

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 used for the last sixteen years, that I may make it a benefit to my paper by making it a far greater blessing 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 finally 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, which soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure, — the voice, that to a minister 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 existence of an enlarged uvula, they could do nothing but advise rest; and this I was compelled to take. What constant irritation and coughing, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from proptosis uteri, and the attention 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 relieved her. She complained of a "dragging down," and no language could better express my feelings, and especially after ascending. It occurred to me if it was good for cases of "dragging down," why not for proptosis uteri? Without consulting any one, I ordered one large enough for myself and put it on, the first time doubtless I have ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking cough 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 now, was without communication 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 are throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," hoarseness, enlargement after speaking, sore weakness of the back and limbs, piles, and stricture, in the slight relaxation of the abdominal muscles, which allows the bowels to sink and known by marked hollows over the top of the hips. Now all know that the linings of the stomach are connected with those of the throat and affect sympathy, and when the stomach is in a morbid state is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued will 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 ready-made hygienic science has named hundreds of others.

Now, after a personal experience of nearly twenty years, and the added 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 same of fatigue, and leave me with a heavy, hoarse voice; with it, I can speak four hours a day without exhaustion or hoarseness. I saw use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hoarseness, or weakness of the back or limbs, should he wear it suitably 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 that great army of ills and aches that soon break down the best constitutions, which are caused by proptosis of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all things do.

This is what it does, as thousands who have used it are prepared 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 constiveness and piles when all other means have failed. It invariably relieves all cases of proptosis uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and proptosis uteri, 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 the Braces are made of the best material, and are made of different sizes, and are more durable, and an improvement over the original Brace. I do not hesitate to testify to the invariable worth of this Brace. I can endure at least three times the amount of labor that I did before without relief. My voice has improved at every step of INCREASED EFFORT, and my physical strength is steadily increased. I do not hesitate to testify to the invariable worth of this Brace. I can endure at least three times the amount of labor that I did before without relief. My voice has improved at every step of INCREASED EFFORT, and my physical strength is steadily increased.

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I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it: every minister, strong or weak, should have one. A. BOOTE. Union Depot, East Tennessee. 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 good health, especially all back diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace. MRS. E. C. WESTBROOK. West Point, Miss.

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Executive Office, Nashville, Tenn., December 21, 1874. Dr. J. R. Graves — Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that I had commenced its use a week earlier that my voice would not have been affected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hours' speech I was free from any usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

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THE BAPTIST.

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

Old Series—Vol. XXXVI. MEMPHIS, TENN., JUNE 28, 1879. New Series—Vol. XII. No. 19.

Our Pulpit.

INFANT BAPTISM.

Mr. Kallech's Sunday evening prelude in the Temple, San Francisco, Cal., March 30th, 1879. [From the Pacific Evangelist.]

I BELIEVE in the baptism of children. I was baptized myself at the age of ten. Two of my children have been baptized at an early age. Another dear one is to follow to-night. I congratulate representative families of the church, Bros. Clark, Leavitt, Elliot, French, and others, on the baptism of their children this evening. They have had the advantage of Christian training — the greater advantage of Christian example. The children could not pay their parents a grander compliment than they do by voluntarily accepting their religion as their own. And parents cannot do a wiser thing than these do in cheerfully allowing their children to put on Christ by public profession. We are opposed to "infant baptism" for reasons which will appear. We are in favor of children's baptism. Just as soon as they are old enough to give an intelligent reason for loving the Savior, and to express an honest and earnest desire to serve him, they should be baptized. Don't leave them in the world until they are hopelessly alienated and effectually corrupted. Bring them into living sympathy with loving hearts in the church. Teach them the way of God more perfectly. Grow your own standard bearers. We sometimes feel an almost pardonable desire to see rich men converted to help us bear the burdens of the church. There is more hope and potential help in these uncorrupted boys and girls whom we are alluring to us than there could be in rich men whose habits are formed and whose opinions have settled into insoluble dogmatism. It is not in the power of all the wealth that rolls its pomp along your streets to manufacture one such valuable church member as one of these artless, honest, hopeful children.

This seems to me to be a good time to give a reason or two, in all kindness and plainness — for you know that is the style of this platform — not only why, as Baptists, we are in favor of children's baptism, as soon as they come to year's of discretion and voluntarily accept Christ as a Savior, but why we so earnestly oppose "infant baptism."

The Church of England, in the twenty-seventh Article, teaches the same doctrine: "Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from those that be not christened, but is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church, the promises of forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed." In the performance of the ordinance, the minister is instructed to thank Almighty God for the regeneration of the child. And, in the catechism, the child is ever after reminded that he was, by that act, "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." No wonder that anybody taught and believing such views as these should be solicitous for the welfare of their "uncovenanted" children, and should think Baptists very exclusive, and close, and mean, and bigoted, and all that, who are so hard-hearted as to refuse to sprinkle them when dying!

