has been shown before) passed away long since with the covenant of which it was the sign. And the Rev. J. S. C. F. Frey, a converted Jew, very pertinently inquires, "How could the Gentiles (without being guilty of mockery) celebrate the seventh day (or Jewish Sabbath), or the Passover, in commemoration of the deliverance of their forefathers, when they could not but know that their forefathers never were delivered out of Egypt. (Messiahship of Jesus, p. 181).

What day, then, is to be observed? We answer, doubtless the paradisiacal seventh day, if it can be ascertained. But, says the objector, does not that correspond with the Jewish seventh day? We think not. For the original Sabbath was instituted for every son and daughter of Adam; and if we rightly understand the apostle, (Heb. iv. 4, 9,) it was continued in a fallen state as an emblem or type of millennial rest. Whereas the Jewish Sabbath was confined to that people, and its continuance restricted the same as the Aaronic priesthood. But it is triumphantly asked, "Why is it said, (Ex. xvi. 23,) when reference is first made to the Sabbath marked by the cessation of falling manna." "To-morrow is the rest of the holy Sabbath unto the Lord." We answer, reference seems to be made to directions before given: "This is what the Lord hath said;" as also intimated in the 16th verse: "This is the thing which the Lord hath commanded." Moses speaks as though his arrangement had been communicated to him by the Lord before; that a Sabbath should thus be marked for that people; and therefore he speaks in a familiar manner, "this is the rest," etc. And to us he more than intimates that it is not the original rest-day, in the 25th verse, where he says, "To-day is a Sabbath unto the Lord," not the Sabbath.

Says Jennings, in Jewish Antiquities, "That the Jewish Sabbath was on a different day from the paradisiacal is probable, from its being appointed as a sign between God and the people of Israel, by observing which they were to know or acknowledge Jehovah as their God. (Ex. xxxi. 13, 17; Ezek. xx. 20.) Agreeable to which is the opinion of the Jewish doctors, that the Sabbath (as marked by the cessation of falling manna) was given to the Israelites, and none else were bound to observe it. But how could it be a sign between God and the people of Israel, more than any other people, if it had been merely the old paradisiacal Sabbath, which had been given to all mankind?" He further observes, "The Jewish Sabbath, being declared to be instituted as a memorial of their deliverance out of the land of Egypt, and this being superadded to the reason for keeping the ancient paradisiacal Sabbath, makes it highly probable it was appointed on a different day; otherwise, how could it be a memorial of a new event? Or with what propriety could it be said, as it is, that be-

cause God brought them out of the land of Egypt, therefore he commanded them to keep the Sabbath day?" (Comp. E. xxx. 11, and Dent. v. 12.) (See Jennings' Antiq., as quoted in adv. Her., April 12, 1851.) Further on this point in due time. But we now proceed with the inquiry for the particular day.

It has been remarked before that all nations—heathens, Jews and Christians—had septennial divisions of time, and a sacred day. The heathen nations almost universally worshipped their principal deity, the sun, on a certain day, hence the term Sunday. History is not old enough to trace its origin. And as history runs back so nearly parallel with the Mosaic institutions, it is not probable that the practice was copied from Jewish customs or laws, but from tradition, received from our first parents, through Noah and his posterity. Indeed, one writer I have consulted asserts that the sacred day of the Egyptians, on which they worshipped their chief god, was the first day of the week, (Jewish reckoning). If so, then we have traced the observance of Sunday to a parallel with the institution of the Mosaic dispensation. Upon what authority the writer alluded to makes the statement I have not ascertained, unless it be the fact that every Jewish rite or ceremony, finding a parallel among heathen customs, was changed either as to the manner or time of its observance, or upon the fact alluded to before, and confirmed in the following quotation from Jennings, that all the heathen nations worshipped their principal deity on the first day of the week, according to our computation of time. Says Jennings: "It is a very probable conjecture that the day which the heathens in general consecrated to the worship and honor of their chief god, the sun, which, according to our computation, was the first day of the week, was the ancient paradisiacal Sabbath. What but the tradition of a divine institution, should induce them to consecrate that day to their principal deity, and to esteem it more sacred than any other? The reason, perhaps, for God's changing the day might be to take of the Israelites more effectually from concurring with the Gentiles in their idolatrous worship of the sun. For the same reason as the heathens began their Sabbath and other days from the sun-rising, the Israelites are ordered to begin their Sabbath from the sun-setting. (Lev. xxiii. 32). As the worshippers of the sun adored toward the East, the point of the sun's rising, God ordered the Most Holy place, in which were the sacred symbols of his presence in the tabernacle and temple, and toward which the people were to worship, to be placed to the West. It is objected that the paradisiacal Sabbath was appointed to be kept on the seventh day, and so in the fourth commandment was the Jewish, and they are, therefore, supposed to have been kept on the same day. But this consequence will not follow from the premises. For upon their migration out of Egypt, God appointed the Israelites quite a new computation of time. The beginning of the year was changed from the month Tisri to the opposite month Abib, (Ex. xii. 2,) and the beginning of the day from the morning to the evening; for, whereas, the fifteenth day of the month, on which they departed from Egypt, was reckoned to be the morrow after the evening in which they eat the passover, that is, on the fourteenth day. (Num. xxxiii. 3, comp. with Ex. xii. 6). They were for the time to come to compute their days, at least their Sabbaths, from evening to evening; by this means the fifteenth day was changed into the fourteenth, and the seventh into the sixth; and the change of the Sabbath made a change likewise of the beginning of the week, it always beginning the next day after the Sabbath, which was still the seventh day of the week, or the seventh in respect of the preceding six of labor, though not the seventh, but the sixth, from the beginning of time.

From the foregoing we see the strong probability that the Jewish Sabbath was appointed a day of grace, and in the discharge of the appropriate duties of life, God will guide us by his counsel, and afterward receive us to the enjoyment of his glory."

"Where we shall breathe in heavenly air,
With heavenly lustre shine;
Before the throne of God appear,
And feast on love divine."

HOW THEY DO LOVE US!

It is a fact that our anti-landmark, "liberal" and open-communion brethren are more intensely bitter towards strict Baptists than Protestants or Catholics towards themselves.

Mr. A. Mansell, of England, an open-communionist, visited this country and was most cordially received by Baptists, who did what they should not have done, bade him God-speed by opening their churches and pulpits to him, until he wrote a most abusive letter about them to the Christian World.

I was to have spent my last two nights in America lecturing for two English friends, one of them a fellow-student with myself, and the other an alumnus of the same old college.

LIBERALITY OF OPEN COMMUNIONISM.

Mr. Arthur Mansell, an English open-communion Baptist, who has received the cordial hospitality of our ministers and churches, writing about them to the London Christian World expresses an ungracious aversion for those whose homes and pulpits were opened to him.

CONSISTENCY APPROVED.

We copy with the greatest satisfaction the remarks of the Presbyterian, of St. Louis, touching the act of Mr. Boyd, pastor of the Second Baptist church in specially inviting an avowed infidel to the Lord's table.

"We say that the Second Baptist church of this city has betrayed Christ and his truth, and with-out confession and retraction, it ought to find no place or countenance among Baptists."

Isn't that terrific? It is from the Baptist Battle Flag of this city. What does it mean?

The Second Baptist church, the oldest, largest and wealthiest of the congregations of that denomination in this city, has for its pastor W. W. Boyd, recently from the East, a youngish, sophisticated gentleman, not remarkable as a theologian, and, notwithstanding his ordination vows, attaching little value to "distinctive principles."

The "distinctive principles" of the Baptists are not to our liking, but, if we could be a Baptist, we would adhere to them most rigidly, and, therefore, in this contest for consistency and principle, we rally under the Battle Flag.

Times have changed, and with them orthodox people have changed, but not Dr. Eliot. The late Rev. Dr. Wm. S. Potts would not by even a participation in a Sunday-school procession or celebration, recognize Dr. Eliot as a Christian minister.

QUEST.

I have the Southern Baptist Almanac for 1849, '50, '51, '52.

1. Was the "History of Baptists," as introduced in 1852, ever published in book form, and can it be secured?

2. Can a complete set of these almanacs be found now?

3. What years were they published? I hear some of our old preachers talk of a series of articles on "The Destiny of Israel," you published years ago.

1. Who was the author of the series?

2. Was it ever published in tract form? Please answer through THE BAPTIST.

1. That Introduction was to Orchard's History, which was published, and already thousands of editions have been sold.

2. We should be pleased to collect all the volumes of the Southern Baptist Register that we issued. We will reward the one sending them.

3. Dr. Hendrickson, now of Jackson, was the writer of those articles, The Destiny of Israel, and they never were published in tract form, but were worthy of it.

In Matt. xxviii. 19, was Christ's teaching intended for the apostles only? How does it apply to us?

No one in this age is preaching under the apostolic commission, any more than under the commission given to the seventy, or the one he gave to John the Baptist.