But how stands the case with our good Presbyterian and Methodist friends? Have they got any of these old superstitious rags about them? The Westminster Confession (Chapter 27) says: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the admission

Pedobaptist ministers, in many instances, I am happy to say, rebuke this prevalent superstition, although, as it is my duty to show, their general teaching and action on the subject are directly responsible for it. Thus Dr. Guthrie, in the gospel in Ezekiel says: "Prone as we of Scotland are to boast that our fathers, with Knox at their head, came forth from Rome with less of her old superstition about them than most other churches, to what else than some lingering remains of Popery can we ascribe the extreme anxiety which some parents show to have baptism administered to a dying child? Does not this look like a relic of the old faith? It smells of the sepulchre. * * * Is there not reason to suspect that, at the root of this anxious and unnecessary haste, there lies some lurking feeling that baptism, if not essential, is at least serviceable, to salvation, and has connection, near or remote, with regeneration and remission of sins?" Undoubtedly it has. Undoubtedly, also, it has connection with their desire to have their children baptized at all. It is our protest against the whole business that it is rooted and grounded on a superstitious connection between baptism and salvation. Baptists are the only large and influential body of Christians that have fought this fallacy from the beginning, and wherever it has shown itself. Popularly charged, and generally believed, to make more of baptism than any sect, they make the least of it of any. In the vigorous language of another: "With all respect and due regard to the feelings of others, so far as they are conscientious, we cannot look upon such notions as else than the rags of an old superstition." We acknowledge no other authority in such matters than the word of God." But what we claim is, that the teachings of many churches and eminent men on this question can have no other effect than to create superstition in the minds of the people. The teaching of Rome in the Council of Trent is that "sin, whether contracted by birth from our first parents, or committed ourselves — by the admirable virtue of this sacrament is remitted and pardoned." She further adds: "If any one shall say that baptism is not essential to salvation, let him be accursed."

And again: — "Receive these lambs to day, O Shepherd of the flock, And wash their stains of guilt away, Beside the smitten Rock."

And still again: — "Come, Holy Spirit, from on high, Baptize of our spirits, those! The sacramental seal apply, And witness with the water now. Exert thy energy divine, And sprinkle the atoning blood; May Father, Son and Spirit join, To seal this child a child of God!"

Much of this might be harmless, especially if uttered with a prospective significance, but surely at the "baptism" of an unconscious child, it is sacrilege. And here I offer a criticism on the whole collection of what is styled baptismal hymns, even those printed in Baptist hymn-books and sung in Baptist churches. Let me quote a few of them: — "Eternal Spirit! Heavenly Deity! On these baptismal waters move! That we, through energy divine, May have the tabernacle with the sign."

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What "substance," pray, is baptism to give a man? It is a hollow and worthless rite to him if he has not the substance of hope before, which he appropriately expresses in this sacred sign.

"O, may we die to earth and sin, Beneath the mystic flood; And when we rise may we begin To live anew for God."

Be assured that he who has not "died to sin" before he reaches the "mystic flood," will not be likely to do it there. The life which baptism symbolizes has begun before, or it is not likely to begin at all.

The theology, the direction, the hope, the whole idea conveyed in such sentiments as the following for baptismal singing, are simply execrable. They are the rags—the tags and rag-ends of the rags—of Popery.

"Baptized in baptism with the Lord, We rise with him, to life restored!"

"Reveal our Savior's love, And seal us for thine own!"

"Bathing from the mystic flood, Living hence anew to God."

"How blest the solemn rite that seals Our death to sin, our guilt forgiven."

Even the sweetly notorious verse which Dr. Bethune wrote for a Baptist hymn-book,—

"Thy footsteps we follow, to bow in the tide, And are buried with thee in the death thou hast died. Then wake with thy likeness to walk in the way That brightens and brightens to shadowless day."

Contains the same miserably and dangerously misleading sentiments. The "waking," the "seal," the "bathing," the "restoration," must have preceded the baptism, or the baptism is a mockery.

Your advice to me, Bro. Graves, was timely and good, to be careful what I write in my correspondence to THE BAPTIST, as you have close readers on both continents, and the advice should be heeded by the great men of our denomination.

prayer, they understood its sentiments. Only think! 296 representative men from all the Southern States—editors, presidents and professors of Colleges, city pastors, D. D.'s, the most learned, pious, men of towering intellects, the pastor and church of Atlanta, and hundreds of "devout men" from all parts of the land, all singing and praying.

"As on the day of Pentecost, Reveal thyself in tongues of fire!"

I hope that in that case it was a living illustration of the inspired expression, "They asked and received not, because they asked amiss." Can you imagine what would have been the consequence had that prayer been answered, as it was prayed for to be given them in that place, then and there, in that consecrated place?