The first commission Christ ever gave on earth he gave to his church, (Matt.) and the last commission was but a repetition of it to his disciples, his church. Acts i. "Ye shall be witnesses unto me both in Jerusalem and in Judra, and Samaria, and to the uttermost parts of the earth."

The apostolic commission was given to the eleven apostles on a mountain in Galilee, and not on the Mount of Olives. The 120 were present, if not the 500 brethren who saw Jesus at one time.

For a church to refuse by specific enactment to obey this command of Christ and the apostles, is to forfeit its claims to be a Scriptural church, like a corporation forfeiting its charter.

"Will you do me the kindness to answer the following queries? A member was excluded from the church at A., for conduct unbecoming a Christian and a gentleman.

Two weeks afterward the church at B. received him into her fellowship over the excluding act of A. Five years afterward B. rescinded her act in receiving him, and he returned to A. and acknowledged that he had done wrong in thought, word and deed, but denied being guilty of the charges upon which he was excluded. The charges and testimony are recorded in the church-book at A. Now should the church restore him to fellowship upon that acknowledgement, while he denies but fails to prove himself innocent of the charges preferred against him?"

Answer.—This is either a loose way of stating the case, or the church at B. has a loose idea of church discipline. After holding a member in fellowship for five years, rescind the act of receiving him! A church can, within a reasonable time, reconsider and rescind any decision she may have made, but neither five nor twenty-five years can be considered a reasonable time to reconsider and reverse any given act.

Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian religion.—President Quincy.

Thou hast a double nature. Choose between the worse and the better that is within thee. Thou hast it in thy power to become the slave of luxury,

each local church, what is a man to do who is pastor of more than one. His membership is in one only, he is to administer the supper in each. Can he partake in all, and if so, why? Did Paul commune with the disciples at Troas? Please answer through THE BAPTIST and oblige.

G. W. HATCHER. Miami, Mo., March 28, 1879.

Answer.—It is certainly that—unless the supper is a local church ordinance it is not a church ordinance at all, and there can be no reason for "close communion." You are the pastor of a church of which you are not a member—you act as its officer. You administer baptism to those it approves, but you have no right therefore to vote on the reception or dismissal or discipline of its members, or election of pastor—why? Because voting is a local church ordinance—only members in fellowship with that church are qualified to vote.

There is no proof that Paul celebrated the Lord's supper with the church at Troas. The meal he ate (vii.) was undoubtedly a full meal for refreshment after his long discourse, and this is the force of the verb in the original. The latest and best critics agree in this. See Alford, Bloomfield, et al.

While in California, by invitation we administered the supper in several churches, but did not participate in it with them. This idea of members communing with one another is pregnant with evil. We commune only with Christ, we remember only Christ. "This do in remembrance of me," of no one else, not the dearest friend on earth.

1. A church arraigns one, not a member, in a matter purely personal, in his absence, without proper investigation, and on ex parte testimony imposed a penalty. Was the action of said church Scriptural and just?

2. If in the above case the man is found to be innocent, what ought that church to do to set him right?

In answering the above you will confer a favor on several brethren and sisters.

Answer.—A church has no right to arraign a person not a member, for any cause. If she has done so, she ought to rescind her act and make reparation.

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.

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

Whosoever would be sustained by the hand of God, let him constantly lean upon it; whosoever would be defended by it, let him patiently repose himself under it.—Calvin.

No one can over-estimate his own weakness, or the dangers to which he is continually exposed; no one can over-state the strength, and safety, and comfort, of constantly abiding in Christ.

Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian religion.—President Quincy.

If any speak ill of thee, flee home to thine own conscience, and examine thine heart; if thou be guilty it is a just correction; if not guilty, it is a fair instruction; make use of both; so shalt thou distill honey out of gall, and out of an open enemy a secret friend.—Quarta.

Thou hast a double nature. Choose between the worse and the better that is within thee. Thou hast it in thy power to become the slave of luxury,

A KIND WORD.

EDITOR BAPTIST:—We are profoundly grateful to that providence that directed your steps to the Occident; that good angel of mercy that guarded you while sick, and the spirit of grace that gave the truth, through you, access to the hearts of the people, and brought you home again strong in faith and energy.

The Lord has rewarded the labors of his people here with over one hundred conversions in two years. Six other organizations in this town, some of which are strong in wealth, numbers and influence, all together have not witnessed half so many.

Is it not the legitimate tendency of infant baptism to do away with conversion?

Brethren Nelson and Fish are to be with us next Sabbath, to begin a series of meetings. We are expecting a great work of grace. We have enjoyed the spirit's presence since the week of prayer.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might feel for them with the finger in vain. But let me take a magnet and sweep through it, and how would that draw to itself the most invisible particles by the mere power of attraction!

There are some men so low down that it is said they cannot bear to have the smell of their clover go into the highway, for fear that other folk will get something that belongs to them without paying for it; there are some men who are said to be grudge bees the honey which they take from their flowers without leaving anything behind; but that is doubtless imaginary. A man whose heart does not respond to an act of doing good or giving happiness is no longer a man. He has passed the line of manhood and should be ranked among beasts.

Thank you, Bro. W., for your kind words—the Lord honored his truth, and we believe he always and everwhere will when fully and faithfully spoken. We do hope he will vouchsafe you a glorious meeting in C. this spring. That is an important place. Shake Bro. Harrison's hand for us.

To Ministers and Laymen. We offer "Christian Doctrines," a Compendium of Theology, by J. M. Pendleton, D.D., for two new subscribers to THE BAPTIST. This book fairly and clearly sets forth the main points Baptist faith on the leading subjects of theology. Just such a book is needed by every preacher and active layman in our churches. It is a large volume of 426 pages.

SOUTHERN BAPTIST CONVENTION. FOR the convenience of delegates attending the Southern Baptist Convention, I synopsize the replies of railroads to the request of the Committee on Transportation, as far as received:—

Alabama Central, one fare. Alabama Great Southern, 6 cents per mile one way and return fare. Certificate of Convention. Mobile & Montgomery, round trip tickets at 6 cents per mile; this means the same as the preceding.

New Orleans & Mobile, round trip from New Orleans to Atlanta, \$29.75 to delegates who identify themselves. Western Railroad, of Alabama, round trip tickets at 3 cents per mile each way. Montgomery & Eufaula, round trip tickets at 6 cents per mile.

St. Louis & Southeastern, \$17.60 from St. Louis to Nashville and return. Nashville to Chattanooga, \$9.10. Missouri Pacific, 3 cents per mile each way. Memphis & Charleston, full fare coming. Return for one-fifth regular fare on presentation of certificate of Convention to agent at Chattanooga. Equal to 3 cents per mile each way.

Selma, Rome & Dalton, 6 cents per mile one way. Memphis & Little Rock, 3 cents per mile each way. Nashville, Chattanooga & St. Louis, round trip tickets to Atlanta from Union City, Paducah Junction, Martin, McKenzie, Camden, Johnsonville, Nashville, Wartrace, Murfreesboro, Shelbyville, Tullahoma, McMinnville, Decherd, Cowan, Bridgeport and Jasper. Blue excursion tickets from Lebanon to Nashville, and from Fayetteville to Decherd. Rate, 3 cents each way. Tickets must be purchased, as no certificate will be recognized.

Mississippi & Tennessee Railroad, one fare. Return on certificate of Convention. Houston & Texas Central, round trip tickets to Houston, 6 cents per mile one way. International & Great Northern, of Texas: "Our experience of last year was that we did not sell tickets enough to pay for the cost of printing. Much as we should like to oblige you, we are therefore forced to decline to repeat the experiment."

Atlantic, Gulf & West India Transit Company, of Florida, one fare to Atlanta.

Carolina Central, one fare to Charlotte. Wilmington & Weldon, 3 cents per mile each way over road. Delegates purchase return tickets. Wilmington, Columbia & Augusta, 3 cents per mile each way over road. Delegates purchase return tickets. Western Railroad, of North Carolina: Sell return tickets for full fare over road. Return on certificate of Convention. Spartanburg & Union Railroad, of North Carolina, one fare. Return on certificate of Convention. Kentucky Central: "Too far off our line to enable us to do anything."

Louisville & Great Southern will sell round trip tickets from Louisville to Atlanta at same rates as to International, if connecting roads agree. Nashville, Chattanooga & St. Louis road agree. Fare from Louisville to Chattanooga, \$2.00, or 3 cents per mile each way. Port Royal & Augusta, round trip tickets for one fare to Augusta. Georgia Railroad, round trip tickets to Atlanta, 3 cents per mile each way. Central Railroad, one fare to Atlanta. Return on certificate of Convention. Macon & Brunswick, one fare for round trip to Macon. Return on certificate of Convention. Atlantic & Gulf, one fare. Return on certificate of Convention. Northeastern, of Georgia, one fare. Return on certificate of Convention. Rome Railroad, one fare round trip to Kingston. Return on certificate of Convention. Atlanta & West Point, 3 cents per mile each way. Will not recognize certificate of Convention. Baltimore, Ohio & Pennsylvania Railroads will make no concession. Brunswick & Albany, one fare. Return on certificate of Convention. Missouri, Kansas & Texas Railway, round trip tickets to St. Louis, and from St. Louis to Atlanta. Western & Atlantic Railroad: "The Western & Atlantic Railroad Company will pass delegates to the Georgia Baptist Convention, which meets in Columbus 24th of April, and to the Southern Baptist Convention, which meets in Atlanta 8th of May, for one fare. They will pay full fare going to the Convention, and return free on the certificate of the presiding officer, or Secretary, that they were in attendance as delegates. All ministers of the gospel, who have half-fare tickets, will be expected, as usual, to pay half fare upon their tickets.—JOSEPH E. BROWN, President."

Piedmont Air Line, one fare from Richmond and intermediate points to Atlanta. Return on certificate of Convention. Will report responses of other roads as soon as received. W. G. WARD, B. B. Sec. Southern Baptist Convention.

EXTRAORDINARY PREMIUMS IN BOOKS. 1. For two new subscribers, at \$2.70 each, we will send as premium Bible Doctrine of the Middle Life, Ford's Origin of Baptists and Slack's Reasons. 2. Or, for two new subscribers, at \$2.70 each, we will send either of the following excellent publications: Christian Doctrines, Theodosia Ernest, Vol. I. and II., (choice of either volume, Pendleton's Sermons, The Infidel's Daughter, Orchard's History of Baptists, Vol. I. and II., (choice of either volume), Christian Paradoxes, or any other book worth \$1.50, to be selected from the catalogue of the Baptist Book House. 3. Or, for three new subscribers either of the above books and Middle Life. 4. Or, for four new subscribers any two of the above books, or books to amount of three dollars. 5. Or, for five new subscribers any two of the above books, and Middle Life, Origin of Baptists, and Slack's Reasons. 6. Or, for six new subscribers, any three of the books mentioned in No. 6, or books of same value. 7. In a word, for every two new subscribers we give books to amount of \$4.50, and for every additional name sent books to amount of 75 cts. Books are to be selected from the catalogue of the Baptist Book House. 8. For \$12 we will send the paper and Webster's Unabridged Dictionary. This is the price of the book alone.

TRIBUTE OF RESPECT. WHEREAS, It has been the will of our Heavenly Father to remove from us and the walk of men our friend and brother, Deacon W. H. Thweatt, after a short but severe illness of four days, of acute suffering, which he bore with patience and Christian fortitude. He was a man of great promise, and kindly disposed and loved by all who knew him for his upright and correct deportment; and—

WHEREAS, We feel it our duty as a church to offer a tribute of respect to his memory, for truly a great and good man has fallen; and while we would drop a tear of heartfelt sympathy, we do not mourn for him as one who dies without hope in the Lord, for his every-day walk and conversation reflected an influence that was seen and felt by all who knew him; therefore be it—

Resolved, That in the death of Bro. Thweatt we recognize the hand of Divine Providence; and while we bow with submission to the hand of God, we mourn the loss of our beloved brother.

Resolved, That we tender his heart-stricken widow and children our sincere condolence, and cannot do more than point them to the Lamb of God that taketh away the sins of the world, and who has promised to be a husband to the widow, and a father to the orphan: "For death is but a path that must be trod. If we would pass from earth to God."

Resolved, That this memorial be spread upon our church book, and that a copy be furnished our brother's family, and a copy be sent to THE BAPTIST and Western Baptist for publication.

Done by order of the church at New Hope, Lonoke county, Arkansas, Saturday, before first Lord's day in February, 1879.

BREVITIES.

DOCTRINAL DISCOURSES.—We shall deliver the course of five sermons on The Church and Its Ordinances, at Scotsboro, Ala., commencing on Saturday evening before the first Sabbath in May, D. V.

T. J. Arnold, pastor at Virginia City, Nevada, where we delivered four sermons, writes that everything is looking up, the church debt paid off, and a fairer prospect for a support. Bro. Arnold is a laborious pastor, and we rejoice with him.

1,000.—It is proposed that the "Welcome Back" to our senior editor shall be expressed by the addition of 1,000 new names to THE BAPTIST within the next sixty days. Will you not cast one vote?

POPULAR FALLACIES.—Bro. Frost will be gratified with Pastor Burnett's statement: "An interesting feature in THE BAPTIST is the exposition of Popular Fallacies by Bro. Frost. I get more thought-food out of a single column of his last paper than is frequently contained in a whole sermon." What will Bro. B. say when he reads Fro. F.'s sermon, soon to be published?

How do our Northern brethren account for this fact, revealed by the Year-Book of 1879: Net increase in all the Northern States in 1878, about 9,000; in the Southern States, nearly 60,000. It is a fact that three-fourths, if not more, of all the Baptists in the South are Landmarkers, theoretically or practically, and not five, if two, per cent. of those in the North are so. Is this a factor in the problem?

CHURCH SERVICE BY TELEPHONE.—The Morning Star states that Bell's telephone battery transmitter was placed on a recent Sabbath in the pulpit of Rev. Mr. Paige's church in Lowell, Mass., and that the entire service, including the sermon, was distinctly heard in all parts of the city connected with the telephone. The words and tunes that were sung were heard at Foxboro, thirty-five miles distant, and also at Boston, via Foxboro, eighty miles distant.

By special request, we re-publish our article on the Christian Sabbath. The subject is most intensely before the congregations and the people of this city. If the observance of a Sabbath is neither a moral nor a positive law, then no man, no Christian, is under the least obligation to observe it. If Christ nor his apostles neither appointed nor observed the day we observe, then the members of our churches may plant and plow, and trade on Sunday as well as on Monday, nor can the churches discipline them; nor have they the right to require their attendance for the purpose of religious worship on the first day of the week. The church of Christ can make no law—can only execute those of the King in Zion. We have on hand an able sermon on The Sabbath, from Eld. Prior, of California, which will appear week after next.

REFLECTIONS IN THE PEW.

A S the morning's collection was being taken up last Sabbath, our attention was arrested by seeing the plate brought down the aisle on which we sat, by a young man of twenty-six or twenty-seven years, of manly and dignified bearing. We recognized in him a wild youth we knew ten years before, when usher to the New Memphis Theater, and who picked up day-jobs in the printing offices of this city, spending all his earnings upon the vices of youth. He is to-day a truly respected member of the church, and the leading partner of an enterprising and successful business firm in this city, with a substantial future before him, not only respected by business men who know him, but by all Christians and his old associates. What a change in his appearance, character, position, influence, and prospects! and all due to the matchless grace of God and the transforming and redeeming power of Christianity. We cast a double offering into his plate, and silently offered thanks to God for his salvation.

The Baptist Book House, Memphis, Tenn., are the agents for *Kind Words*. Send for specimen copies.

NEWS FROM THE STATES.

TENNESSEE.—The Baptist house of worship at Bradford was seriously damaged by a storm recently.—Eld. G. S. Arlington, of Kentucky, has been called to the care of several churches near Gardner station, and has settled at that point.—Dr. W. A. Montgomery is conducting meetings at Union City, and considerable interest has been developed.—Eld. C. C. Hall has resigned the care of his churches in the vicinity of Martin, and has located at Bradford.—Eight important towns in the State have been supplied with pastors through the agency of Dr. J. F. B. Mays, Secretary of our State Mission Board. Other important points will be worked up, as Bro. Mays is constantly in the field.—We are informed that Dr. Custis, of Chicago, has declined the call to the Edgefield church.—Elds. Nelson and Fish, of Nashville, are now at Columbia, assisting Pastor Wallace in a meeting. We pray God's blessings upon the labors of these brethren.—A pastor is wanted for Cleveland, East Tennessee. This is an inviting field, and will not some brother enter it at once?—Bro. Mays preached for us Friday night, and made a strong appeal for missions. His rebuke of the sin of covetousness was withering. He took up a collection for Fayetteville.—*Pastor J. J. Burnett, Winchester.*—A pastor is wanted at Fayetteville. Address Dr. J. F. B. Mays, of Nashville, for particulars in regard to this field.

MISSISSIPPI.—We take the following from a business letter from a standard brother of Cold Water Association: "We have now in our Association four young pastors, and all of them young men of the finest promise, viz: Eld. E. E. King, of Senatobia, J. D. Anderson, of Longtown, Jas. T. Fant, of Sardis, and J. W. Harris, of Byhalia. They must soon take the place of the old veterans, who have so long and faithfully served the Master."

—Eld. Burr, pastor of the Baptist church at Vicksburg, preached here last Sabbath morning and evening, and, so far as we have heard, his sermons were very much appreciated by our people. He is raising funds for the purpose of building a church-house. The church and friends here gave him over one hundred dollars for that purpose.—*Southern Baptist.*—The Gulf Coast Association will meet at Handsboro in May next.—Under the operation of the local option law, Crystal Springs decided against the licensing of drinking saloons.—Eld. J. T. Freeman has accepted the care of the church at this place, and will preach on the first and third Sundays in each month.—*J. A. Wiley, West Point.*—Old "Father" Benj. Bugg, of West Point, died recently. This venerable brother was an active worker in the Sunday-school, a lover of the truth, and a consecrated and devoted Christian.