I can't think they meant what they prayed for in that song. I hope not. What new revelation did they want or need, when they prayed, "Reveal thyself, as on the day of Pentecost, with tongues of fire?"

Say not in this case that "weak critics magnify small errors," nor that I worry myself over the difference between twaddledums and twaddledums. If that is a Baptist doctrine, thousands of Baptists have been ignorant of it up to this time.

But I must go to my plow. More next week if I have time. JOHN CLARAUGH, Marquet, Leon county, Texas.

VALUABLE RECEIPTS.

BRO. REYNOLDS, of Big Cane, La., sends us two valuable receipts, which should be preserved in the family:—

BRO. GRAVES:—As you have many readers, and perhaps wish to impart as much information as possible, I send you the following receipt for hydrophobia, i. e., a preventative, in any case:—

Equal portions of chloroform and concentrated ammonia; mix and apply to the bitten parts, with sponge or cloth, from eight to ten minutes. It acts mechanically for causing a flow of blood from the injured parts, and also neutralizes all poison.

RECIPE FOR FISTULA IN HORSES.—After the

fistula has broke, cleanse with water, and pour or inject one teaspoonful of nitric acid, pure, once every three days. Three applications is generally sufficient, if the fistula is not suppurating or broke, press gently and steadily, with some force, or strike it with an ax, until a considerable indenture has been made.

W. B. REYNOLDS.

DIFFICULTIES AND INCONSISTENCIES OF EVOLUTION.

Being the closing chapter of "Evolution Evolved" by Willford. Every minister should study these articles so as to be enabled to annihilate Evolution by Evolution itself.

I am compelled to admire the extravagantly liberal propositions of Mr. Darwin, if I am obliged to disagree with his logic. He not only stipulates that his "theory would absolutely break down" if a single organ could be found which natural selection could not have developed, but he frankly declares:

"If it could be proved that any part of the structure of any species had been formed for the exclusive good of another species it would annihilate my theory, for such could not have been produced by natural selection."—Origin of Species, p. 162.

Why did Mr. Darwin carefully use the word "species" in the above stipulation instead of the word being? Evidently it was a matter of shrewd precaution; for, had he stipulated "any part of the structure of any being" for the exclusive good of another being, he would have just annihilated his own theory by proving, as he did, that the mammary glands of every mother throughout the class of mammals are developed "exclusively," not for her own good but for the good of other beings!

But there are numerous species which have parts (or qualities, which are the same thing,) exclusively for the benefit of other species. The flavor and odor of the ants, which adapt them to the taste and smell of the ant-bear, can be of no service to these insects.

The same is true of the peculiar flavor of the hive-bee, which adapts it to the special benefit of the midwallow, a bird which feeds on nothing else. Mr. Darwin urges with all his ingenuity that the marvelous instinct of the hive-bee, as well as its remarkable structure, is the result of "numerous successive slight variations" saved up from age to age "by natural selection" for the good of this insect.

The odor of the fox's feet "is for the exclusive good of another species," the wolf or the dog, since by it the latter is enabled to run down and destroy the former on account of greater endurance. The odor of the fox is clearly, then, of no good to it, since it is the most efficient means of its destruction.

natural selection, after weeding out the foxes for ages which gave forth the strongest odor, on the principle of survival of the fittest or the less odorous, still continues right on cultivating this destructive quality, which can only be for the "exclusive good" of renard's enemies! Hence, by the unanimous judgment of all the foxes in Christendom and heathendom, Mr. Darwin's theory is hopelessly annihilated, according to his own stipulation!

But, then, Mr. Darwin would say, while natural selection was substituting a new flavor for the ant it would also have been at work on the ant-bear, changing its taste, so that in the end the ant would not have gained anything by the modification! This, however, does not quite correspond with the work of natural selection, which Mr. Darwin and Mr. Wallace so elaborately discuss, where worms and insects of various kinds are made to imitate the bark of trees, dead and green leaves, etc., all to protect them from the devouring insectivorous birds.

This stupid performance of nature is also illustrated by the mane of the lion, which, Mr. Darwin gives it as his learned opinion, was developed by selection to protect his neck from the teeth of other lions and the teeth and claws of tigers! But it seems singular that the teeth of the tiger were completely neglected by natural selection, while taking the particular pains to produce such an enormous growth of hair as a protection for the lion!

But is not Mr. Darwin slightly mistaken? The tiger finds the lion's matted mane an excellent foundation into which it fastens its teeth and fore-claws while using its hind-claws in fearful laniation upon the loins and hips of the lion, where natural selection has wholly neglected to provide a suitable protection! I think the lion can justly enter his stentorian protest against Mr. Darwin's "scrutinizing" law, as a great scientific humbug in furnishing him with a matted mane for the particular advantage of the tiger to cling to while unmercifully raking his hinder parts, where there is no protecting hair!