KENTUCKY.—Bro. W. E. Penn will go to Louisville at the close of his work in St. Louis, Mo.—Eld. J. S. Garrett has resigned the care of the church at Elizabethtown, and has accepted a call to Taylorsville.—The Baptists of South Frankfort have purchased a suitable building and fitted it up as a house of worship.—Eld. J. N. Hall, of Martin, Tenn., assisted by Eld. F. L. DuPont, are engaged in an interesting meeting at Fulton.—Mrs. Angus Osborne, Corresponding Secretary of the State Central Committee of the Woman's Mission Societies, announces that the fund for Miss Stein, who has been accepted as a foreign missionary, is rapidly increasing, and hopes are entertained that a sufficient amount will be received to enable her to leave on her mission in May. Miss Stein is a native of Tennessee, and a graduate of Mary Sharp College.—Kentucky has twenty-nine students in the Southern Theological Seminary at Louisville.—The ladies of the Foreign Mission Society of the Walnut-street church, Louisville, recently raised one hundred dollars towards sending Miss Stein to China.

GEORGIA.—Speaking of Curtis Baptist church, Augusta, the *News* of that city says it is contemplated by the pastor of this church to hold a series of meetings during the month of April, beginning on the second Sunday. He will be assisted in this work by his brother, Bev. W. H. Strickland, pastor of the Baptist church at Anderson, S. C. Mr.

Strickland is well known in this city as an able and eloquent Divine, having filled the pulpit of the Kollock-street church for some time. We hope the meeting will result in much good.—A correspondent of the *Free Press*, writing from Dalton, speaks in very high terms of praise of the young divine, Rev. W. C. Luther, pastor of the Dalton church. He has secured the love and esteem of his congregation. He received, recently, a call from a church in Tennessee, at a larger salary than he is now receiving, but refused to leave his present charge.—The fifty-seventh annual Convention of the Baptists of Georgia will be held in Columbus, on Thursday, April 24th, at the Baptist church. It is thought there will be fully two hundred ministers and delegates present. The session will probably last through Monday. The Convention opening sermon will be preached by Bev. B. F. Riley, of Alabama, formerly of Albany, Ga., at 10 o'clock, a. m., Thursday. Bev. Dr. Hawthorne, of Montgomery, will preach on several occasions during the session. The brethren in Columbus are making ample preparations for entertaining all visitors in good style.—Rev. T. C. Boykin, Sunday-school evangelist, will hold a Sunday-school Convention, for the Columbus Association, at Mt. Zion church, embracing the first Sunday in May.

ARKANSAS.—Pastor Early will begin a series of meetings with his church next Sabbath. Rev. G. W. Reeves, pastor at Eort Smith and Russellville, will assist him. It is a good time to commence these meetings, and we shall hope and pray for blessed results.—*Western Baptist.*—Eld. J. F. Shaw commenced a series of meetings at Dardanelle last Thursday.—*From Jacksonville.*—Bro. E. M. Granberry, elected deacon by the church on the second Sunday in March, will be ordained the second Sunday of this month.—The church-building enterprise has been postponed until after the busy season of farm operations.—Bro. Witherington is expected to assist in ordaining a deacon Saturday before the second Sunday inst., and also to preach Saturday and Sunday.

MISSOURI.—Rev. M. J. Breaker has resigned the pastorate of the Huntsville church. We understand Bro. Breaker will remove to Fayette, where he is also pastor.—*Central Baptist.*—The church at Lamar, Barton county, has called Eld. Wm. A. Wilson, of William Jewell College, to the pastorate.—Rev. G. W. Heyde, the second graduate of the Southern Baptist Theological Seminary, is pastor at Boonville.

NORTH CAROLINA.—A note from Bro. Dixon, [at Chapel Hill,] on the 24th, contains the following good news: "The Lord continues to bless us. Our meeting has entered upon its fifth week with little, if any, abatement of interest. More than sixty have professed conversion, about thirty of whom are students. Many others are anxious. Again we appeal to Christians to pray for the salvation of these young men."—*Recorder*

TEXAS.—The Executive Board of the General Association have appointed the following brethren as delegates to the Southern Baptist Convention: S. A. Goodwin, R. C. Burleson, W. M. Gough, B. H. Carroll, L. R. Scruggs, J. L. Williams, E. B. Hardle, S. A. Hayden, A. J. Holt, T. N. Coleman, S. J. Anderson, and R. C. Buckner.—The little church at Corpus Christi has set about building a house of worship. To do this, they have called on the State Convention to assist them in raising the means.—Eld. Isaac Sellers, of LaGrange, recently baptized ten young men who professed conversion in Bro. Penn's meetings several months ago.—The church at Luling has organized a Baptist Sunday-school, having heretofore joined with others in a union school. They have acted wisely in setting up for themselves. This church has increased in membership from twenty-seven to one hundred in about two years.

IN THE FIELD.

EDITOR BAPTIST:—It is not a habit of mine to travel on Sunday. I hold it to be the Lord's day, and that it should be spent in his service. But doing nothing is not service, so after Sunday-school and the morning sermon, there being nothing to do nor to hear in the afternoon, I concluded last Lord's day to try and hear Bro.

Hillsman in Tranton. The 4 p. m., train brought us there in about an hour and a half—two hours before time for preaching.

The walk to Sister Wade's was neither a long nor an unpleasant one; and the kind reception which she gave a stranger will not be soon forgotten; while the attentions of Bro. Halley could not but be appreciated. We heard an excellent sermon from Pastor Hillsman at night. Evidences of a working church were to be seen in a recently repaired house and neatly finished and furnished audience room. But, as usual, the credit is due chiefly to the ladies.

The Tranton church has not only some noble working sisters in its membership, but it has active, liberal hearted deacons and an able sacrificing bishop. Rev. J. M. Senter is a whole souled Baptist, with a word of sympathy and a helping hand for every good work. His estimable wife is a friend of the writer of many years standing—even back to the earliest days of the Coliseum Place church in New Orleans. I simply laid my plans before the members I met, not pressing collections, as the church contemplate giving attention to the matter in due season. Still, Bro. S. handed me five dollars for the cause, besides contributing other favors, thus sending me on my way rejoicing.

Being the bearer of a letter to Eld. R. A. Coleman at Rutherford, I proceeded thither Tuesday afternoon. Bro. Hillsman was on the train, en route to help Bro. Montgomery at Union City. I easily found Bro. C's house: he had not yet returned from the school-room, some distance from his home. Like many other ministers, he had had to resort to secular employment. Yet he preaches still; and, in connection with a neighbor, supplies the church in his town, I believe. Judging by the neat house of worship, one would take it for a prosperous church.

But to proceed: After a night's hospitable entertainment, I took the hack for Dyersburg. There had been rain after midnight, and hail fell in the morning; but the road was not unusually bad. My only fellow passenger was a Cumberland Presbyterian known as "the blind preacher," who got off at Yorkville.

At Newbern another got aboard, a young man lately from Kentucky, Rev. Mr. Walls. We were somewhat surprised at the latter place to see so many signs of thrift and real life. Though purely an inland town, it has been steadily growing, and we noticed three more than ordinarily comfortable church edifices, a large academy and not a few tasty residences. Our people have services twice a month, I understand, Bro. J. H. Borum preaching one Lord's day, and Bro. A. J. Hall another.

About 4:30 p. m. we reached Dyersburg, and I was soon at the new house of our good brother, Bishop Borum. He was not expecting a visitor just then, but he cannot be taken by surprise. His kind family soon made me feel at home, and we were ere many minutes discussing matters pertaining to the advance of the Redeemer's kingdom. On Thursday morning we took the rounds of the town. A little steamer was just in port from Memphis, and merchants were busy receiving goods. The flouring mill was preparing to grind its wheat, and the tobacco warehouse was gathering in its leaves of the terrible weed. Numbers of logs lay in the river near the mills, and large lots of timber were piled upon the banks. But we left all these things and wended our way to the Baptist church, or to its unfinished house, rather, which occupies a commanding position in the eastern part of town. With the location and the view I was delighted, but was made sad by the fact that it was as yet no house for the church. But it is hoped that the doors will soon be hung and the windows put in, and temporary seats, as there is money on hand sufficient for the purpose.

It would have been pleasant to remain longer, but an opportunity presented itself to come to Double Bridges. True it was in a wagon, but Mr. Stanfield was a clever gentleman, and the trip was not disagreeable. A little after supper I put in an appearance at Bro. Dr. W. H. Tucker's. He is an old patron of THE BAPTIST. There are many good brethren and excellent sisters here, for Elcor church has a large membership. Bro. Borum helped to constitute and preached to it many

years. Bro. Kincaid served it last year, and now, as Bro. Borum has located near, it is proposed to get him back again. There has been some difficulty in keeping up a Sunday-school, but I trust that another effort will be made in that direction, and that a Ladies' Aid Society will be organized also. L. A. D.

Double Bridges, March 29, 1879.

UNION MEETING OF COLD WATER ASSOCIATION.

WE are pleased to announce through the columns of THE BAPTIST that we have just enjoyed a very interesting session of The Cold Water Baptist Associational Union, generally known as a Minister's and Deacon's Meeting, which convened at Central Cold water church, Cold Water Depot, Miss., Saturday at eleven o'clock a. m., before the fifth Sunday in March, 1879.

We were forcibly impressed with the sociability of the brethren on this occasion. Although we had only been a member of this Association but a few months, and chanced to meet only one or two ministers of it during the time, nevertheless we were made forthwith to feel at home in their presence. They didn't wait for a ceremonial introduction, but ascertaining our name they came forward and extending their hands welcomed us to their fellowship.

We were happy to meet our old brethren, J. D. Anderson formerly of Blue Mountain, Miss., now pastor of the church at Longtown, and G. W. Granberry formerly of Water Valley, now office editor of THE BAPTIST, Memphis, Tenn.

We congratulate the church at Longtown in securing the services of such an unassuming and able young man as Bro. Anderson this year. For our experience is, to know him is but to love him. And we are proud to know that the man we laid hands on seven years since in Water Valley, Miss., is not only now officiating deacon in the First Baptist church, Memphis, Tenn., but is also one of the standard bearers of our denominational banner.

We also appreciated the presence of our Bro. J. W. Justice of Rogers & Co., Memphis, Tenn. We feel that he and Bro. Granberry felt themselves at home in The Union.

We began services at eleven o'clock by singing and prayer, after which Bro. J. D. Anderson favored us with an able and appropriate address from 2 Cor. iv. 5. Theme "for Jesus' sake." Concluded services by prayer with Bro. J. K. Fant of Sardis, Miss.

After some deliberation Bro. C. B. Young was chosen to act as moderator pro tem, and Bro. J. W. Harris to act as clerk pro tem.

The body proceeded to organize themselves into an Associational Union.

Never having met in this capacity before it was necessary to draft constitution and resolutions for the government of the body, and after appointing a committee to this duty, adjourned to meet at half two o'clock. Prayer by the Clerk; benediction by the Moderator.

EVENING SESSION.

Met pursuant to adjournment in evening session by singing; prayer by Bro. E. W. Henderson.

First received and adopted the report with necessary corrections, discharged the committee, and then re-elected by acclamation the same officers to serve in their respective capacities during the sitting of the body.

The Moderator declared the Union ready for business.

The first order of business appearing was, to determine the next place of meeting. By request of Bro. J. D. Anderson, the Union determined to convene at Longtown on Friday at ten o'clock, before the fifth Sunday in June. As Longtown is off of the railroad, Bro. Anderson's church propose to meet any who may desire to travel by railroad at Como on the Mississippi & Tennessee railroad, with private conveyances. Longtown is ten miles west of Como.

COMMITTEE ON ARRANGEMENTS.

On motion appointed brethren H. B. Hayward, J. K. Fant, and J. D. Anderson, as a committee on arrangements. The committee retired for consultation; and on returning submitted the follow-

ing report for the next meeting: On Friday at eleven o'clock a. m., introductory sermon by Bro. J. W. Harris of Byhalia, Miss. Friday afternoon, first order of business, essay on Ministerial Education by Bro. W. L. Anthony of Hernando, Miss. Second order, essay on the Efficacy of Prayer, by Bro. E. W. Henderson of Sardis, Miss.

SATURDAY

at eleven o'clock a. m., sermon for criticism on Special Providence by Bro. H. B. Hayward of Cold Water, Miss.

Saturday afternoon, first order of business, essay on the Duty of all Christians to Support Missions, by Bro. J. K. Fant of Sardis, Miss.

Second order, speech on Associational Missions, by Bro. C. B. Young of Sardis, Miss.

SUNDAY.

Sunday morning at nine o'clock, speech by Bro. E. E. King before the Sunday-school mass meeting.

COMMITTEE ON DIVINE SERVICES agreed to appoint the pastor and officers of this Cold Water church as a committee on Divine Services. They reported that Bro. C. B. Young of Sardis, would preach to-night at half past seven o'clock.

Bro. J. K. Fant of Sardis will preach to-morrow at eleven o'clock a. m., Bro. E. W. Henderson of Sardis will preach to-morrow night at half past seven o'clock. All the ministers and as many others as may be disposed are requested to speak to-morrow evening at the Sunday-school mass meeting.

On motion adjourned to meet at Longtown, Miss., on Friday at ten o'clock a. m., before the fifth Sunday in June.

Prayer by Bro. E. E. King; benediction by Bro. H. B. Hayward.

C. B. YOUNG, Moderator.

J. W. HARRIS, Clerk.

DIVINE SERVICES

Saturday at eleven o'clock a. m., preaching by Bro. J. D. Anderson of Longtown, Miss. Text 2 Cor. iv. 5.

Saturday half past seven o'clock p. m., preaching by Bro. C. B. Young of Sardis, Miss. Text James I. 24.

Sunday ten o'clock a. m., speech by Dr. J. W. Justice of Memphis, Tenn., before the Sunday-school.

Sunday eleven o'clock a. m., preaching by Bro. J. K. Fant of Sardis, Miss.

Sunday three o'clock p. m., speeches before the Sunday-school mass meeting by Breth. C. B. Young, J. K. Fant, H. B. Hayward, G. W. Granberry, J. W. Harris, and J. D. Anderson.

I have no doubt that the Sunday-school will need no more addressing for the next twelve months. They had every branch of the subject "discussed."

Sunday night eight o'clock preaching by Bro. E. W. Henderson of Sardis, Miss.

This able brother, out of his abundant store of knowledge, gave us a long and instructive address.

Thus closed the first session of the Cold Water Associational Union. May all the future be as pleasant and harmonious, and may the Lord bless the seed sown to his own glory. CLERK.

Mississippi Record will please copy.

SUFFERERS IN HUNGARY.

UNIVERSITY OF THE CITY OF NEW YORK, March 25, 1879.

MR. EDITOR:—There is already great interest shown in Europe in behalf of poor flooded Szegedin, in Hungary. Yesterday's papers report 27,000 subscribed to the Mansion House Fund in London. We Americans, always sympathizing with suffering humanity everywhere, should certainly hasten to add to the number of Szegedin's benefactors. We therefore respectfully beg you to notice the fact that his Honor, Edward Cooper, Mayor of New York, has consented to receive subscriptions for the relief of the destitute and houseless sufferers of Szegedin.

HOWARD CROSBY,
SAM'L. M. HAMILTON,
GUSTAVUS ALEX.

A LIBERAL OFFER.—Any old subscriber sending us a new one, at \$2.70, shall have their subscription extended six months; and two new subscribers secure the paper for one year.

Family Circle.

THE LITTLE ROCKING CHAIR.

It was a beautiful home, one whose memory would warm and brighten the coming years, let their experience be what they may.

It was a Christian home, where a father's voice hallowed by prayer the morning hour, and made the evening hour sacred also in its ascription of praise to the Giver of so many mercies.

And yet in that pleasant home were vacant places, and the echo of small feet in the distance, treading with thousands of little ones the shining streets of the New Jerusalem, a precious reminder of the house not made with hands which resounds continually with sweet young voices whose cadence will never know a tone of sadness.

And there it stood in the sun-filled room, the tiny rocking chair, waiting for its wee owner. How suggestive it was of cherished little ones who, rejoicing in a like possession, rock away the untrammelled years with the fresh morning dew of youth glistening undimmed upon their heads.

With swift and unerring precision the world, like a huge pendulum, willy-nilly its course, telling of the cycles into the hand of the faithful wardens of the year, and we wonder if in the evening time the halo of a life will encircle the heads which erst-while glistened in the morning light.

The dear little feet must go out from Christian homes, away from their precious associations, and little rocking-chair will no longer retain the happy forms which took such abiding comfort in their embrace. The oft-returning tears of childhood have been chased away by its soothing power, while to its motion glad time has been kept by sweet young voices.

How many the broad world over have, in memoriam homes hallowed by a mother's prayers and unselfish love; and how vividly tender memory rises in the contemplation of these little chairs. Peace be to such homes, and the good Shepherd guide the little feet as they go out from their sheltering care unto himself.

Hearts most grow weary and hands tired, but when the flickering shadows of life's closing day can outline the tiny rockers, and the sweet home influence bridge the past and present, the aged pilgrim almost within the golden gates of heaven will echo with those whose who have not yet reached the meridian of life, God bless the wee occupants of the little rocking chair. - Visitor.

POLITENESS AT THE TABLE.