Elephants in some parts of India, Mr. Darwin says, were gradually destroyed by insects which bored into their backs. Now this is attributable wholly to the inexcusable neglect of natural selection in not covering the backs of those princely beasts with a protection like the lion's mane! That Mr. Darwin's great and "scrutinizing" law could have done this, and thus have saved these pachydermatous proboscidiars of the jungle from such contemptible enemies as gadflies is clearly evident, after having stretched the same animal's nose five feet long for the primitive purpose, as supposed, of smelling at a distance!

If there is the least truth in natural selection having elongated the neck of the giraffe just to enable it to browse off the limbs of the acacia, as Mr. Darwin insists, rather than to change its mode of living, and cultivate in it a taste and habit like those of its sensible neighbor the eland, there would have been surely no trouble in evolving a carapace for the back of the elephant as impene-trable as that of the tortoise, or else in extending its trunk till it would reach clear around it! Pahaw! This whole business of natural selection, judging it by its hanging operations, is an unmitigated fraud on the brute creation.

the want of a coat of hair half as dense as that of the lion's mane, it changes other insects into worms and colors to protect them from the hungry birds, at the same time totally neglecting the birds' eyesight. It stretches the complicated neck of the giraffe, with all its important vital organs, such as vertebra, thyroid cartilage, larynx, trachea, tongue, esophagus, with the numerous arteries, ligaments, and muscles involved, to enable it to reach the branches of trees, when by simply stretching its nose as it did in the case of the elephant, it could have reached much higher branches and stood square on its feet! Inconsistency, thy name is evolution!

The hive-bee is another example of the infamous unfairness of natural selection. While this most valuable and intelligent of all insects has its defensive weapon so awkwardly constructed by Darwin's "scrutinizing" law that it is compelled to commit suicide by pulling out its barbed sting whenever it defends itself from an enemy, all other bees, such as wasps, hornets, bumble-bees, etc., worthless and uncivilized in habit, can sting ad libitum without doing the least damage to their own mechanically constructed weapon.

Now, is it at all reasonable or probable that the same "scrutinizing" universal law, natural selection, should have developed so enormously the proboscis of a moth while utterly neglecting the most persistently industrious insect in the world? Is it not rather probable and reasonable that both species are exactly as they were created originally by the intelligent cause of all animal forms?

This latter question is equally applicable to numerous other species. Take the salamander, for example, with its extensible tongue so enormously developed that it can thrust it out seven or eight inches, like an arrow, and seize an insect! Even conceding such a law as natural selection and such a process as specific development, is it not vastly more probable that this little reptile would have been adapted by evolution to a mode of life and a means of securing food analogous to that of the newt or the frog rather than to have undergone such an almost miraculous transformation in its tongue?

This enormous extension of the tongue is absolutely the last thing any one but a perfect inventor could have thought of. I should have undertaken to make it feed on grass or dig for worms twenty times over, had I been natural selection, before thinking of such an ingenious and apparently impossible contrivance. Yet the same "scrutinizing" principle, according to Mr. Darwin, did this which leaves barbs on the sting of the hive-bee, by which it kills itself whenever it undertakes to defend itself!

Of course, it would not suit Mr. Darwin's designless and purposeless ideas of the universe to suppose that the hive-bee was originally intended as man's servant, and that its self-destructive barbed

sting was a wise provision by which to gradually weed out, by a kind of natural selection, the more vicious belligerent individuals, and thus adapt the community more and more to the wants of man, by making it more and more domestic and less and less dangerous; while, at the same time, such bees as can never be of service to man—the hornet and wasp—are left with weapons, however harmful to their enemies, perfectly harmless to themselves! Such a conception of the hive-bee and its self-destructive sting would not have answered Mr. Darwin's purpose at all, as it would at once have involved the necessity of an intelligent Creative Will for the origin of each species, and rather than to admit such a fatal blow to evolution as the hand of God in nature would necessarily be he would rather see natural selection proved guilty of a thousand just such inexplicable inconsistencies as I have been pointing out.

[To be continued.]

THE NEED OF MORE DENOMINATIONAL PREACHING.

TRUTH is eternal. Men can neither make nor abolish it. They may pervert, and make it appear hateful, or display it, and show its essential glory. Its friends love to display it; but its enemies labor to conceal it. Free discussion is favorable to its display. Divine truth—but all truth is divine—I mean religious truth—courts investigation and agitation. It is like fire smothered. It blazes out through agitation. The religious world seems to dread its display. The American Alliance, which is rapidly gaining the endorsement of all religionists, has inscribed a circle within which investigation and discussion are to be confined.