We all know how much more comfort and enjoyment a well-appointed table—with its snowy linen, clear glass, bright silver or plate—can give than one where no attention is paid to cleanliness, order or taste in its daily arrangement. There is, of course, an effort always made to secure something like neatness and pleasant appearance when guests are invited; but it is by the common home life that one judges of the peculiar characteristics of the mistress of the house and of her family. With some the one prominent idea is to have an abundance on the table, which must be cooked in the best manner. How it is dished, in what shape it comes to the table, or whether the table is properly set or the articles on it neat or well matched, is in their eyes of secondary importance. Now this is a great mistake. It is important that food should be well cooked and as abundant as is needful, but we cannot imagine that one can relish food carelessly thrown on a table laid in a slovenly manner. To sit at such a table is enough to rob one of all appetite and to make the best cooking in the world distasteful. A fresh table-cloth, neatly arranged, well cleaned and polished dishes, the mistress and all who gather about her neatly attired, amiable and respectful in their manners, will give a relish to the plainest food and less superior cooking. Light hearts, loving words, gentle and courteous attention, each esteeming the "other better themselves" in all "honor preferring one another"—these are the best appetizers, and will make more happy homes than the costliest dainties poorly served by an irritable, untidy mistress, and partaken of by selfish, ill-mannered, discourteous children.

Poor taste and carelessness in the arranging of the table are bad enough, but lack of politeness, a display of bad manners at the table is worse. Are parents less careful in teaching their children good manners at the table than they were years ago? It is not uncommon to see children from the old set to the youngest, teach across the table and help themselves, instead of politely asking for what they require, and waiting patiently till it can be served. Some children prefer to get their food in a rude manner. If they cannot reach it they stand on the rounds of their chairs to be able to stretch farther, or leave their chairs and go round the table for what they want. They drink fast, eat fast, and fill their mouths so full and so rapidly that if not choked the wonder is that half the children do not die of indigestion.

Why do not all parents look beyond their children's early days, and see how awkward they will be when grown up if allowed to contract such rude manners in childhood? Why not begin early to teach their little ones to eat slowly, without any noise, to fold their napkins, to lay their knives and forks on their plates in the proper positions side by side, instead of leaving them on the tablecloth, or thrown carelessly on the plate? Why not teach them to sit quietly when they are through their meals till the rest of the family are ready to rise, unless the school compels them to leave earlier? In that case, why should they not be taught from the beginning that they should not leave the table without asking to be excused? That permission granted, why not teach them to rise quietly, without pushing their chairs rudely back, and, on leaving the room to say "good morning?"

If this was only one of the little things which belong to early childhood, and which would pass off as they grow older, it could be endured. But rough, rule, ill-mannered children seldom make refined, courteous, respectful men and women; and if of a proud, sensitive nature, and quick to observe, they will, while recognizing their deficiencies, shrink from being in society, and become awkward, ill-tempered and morose men and women. - Christian Union.

THE OPPORTUNITIES OF OLD AGE.

There is a dignity in age which should command respect. The inspired book says, "The hoary head is a crown of glory," and yet old age is often spoken of alightingly, and treated disrespectfully. This is greatly to be deplored, both because the younger folk lose so much of the benefit which they might receive from the varied experiences of those who have preceded them in the painful and dangerous journey of life, and because the elder ones are deprived of the sweet companionship of those who could, if they would, do so much to brighten their waning years.

There is no more harmonious, helpful friendship, than when the old and young walk together in loving confidence. True, the younger must be patient with the infirmities and conservatism of age, as it, in turn, needs to be tolerant with the impetuosity and enthusiasm of youth.

We cannot help thinking that, in many instances, elderly people are themselves to blame for much of the indifference which is shown to them, and to which they are naturally so sensitive; inasmuch as they often withdraw into themselves, and do not accord to those who are coming on after them, and who are undergoing experiences like their own, that generous sympathy and consideration which would draw them closer together. Who should be so sympathizing in times of sorrow as those who have known trouble and suffered grief? Who so fitted to understand the peculiarities of childhood, to have patience with the waywardness and stormy sports of youth, to listen kindly and wisely to the confidences of shy lovers, or to advise with, and assist in mapping out the future of the young couple just starting in their new life, as those who having gone before them, step by step, know by experience the conditions and needs of each and every period?

Removed as it were from the more active duties of life, they have time and opportunities to cultivate friendships with the younger ones, which may be even warm and abiding, and, having

gained their loving respect, to drop words of counsel which shall be of infinite service to them in the future. We often hear elderly persons say, with a weary sigh, "I seem to be of no use to any one. Nobody appears to care about me." This, we are sure, need not be. Love begets love, and there is no reason why grandpa and grandma may not be the center of a faithful, loving circle, consulted in every difficulty, intrusted with all the little secrets, and sharers in all the pleasures of the family group. But they must make the advances, and be always the same true disinterested friends. Though young blood be hot, and impatient words may sometimes be spoken, yet in time they will be regretted, forgiveness sought, and peace restored.

We have known the most beautiful friendships of this sort. We recall, especially, the love of one dear boy—who has now passed away in all his youth and promise—for his grandmother. It was a warm and enduring attachment. When discouraged, or sick, no place was so attractive as "grandmother's room," or so comfortable as "grandmother's bed." Many a confidential talk they had together, and she had opportunity to give him many a word of caution as well as of cheer. And now that his chair is vacant, one of her pleasantest recollections is the memory of his devoted affection for her. - Christian Intelligencer.

SLEEP AS A MEDICINE.

A PHYSICIAN says that the cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes of sound sleep. Of two men or women otherwise equal, the one who sleeps the better will be more healthy and efficient. Sleep will do much to cure irritability of temper, peevishness and uneasiness. It will restore vigor to an overworked brain. It will build up and make strong a weak body. It will cure a headache. It will cure a broken spirit. It will cure sorrow. Indeed, we might make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to promote weariness, pleasant occupation, good air, and not too warm a room, a clear conscience, an avoidance of stimulants and narcotics. For those who are over-worked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as will secure sleep.

THE GREAT FOUNTAIN.

An aged gentleman at a watering-place said to a lady, a stranger to him, as she came up to take her usual draught of water, "Have you ever drank at the Great Fountain?" The lady colored and turned away without replying. The following winter, in another place, he was asked to visit a lady who was dying. As he entered her room she said, with a smile, "Do you not know me? Do you not recollect asking a woman at the spring last year, 'Have you ever drank at the Great Fountain?'" "Yes," said he, "I do remember." "Well, sir, I am that person. I thought at that time you were very rude; but your words kept ringing in my ears. I was without peace or rest till I found Christ. I now expect shortly to die, and you, under God, have been the means of my salvation. Be as faithful to others as you have been to me. Never be afraid to talk to strangers on the subject of religion."

Persevere against discouragements; keep your temper; employ leisure in study, and always have some work in hand; be punctual and methodical in business, and never procrastinate; never be in a hurry; preserve self-possession, and do not be talked out of conviction; rise early, and be an economist of time; maintain dignity without the appearance of pride—manner is something with everybody, and everything with some; be guarded in discourse, attentive and slow to speak; never acquiesce in immoral or pernicious opinions; be not forward to assign reasons to those who have no right to ask; think nothing in conduct unimportant or "indifferent"; rather set than follow examples; practice strict temperance, and in your transactions remember the final account. - Maxims of Bishop Middleton.

Self-Made Literary Men.

Mr. James T. Fields writes an interesting letter describing Bayard Taylor's first appearance in Boston. It reminds us of now many there are distinguished in American literature who have obtained this position without the aid of a college education. Bayard Taylor was a poor printer's boy, and he became the most versatile of our authors, with a reputation in both continents, and a position of the highest rank, both in public estimation and in that of his associates. When he came to Boston, thirty-four years ago, after emerging from obscurity into favor through his own efforts, the two men who were most active in taking him by the hand were Mr. James T. Fields, himself then only a bookseller's apprentice, and Mr. Edwin P. Whipple, who was superintendent of a Boston newspaper. Many other examples, both earlier and later, will doubtless occur to your readers. The whole array of eminent women who have done so much for our national reputation, of course, be included in our list. Maria Brooks ("Maria del Occidente"), who was so praised by Southey, and whose reputation is lately revived in Harper's Magazine by Z. B. Gustafson—Maria Brooks was the wife of a Boston tailor. From her, down to Mrs. Stowe, and her later sisters, the list is a strong one. Take, too, the younger writers of Boston to-day. Mr. William D. Howells, like Bayard Taylor, began life in a printing office, and never had the advantages of a university. Mr. T. B. Aldrich got his education only in the schools and in trade, except what he obtained by self-culture, and Mr. G. P. Lathrop is not a college-educated man. Mr. F. H. Underwood, the projector and one of the first editors of the Atlantic Monthly, and a very scholarly man, both in taste and achievement, ought to be added to this list of those who are not dependent upon a college education. - Templeton, in Hartford Courant.

Postage Stamps.