The radius of that circle is measured by the amount of truth which will offend none of the allied societies. It is fearful to a Christian reputation to pass that circumference. While, however, the law of silence has lulled to repose the friends of truth, its enemies are vigilant and active. They operate within no circle. Their radius is the scope of human thought. They accept no armistice from torpid Christendom. It is their opportunity, and well do they use it. While Christians are reposing in the confident security of alliance, infidelity is sapping the life and growth of Christianity, and insulating the heavens with the denial of its adaptability to an enlightened age. Christians are working, but their work does not tell. Why? This is the question they have combined not to solve. The infallible Teacher has told them why, but they have failed to regard his word. Wishing to end my serial with this paper, I will devote it to an earnest exhortation at least to my own brethren to inform their several churches as clearly as possible, "What is the church? Though they know, they need to be armed with more full instruction. They have many opportunities that you have not to remove the wrong impressions of Christians now connected with schisms, and to bring them to the church. Your conduct has perhaps made them think that sort of work harmful—at least, unprofitable. Undo the wrong. Buckle on the armor of truth. Christians will unite in its promotion and defence when taught what it is. "Cry aloud; spare not. Show my people their errors." "The leaders cause my people to err." Make God's word plain. Several considerations require more denominational preaching:—

1. Scripture precedent. Not a revival is recorded in the Scriptures, where it seems to have been omitted. All the converts joined the church. They either did so without instruction as to their duty, or that instruction was given. In nearly every instance, mention is made that it was given. Now how often is it otherwise! Baptists form an alliance whose terms forbid the discussion of the church questions. Young converts are taught to, despite them; join what sects they choose, believing the step one of indifference—deem that indifference a manifestation of piety. If a law join the Baptists, they do so uninfluenced by principle—are won to that course by their family relationships, devotion to the minister, or some personal consideration of interest or pleasure. They are not soldiers, valiant for the truth—expect no warfare in the advocacy and defence of principles—are ever ready to be turned by every wind of doctrine. They should be armed for every conflict between

truth and error at the commencement of their religious life, especially those conflicts which tend to unsettle them in their church relations.

A hundred years ago, no denomination, save the Baptists, taught that the ordinances were inoperative without choice and faith—that is, that baptism and the Lord's supper will do the recipient no good unless repentance and faith is first exercised; and yet this is the theory of all the churches known as evangelical at present,—though in this case, as in the last mentioned, the principle is violated by the practice of infant baptism.

These and others of our principles, for instance, that immersion and immersion only is baptism, that the Bible knows nothing of infant baptism, that those only are Scripturally entitled to commune who have been properly baptized, the independence of the churches and personal nature of all Christian duty,—these great distinctive principles we are bound to hold and disseminate because of their truth and importance.

(To be continued.)

THE PECULIAR MISSION OF THE BAPTISTS.

IN common with all professing Christians, it is the duty of the Baptists to preach the gospel to the unconverted, at home and abroad; but in addition to this, there is committed to them the grave responsibility of maintaining and propagating the principles which distinguish them as a people.

A hundred years ago, no denomination save the Baptists, held the doctrine of absolute freedom of conscience—soul liberty;—and yet this is the doctrine of all evangelical Christians in the United States now.

A hundred years ago no denomination of Christians, except the Baptists, taught that all the members of the churches should be converted. The great Jonathan Edwards was driven from his pastorate in Northampton because he maintained

this position. Now the Methodists, the Presbyterians, and the Congregationalists, with some others, maintain this doctrine in theory, though they depart from it by adhering to infant baptism.

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Hence it is no spirit of uncharitableness—it is no want of confidence in the piety of Christians of other denominations—which induces us to regard any community where Baptist principles do not prevail as missionary ground. If we hold our principles to be the truth of God, then it follows as a logical and moral necessity that we are bound to propagate them—this is but fulfilling the end of our existence, so far as our peculiar doctrines are concerned.

GENERAL ASSOCIATION OF SOUTHEAST ARKANSAS.

THE fifth session of this body was holden with the Baptist church at Warren, Ark., commencing on Thursday the 12th of June. The introductory sermon was preached by Eld. J. F. Griffin, text, "The steps of a good man are ordered by the Lord." An unusually large delegation was present, embracing members from three district Associations.

closed in sealed envelopes and put in the hands of such persons in the audience as were supposed to be capable of judging—these persons opened the envelopes, and gave to the pupils of the various classes such questions as they chose, all of which were answered promptly and correctly, with very few exceptions.

The Association resumed business Friday evening. The usual committees were appointed. The report of the Board of Trustees was read and its suggestion submitted to the various committees. On Saturday morning as the reports began to come in it was evident that "they meant business."

ELD. WILLIAM M. LEA AT MOUNTAIN HOME, BAXTER COUNTY, ARK.

ON Saturday night the 14th of June, Eld. Lea addressed the citizens of Mountain Home and vicinity, also on Sunday at 11 a. m., he held a large audience entranced for two hours with a sermon on the text, "Preach the Word." At 3 p. m., on same day, he delivered a lecture on the "Force of Habit."