The Washington correspondent of the Cincinnati Commercial has been collating some statistics from the Post-office Department that have a bearing upon the material and intellectual growth of the country. The entire number of stamps issued since June 30, 1847, amounts to 9,719,308,527, "enough," the calculator informs us, "to reach six times around the earth if placed end to end." Their aggregate value reaches \$290,927,303.09. At the opening of the war they had reached 216,870,660, and represented a face value of \$0,920,939. There was a slight falling off in 1861, but that was promptly recovered, and since then the issue of stamps has increased on the average about 100,000 a day or more than 30,000,000 yearly. In the fiscal year ending last summer the number of stamps amounted to 744,071,518, and their value aggregated \$20,562,463. During the fifteen years in which stamped envelopes have been issued, the Government has sold to the public 1,839,601,625, of which 570,239,300 have been "request" envelopes. The number issued in 1853 was 5,000,000; issued last year, 183,560,350. Postal cards were first issued in May, 1873, the design now in use having been adopted in 1875. The total number issued is 751,249,500, of which nearly one-third (200,680,000) were used last year. Stamps of special design have been issued for the use of each department in preparing official mail matter. Such stamps were issued and still remain in use, covering forty-nine varieties, the largest denomination, \$20, being used by the State Department. Under the act of June 23, 1872, stamps of special design were provided for the preparation of postage on newspapers and periodicals. The issue was begun on the 11th of December previous and still continues. The denominations are from 2 cents to \$60. If the sales of stamps increase in the future as in the past, within ten years it will reach \$40,000,000 annually.

HONESTY, energy and enterprise make men honored on earth, glorious in their graves and immortal in heaven. - KRAMASKA had nine murders in a single week recently.

Misdirected Letters.

An exceedingly curious illustration of the precision with which the New York Postoffice is conducted was had a few days ago in the department in which misdirected letters are deciphered. A letter from Ireland came directed to "My Mother, New York, America." Of course it was an impossibility to tell to whom the letter belonged, and preparations were made to send it to the dead-letter office. The same day, however, a woman called at the general-delivery widow and asked for a letter from her son. The gentleman who had charge of the deciphering bureau was immediately struck with the coincidence, and sent for the letter alluded to above. He asked the woman where her son lived, and when she gave the name of the town it was found to be the same as the postmark on the letter. Other inquiries justified the official in delivering the letter to the woman, but she insisted that she should open it there, and, on examination, it was discovered that it was from her son, and that she was the person for whom it was intended. Of course if she had asked for a letter addressed to her name the answer would have been that there was no such letter. Among other curious letters received a few days ago was one addressed to "J. H. Johnson, assign and plow maker; all kinds of work promptly attended to; America." The writer had evidently been instructed to address in reply according to the printed letter-head on which the communication had been written, and had literally followed instructions except in giving the name of the town and State. - New York Tribune.

Agriculture in Italy.

The Journal of Chemistry says there is no nation in Europe so advanced in its methods of teaching agriculture as Italy. It possesses two high schools of agriculture, a school of forestry, a school of horticulture, one of viticulture, two veterinary schools and twenty-one secondary schools, varying in prominence and organization, but which may be compared broadly with similar French colleges. These institutions are largely subsidized, either by the state or the province where they are situated.

COMPOUND OXYGEN.

There cannot be found, in the whole range of medical literature, any such a series of brilliant cures as have already been made by the new "Compound Oxygen Treatment," especially in Pulmonary diseases, Catarrh, a low condition of vitality resulting from over-work or sickness, and the wide range of torturing Neuralgic affections. Our treatise on the Nature, Action and Results of this new treatment, which is rapidly coming into use in all parts of the country, is sent free. Write and get it. - Drs. Starkey & Pelen, 1112 Girard Street, Philadelphia, Pa.

FARM AND HOME.

AGRICULTURAL SOYER.

A farmer by the name of Dunning, in Cook county, Ill., raised last year one hundred tons of squashes from forty acres of land, and had a good corn crop besides.

Whether the evening or morning milk of the cow is the most solid in butter, is what is engaging the attention of scientists. It is claimed that the evening milk produces nearly twice the butter that the morning milk does.

Never try to beat a colt into doing a thing; or, if nervous, he may turn out a vicious horse, and if stupid, he may become stubborn. Remember that by patience and gentleness he can be got to do anything that will not hurt him.

Farm harnesses should often be well washed in castile soap, and after being nearly dried, treated in a liberal amount of the best neatfoot oil, well rubbed in. I to perform the work properly the harness should be taken entirely apart.

In order to properly fumigate the poultry house, put into burning sulphur a pound of old tobacco leaves, or a piece of common resin twice as big as an egg, and close the house perfectly tight. Insects can not live in that kind of an atmosphere.

To make hens lay the whole year, give each hen half an ounce of fresh meat every day, and mix a small amount of

red pepper with their food in the winter. Give them plenty of grain, water, gravel, and lime, and allow no cocks to run with them.

The workshop of the farm is now a busy place. Every implement in the least dilapidated should be overhauled, repaired and painted or oiled. There should be no delay in these matters, for the busy season is upon us. Soon every tool will be needed for use.

Fattening beef animals pays; but trying to fatten inferior animals is a waste of every time and labor. The animals should be selected with special reference to the rapidity with which they will fatten; to the quality of the beef, fineness of bone, compactness of body, and small amount of offal which the carcass will yield.

Country folks are in general so fully occupied with affairs that they have no time to discover how long some they really are. So far as this is concerned we think it a misfortune. We are too busy; we work too hard; we take too few or no holidays; read and think too little, and do not spend sufficient time in social culture. There is no reason why those who plough the soil, or "whose talk is of bullocks," should not experience the refinements which are the result of formal social life. In business, at bargains, in pursuit of dollars, no man is seen at his best. He is thorny, spiny, with his back up, as a porcupine's might be, at his business. Let one doff his working clothes, and enter a room full of his neighbors—men and women, youths and maidens—and he is a man of another kind. He naturally falls into the ways of an intuitive kindness; the doing to his companion what he would that he should do to him. He "lets himself out" to please, and, after an evening spent in social converse, he returns with many rough corners and asperities toned down. For a few days the influence remains. It would be permanent if it could be reinforced now and then, and the good results would be most agreeable and useful. There is no difficulty in bringing these good influences to bear. Two or three persons with energy and some negotiation about them can put them in motion with ease. Now is the time to begin the effort. - [Rural New Yorker.

DOMESTIC RECIPES.

BOILED TURKEY.—Prepare your turkey as for roasting; put it in a cloth and oil it slowly, if from eight to nine pounds, an hour and a half. Throw into the water a few cloves, a little black pepper, sweet marjoram and salt. It is to be served with oyster sauce. Skim the turkey well while boiling, or it will not be white.

ROAST GOOSE.—Geese and ducks, if old, are better if parboiled before they are roasted. Put them on in sufficient water to cover them, and simmer about two hours. Make a stuffing with four onions, one ounce of green sage chopped fine, a large cupful of stale bread-crumbs, and the same of mashed potatoes, one teaspoonful of butter, a little pepper and salt, and one unbeaten egg; mix them well together, and stuff the body of the goose; then place in the oven, and bake about an hour and a half. Serve with apple sauce.

INDIA INK.—The Papier Zeltung gives the following recipe for making a deep-black India ink which will also give neutral tints in its half shades: Rub thoroughly together eight parts of lamp-black, sixty-four parts of water, and four parts of finely pulverized indigo. Boil the mixture until most of the water has evaporated, then add five parts of gum-arabic, two parts of glue, and one part of extract of chicory. Boil the mixture again till it has thickened to a paste, then shape it in wooden molds which have been rubbed with olive or almond oil.

CEMENT FOR EARTHEN AND GLASSWARE.—1. Heat the article to a little above boiling water heat, then apply a thin coating of gum shellac on both surfaces of the broken vessel, and, when cold, it will be as strong as it was originally. 2. Dissolve gum shellac in alcohol; apply the solution, and bind the parts firmly together until the cement is perfectly dry. 3. Take a small quantity of kieselguhr and dissolve it in spirits of wine by the aid of heat. This will unite broken glass so as to leave the

crack nearly impenetrable, and is equal to the best glass cement.

BOSTON BAKED BEANS.—First obtain a Boston bean-pot and some small white beans; the small beans are the best; put one quart of beans in soak in cold water at night; in the morning take them out of that water and put them into a kettle and scald them; do not let them boil; skim them out of that water and put them into the bean-pot; on top of the beans place half a pound of salt pork, part fat and part lean, first having taken the rind off from the pork and washing the top of the pork in small squares; add one and one-half table-spoonsful of molasses, and fill up the pot with boiling water; bake twenty-four hours in a slow oven, and as the water cooks away fill up with boiling water.

PALATABLE MEDICINE.—Ayer's Cherry Pectoral is a honey drop of relief; its Cathartic Pills glide sugar-ash over the palate; and his Sassafras is a nectar that imparts vigor to live, restores the health and expels disease. - Hartford (Pa.) Advertiser.