George Sims, an excellent young man, chewed almost continuously, has abandoned the use entirely, has gained four pounds in weight and has an excellent appetite. Tommy Paul used it for many years, and renounced it. Mrs. Hogan, wife of one of our best citizens, Col. Griffin Hogan, has stopped snuff dipping, and others have been influenced.

Eld. L. is one of the finest speakers that has visited this point. The work he did here will tell many days hence. May he be preserved for usefulness many years, although now having reached his three score years. Very respectfully, J. M. CASEY.

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.

Sister Diana Russell, consort of Bro. J. M. Russell, died at her residence in Trinity county, Texas, June 6, 1879, after a painful illness of five months. Professing Christ in early life, she, in 1864, united with the Shiloh Baptist church, Choctaw county, Ala., and continued faithful to the last.

A really good man had rather be deceived than be suspicious; had rather forego his own right than run the venture of doing even a hard thing. This is the temper of that charity of which the apostle says it shall never fail.—Bishop Butler.

The Baptist.

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

J. R. GRAVE, Editor and Proprietor. W. GRANT, J. S. MAHAFFY, Book-keeper and Order Clerk.

Business Office: 227 Second Street, Memphis, Tenn. Terms: \$2.75 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. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice.
2. As Baptists, we are to stand for the ordinance of Christ as he enjoined them upon his followers, the same in name, in mode, in order, and in symbolic meaning, unchanged and unchangeable till he come.
3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of piety.

Distinguishing Policy of Historical Baptists.

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

REV. O. C. WHEELER, CALIFORNIA.

IT has been announced that this gentleman is coming from the shores of the Pacific to deliver the Literary Address before the Southwestern Baptist University, at the approaching Commencement, and the inquiry is upon many a tongue, Who is Mr. Wheeler? We anticipate, by a day, the introduction that will be given him to the University by his fellow-laborer upon the coast, Dr. Hendrickson, in introducing him to our readers, who have already seen something, and, we hope, will see much more, over the initials, O. C. W., from California and the Coast.

He was born in Wolcott, Wayne county, N. Y., March 13, 1816, the tenth of a family of twelve children. Apologizing for his stature, he says: "Ushered into life amid the raw, harsh winds of March, in that coldest of all seasons ever yet experienced in that State, and subjected to all the rigors and privations incident to a large family in a new country, with little or nothing in store, it is no wonder that I never attained more than five feet two and a half inches in height, and, until past the middle of life, was of slender mould and delicate health."

Circumstances hinted at above deprived him of educational advantages, except in a very limited amount, until he attained his majority. Leaving home at about twenty-one, he determined to make it his first business to secure the most thorough education the schools of his country could furnish. How daring such a resolution was, and what it cost to carry it out, may be surmised when the reader is told that, on leaving home to enter upon this task, he had only 37½ cents in money, only one suit of homespun clothes, and very poor health; that he worked his own way, pursued an entire eight years' course at Madison University, graduating with honor, from both the college proper and the Theological Seminary, married and settled as pastor before he was thirty.

This is the stuff that men are made of that ever achieves true and noble manhood. Where the true ethereal fire is shut up in a fellow, it will burn up through the most formidable accumulations of obstacles; indeed, they but add intensity and fierceness to its heat. It is a sad fact that not one young man in one thousand, in this age, would go through the study of a college course if every bill was paid for them, and a liberal amount of "spending money allowed," and not one in ten thousand can be found with the pluck of this New York boy. Mr. Wheeler was ordained in East Greenwich,

R. L., where he became first pastor of the Baptist church, and, such was the success that attended his labors, he was called to a more important field in Jersey City, N. J. He had been less than a year pastor here, when, in 1848, the American Baptist Home Missionary Society, scanning the field for a suitable man to inaugurate its missionary work in California, which had just been ceded to the United States, selected Mr. Wheeler as possessing in an eminent degree the qualifications for so important and responsible a work, requiring untiring energy, sound judgment and commanding talent.

The offer was repeatedly declined, and not until the influence of the leading ministers of the denomination was brought to bear, was he influenced to give up his church and make the necessary sacrifices, and go for the Society and plant the true Christianity upon those far-off shores. As evidence of his indomitable energy, in fourteen days after his acceptance, he had resigned his church, made every needed preparation, and was on board the Falcon, the first vessel that left New York for San Francisco. It was a fearful undertaking. California was a most uninviting field, one of the dark places of the earth, where Romanism had complete sway.

The very day the decision was made, the venerable Dr. S. H. Cone, pastor of the First church, New York, and president of the Society that was sending him, said to Mr. Wheeler: "Do you know where you are going, my brother? I would rather go as a missionary to China, or Cochinchina, than to San Francisco. Don't you stir a step, unless you are prepared to go to the darkest spot on earth."

Having shared in all the vicissitudes of the ninety days' voyage from New York to Cbagres per steamer Falcon, from Cbagres to Cruces in a dug-out, from Cruces to Panama on the hurricane deck of a mule, and from Panama to San Francisco on the steamer California, where he landed Feb. 28, 1849, he at once surveyed the ground—morally—laid his plans, and in a comparatively few hours was at his work.

We must be allowed to briefly sketch the organization of the first Sabbath-school and church in California, as we have it from Mr. Wheeler himself. Preaching soon commenced in the private dwelling of Mr. C. I. Ross, and a Sabbath-school organized. For the first month the school consisted of two teachers, Mr. W. and his wife, and one scholar, the son of Hon. J. W. Geary, ex-Gov. of Pennsylvania, and on the fourth Sabbath, the congregation consisted of only six persons. On the evening of that day Mr. Ross took Mr. Wheeler aside and said, "I guess you'll have to give this up, person." "Give what up?" "O, this preaching and Sabbath-school. It's no use, the pressure is too strong. You can't make it go." Mr. W. said, "I will give up the effort in your house, if you say so, but shall get another place. I didn't come here to give up, but to succeed, and I shall do it or die." "Oh! that isn't what I mean at all. You are welcome to the house. If you have got the spunk to stand it, I can; go ahead, and I am with you." Mr. Wheeler did have the "spunk," and four weeks from that time, the three rooms and the long veranda were all filled to listen to the preaching, and there were forty scholars in the Sabbath-school! This is the oldest Sabbath-school in California.

In a few weeks he formed a church of six members, and in July of the same year bought a lot, where the First Baptist church now stands, on Washington street, at \$10,000, cleared off the shrubs, bored the first hole, and made the first mortice in the frame with his own hands, and did not fail to be daily about the work, and in twenty-two working days completed and dedicated the first Protestant church edifice in California. It was a simple structure, thirty by fifty feet, framed of three by four-inch scantling; twelve feet posts, covered with clap-boards, unplanned, six inches wide and four feet long, the roof beuz made of the old forealls of a brig then in the harbor. The interior was lined with common unbleached cotton, and the seats were of the simplest and most primitive structure. Yet the cost was over \$6,000 in gold. A picture of that first, rude Baptist church can be seen in the library of "The Society of Religious Inquiry."

In October, 1849, the church he organized re-

solved to assume his entire support, \$10,000 in gold, paid monthly in advance.

We must pass rapidly over the five laborious years of overwork that followed, which left his nervous system prostrated, and laid the foundation of a throat disease, which ultimately laid him aside from public speaking and compelled him to seek support in secular business. We remark here that the conditions of the atmosphere in all the valleys of California are peculiarly unfriendly to public speaking. Throat affections and pulmonary disease, as well as asthma and rheumatism, abound in these valleys.

Early in 1852 he removed to Sacramento, the capital of the State, took charge of the church, and published and edited the first religious paper of his denomination on the coast. The first year it cost him three thousand dollars more than the receipts, besides all his labor. Two years after, he was compelled to resign his pastorate, and, in hope of relief, spent four months in the East, and, instead of resting, yielded to the solicitations of friends and traveled for the Society that sent him out in eleven of the States, and, after spending but a few days with his friends, returned to California, improved in general health, but with a throat damaged beyond repair. Ulceration followed, and for fifteen years his disease grew generally worse, during all which time he refused permanent secular business, in the hope that he would eventually recover, and be able to finish his days in his chosen profession. But, in 1862, the malady increased, rendering it impossible to continue, and he permanently abandoned all efforts in that direction. We think it due Mr. Wheeler and the ministerial profession that the reason should be given why his old age finds him in secular business, rather than in the pulpit.

In 1871 he was solicited by the Central Pacific Railroad Company, to organize and build up their work in the department of baggage, the effort having failed in the hands of three men, who had previously been successively engaged for the purpose. He found the whole department in a state of the most utter demoralization and confusion. He brought to the work all the powers of his peculiarly analytical, systematic and organizing mind, and achieved such success that, in the spring of 1873, the company dispatched him on a tour of inspection and examination, giving him a carte blanche as to where he should go and when return. He passed through twenty-six States and Territories and the Dominion of Canada, making a journey of nine thousand miles, visited, minutely examined, and took full notes of the working of every prominent railroad in North America, and was back in his office in just fifty-eight days.

About one hundred and fifty-five men, scattered over two thousand miles of railroad and steamboat lines controlled by the company, now report to him every day the check attached to every piece of baggage they handle, where and by whom issued, by whom and where carried, and to whom delivered. These reports aggregate about three hundred and fifty per day. And yet his analysis is so thorough, and his system of filing so perfect, that he can put his hand upon any one of them in less than a minute if within the current month, and in less than two minutes if within the last two years. We have been in his office and seen the perfection of his system. He is also, by this thoroughness of analysis and system of record and filing—a great part of which is his own invention—doing his work with fifty per cent. less help than any other general baggage office in America does an equal amount. Another fact growing out of his peculiar efficiency, is that for more than two years he has found every piece of stray baggage, so that the company has not had a dollar to pay for baggage, unless it was stolen or destroyed by accident.