Benson's Caprine Porous Plaster. Celebrated the World Over. The numerous cures were recorded the High and only medical view of this plaster, at both the Centennial and Paris Expositions. For Sufferers from common porous plasters, rheumatism, the so-called electric appliances, etc. It is the best known remedy for Scurvy, Measles, Weakness, Sciatica, Lumbago, Dissected Kidneys, Spinal Complaints and all like for which porous plasters are used. Ask your Druggist for Benson's Caprine Plaster and see that you get nothing else. Sold by all Druggists, Price 25 cts. Mailed on receipt of price by Messrs. J. & J. Johnson, 21 Platt Street, New York.

Family Knitting Machine.



Will knit 36,000 stitches in a minute. Simple, Durable, Cheap! Will last a Lifetime!

This Machine is now attracting universal attention by its astonishing performance and its great practical value for every day family use. It knits every variety of plain or fancy work.

With almost magical speed, and gives perfect shape and finish to all garments. It will knit a pair of socks in three minutes! Every machine warranted perfect, and to do just what is represented. A complete instruction book accompanies each machine.

No. 1 Family Machine, 1 cylinder, 72 needles. No. 2 Family Machine, 2 cylinders, 72 and 100 needles.

For further particulars address Richardson Knitting Machine Co. Agency, Manhattan, N.Y. Please state you saw advertisement in this paper.

The Press and People acknowledge

THE CHRISTIAN INDEX

To be the BEST Advertising Medium in the South!

Established 57 Years Ago.

THE INDEX is published in Atlanta, the Capital of Georgia, and the Gate City of the South.

THE INDEX goes not only to every county in Georgia, but to every community, and in many sections is the only paper taken by the people.

The Leading Religious Family Newspaper in the Southern States.

Rev. Henry Holcombe Tucker, B. D., (Late Chancellor University of Georgia) Editor.

THE INDEX is read more generally in the Cities, in the Operating-rooms, in the Villages, and at the Fire-side, than possibly any other paper in the South. We therefore consider the number, character or condition of the patrons, it offers the widest field for profitable investment that can be enjoyed. Address J. A. P. HARRISON & CO., State Printers and Publishers. P. O. Drawer 21.

To all Sufferers from Pro-lapsed Organs.

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 hoarse; 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 once endangered 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 or lawyer 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 opinion of an eminent urinal, 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 promissory of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily restored 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 purchased 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 only. 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 now 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 public speakers, and all these symptoms of "dragging down," prostration, exhaustion after speaking, and weakness of the back and limbs, piles, and hernia is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and 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 public speakers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others.

Now, after a personal experience of nearly twenty years, and the direct experience of more than one thousand ministers and public speakers 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 four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and my physical energies. I do not believe that any one would ever be afflicted with hoarseness, or piles, or weakness of the back or limbs, should he wear it judiciously 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 and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

Hundreds of old men yearly are using the Brace for weak backs with invariable satisfaction. I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all the great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsus of the muscles which support the internal organs. This is the mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

This is what it does, as thousands who have used it are now glad to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease, dyspepsia. It increases the breathing capacity, and thereby gives strength to the body.

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constipation and piles when all other means have failed.

It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and prolapsus ani, by uplifting the lower bowels from the rectum.

It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

OUR IMPROVED BRACE. The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:—

Let all Take Notice. This is to certify that the undersigned is the only manufacturer of the Body and Lung Brace, and that those manufactured by others are made different, and are more dangerous, and an improvement over the Brace now in market. We sell to any other party in the city of St. Louis, Mo. Office of Man-Ta Co., Conn., May 1 1877.

No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me.

TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, and relief of all causes of prolapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it, if she could not get another one of the same kind.

S. TURNER, M.D. Hayneville, La., April 19, 1877.

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.

I received the Brace for my patient, Mrs. Martin. She applied it, and it relieved her back immediately. I am well pleased with the Brace. It is the only supporter that I have seen or used in my extensive practice that I can rely upon without any appearance of evil from its use. I shall hereafter introduce it into my practice, and charge no commission. A. A. DAVIS, M.D. Houstonia, Mo.

TESTIMONY OF PUBLIC SPEAKERS. From the Governor of Tennessee. The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. He largely, if not altogether, owes his last election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 31, 1874. Dr. J. R. Graves—Dear Sir: I used the Brace on my feet during my late canvass of the State. It was of very great service to me, and I feel very much indebted to you for its use. It relieved my feet very much earlier than my voice would not have been affected at all. The first time I used it I addressed a large crowd of people in the city of Nashville, and I found that my feet were very much relieved. I feel that I am under a great obligation to you for its use. Very Respectfully, JAS. D. PORTER.

TESTIMONY OF FARMERS. I have been wearing one of your Body and Lung Braces since last August; and I am free to express my gratitude to you for its great benefits. I am a farmer; and when I commenced the use of the Brace I was unable to do any work, and had been for seven years, almost without account of a weak man and general debility, from which the Brace has given me great relief. In riding horse-back, no one has any conception of its worth. I believe it to be all you claim. I would not be without it. Watauga, Tenn. T. F. HUNTER.

Very Respectfully, JAS. D. PORTER.

TESTIMONY OF FARMERS. Through Messrs. Flowers & Wilson of Kenton Station, Union county, Tenn., I procured one of your improved Braces for my Lung and Body; it is just what I so much needed. I am well pleased with it, and would not be without it for one hundred gold dollars. I feel that I am under a new man since I put it on, and would heartily and cheerfully recommend it to all who may be, as I was, suffering, and unable to do the work required of us as farmers. THOMAS FLOWERS, Rutherford Station, Tenn.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of your improved Braces, and I gratefully accepted and kept it for three years without wearing it, rather clanking such things under the head of "humbug." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to its invaluable worth to this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has improved, and I feel every step of increased energy, and my physical strength has been most effectively renewed. I would not take ten times the price of my Brace now and be compelled to discontinue its use. I most cordially recommend the Brace to those who may, physically or otherwise need it. G. A. LOFTON, D.D. Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many thousands goes to its great benefit. It would surprise those who know nothing of it. R. H. FORD, LL.D. Editor Christian Repository.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour; and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration. Coleman, Mo. DAVID UTT.

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. RYKOLDA. Fulton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as hoarse as I would be in one week without it; every minister, strong or weak, should have one. A. ROUTE. Union Depot, East Tennessee.

For Horseback Riding. 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. McLVIN, Camden, Miss., January 2, 1877.

Fourteen in One. I have ordered from you fourteen Braces for my female friends. The parties all live in and near West Point, Miss. All have been much benefited. The most of them are delighted, and improving fast, and would not be without their Braces for any amount. Not one of them regrets paying their money for them. I do think they will benefit any one in bad health, especially all such diseases, not greatly indebted to you for my restored health, all from wearing the Brace. Miss. A. C. WESTBROOK. West Point, Miss.

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, and is an old complaint. Twenty-five years ago I hurt my back lifting. This is the only day after a of only sixty days. If I continue to meet, it will not be long before I am sound. R. H. DARRIN.

TESTIMONY OF FARMERS. I have been wearing one of your Body and Lung Braces since last August; and I am free to express my gratitude to you for its great benefits. I am a farmer; and when I commenced the use of the Brace I was unable to do any work, and had been for seven years, almost without account of a weak man and general debility, from which the Brace has given me great relief. In riding horse-back, no one has any conception of its worth. I believe it to be all you claim. I would not be without it. Watauga, Tenn. T. F. HUNTER.

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DEAR BRO. GRAVES:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though nothing like clear of my malady. I can ride horse-back or in a wagon, and can truthfully say I endure more work in a day, with my back aching, than I have been able to do in a long time. I find the Brace to be truly the very best I have seen. Horn Lake, Miss., May 18, 1877. H. C. LOWRY.

Ed. 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 has no need of the rupture pad now. He has never worn it at all. I have all proved perfectly satisfactory, and neither of the parties would take a hundred dollars for their Braces and do without them. Monticello, Ark.

Weak Neck or Breast. I have been wearing one of your improved Braces for three months, and it is a great benefit to me. With it on I can do a great deal more farm work of any kind than I can do without it. I would not take three times its cost and do without it. New Barnada, Ill. J. M. RUMING.

PRICE OF BRACES. The price of this Brace before the war was \$20, and \$35 when fitted by the medical profession.

The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:— Plain Braces, ordinary size..... \$10.00 Single Hernia Braces, ordinary size..... 12.00 Double..... 15.00

I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$3.70 including postage and \$1 for every subscriber you fail to get. Or one Brace for ten Braces with cash, \$10 each.

Notes.—All sizes over 40 inches, having to be expressly made, are \$2.00 extra. Front Pad and Spring deposited for \$2.00. A case (separately) —single or double rupture \$2.00. 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 to even numbers, and can be enlarged two inches.

In all cases the cash must accompany the order, with nearest Express office, as none are sent out on trial to be returned. We do not send the Brace by mail. But a perfect fit is guaranteed, and Brace will be exchanged by purchaser paying express charges. Address J. R. GRAVES, Memphis, Tenn.