Mr. Wheeler has of late years recovered his voice in a measure, and is the voluntary missionary on the coast, preaching from one extremity of it to the other, and is the honored counsellor in all the great Baptist enterprises, and a most valuable man and worker for the Baptist cause in California. It was not our good fortune to hear him preach, but we were told by those qualified to judge that he was considered to-day the finest rhetorician in the State. He is "given to hospitality," as all brethren visiting Oakland will agree and we can most abundantly testify.

HEATHENISH.

If there is one thing which every child of God is a true friend of, and really anxious for, it is a faithful translation of his Father's revealed will.

The Canterbury version, soon to appear, is being made upon the "transfer principle"—no word is to be translated that the majority of the revisers do not consent shall be translated, and the majority are Pedobaptists.

In the late May meetings of the English Baptists, the Bible Translation Society is a factor, and reported over \$6,000 raised for the purpose.

A native had received a copy of the Hindoo New Testament, and having read it through until he came to the word "baptize," he came to the missionary and said, "I can understand all that is in this book except this word. What is it?"

The missionary said, "It is baptism." He said, "I see that, but what is the meaning of the word?" The missionary said, "Well, it means baptize."

"But," said the native, "I am as far as ever from understanding what it means. Tell me what it means."

THE RIVER JORDAN.

There still remains a class of controversialists among Pedobaptists, who deny either that there is such a river in Palestine as the Jordan, or admitting it, they assert that it is a mere brook or rill, dry most of the year, and when running that a man could stop it with his foot.

Our eye has just fallen upon a letter, in an American paper, from Prof. H. H. Harris, who traveled last year with a company of scholars, through Palestine. Here is what he says about their visit to the Jordan.

Quite a large proportion of Palestine tourists are ministers. With two such in our party I have formed a somewhat intimate and very pleasant acquaintance.

rode some four miles to the Lower Ford, which our dragoon pointed out as the spot to which the man drove from Eliza's house, and, as the Septuagint hath it, "baptized himself seven times in Jordan," and also the place of our Lord's baptism. My two friends, coated with scales of salt, wanted to follow the example of the Syrian seer, but behold, the stream was swollen by recent rains, the water was very muddy and the current too swift to be safe for any but first-rate swimmers.

For my own part I had given up all idea of bathing in Jordan, on account of the mud, till my good Presbyterian brother rallied me on the inconsistency of a Baptist hesitating to take water, whereupon I too made ready, plunged headforemost into an eddy and enjoyed a good swim for five minutes; but, having no divine command on the subject, put my head under water only a few times, just enough to rid hair and beard of the sticky salt, then replied to the good-humored wit which had sent me in, by returning my thanks for the unmistakable testimony my friends had given to the correctness of Baptist practice.

BOOK-TABLE.

The receipt of all new publications delivered at the editorial rooms of this paper will be acknowledged in its earliest subsequent issue. Publishers will confer a favor by promptly sending us any omission in this respect.

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin.

AMERICAN AUTHORS.—We have received two charming volumes from Sheldon & Co.'s press, New York, bearing this title. They are uniform in size, in beautiful type, paper and small 12mo., chastefully written by David J. Hill.

THE STORY OF THE BIBLE, from Genesis to Revelation. Told in simple language, for young readers. Octavo of 704 pages; 272 splendid illustrations. School Edition, bound in plain cloth, \$1; Home Edition, in cloth, with black and gold stamp, \$1.50; Home Edition, in cloth, with black and gold stamp, gilt edge, \$2. Specimen pages free. Sent, post-paid, on receipt of price.

IS PRESBYTERIANISM FAVORABLE TO RITUALISM.

In a sermon you preached in our church this fall, you asserted without quoting proof, that the standards of the Presbyterian church, which its ministers are all solemnly pledged to hold and teach, do inculcate the doctrine of baptismal efficacy; or, if I remember your words, it is "a seal of salvation or regeneration."

Answer.—Most certainly; we are ready to justify any statement we make in the pulpit, or publicly retract it when convinced we are in error.

unsigned, unsealed and unstamped, is not worth the white paper it is written upon. Now, if any denomination, or any member, teaches that baptism is a sign and seal of a saving covenant, or of remission, or of regeneration, or of an "ingrafting into Christ," then, unless the seal (i. e., stamp) is affixed to these, there is no salvation for the applicant.

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

Is not this proof unquestionable that the confession of that church teaches baptismal salvation?

QUESTIONS.

I am no little troubled at what I have just witnessed at the Baptist church last Sabbath. A Methodist was baptized in the morning and licensed to preach at night! It is understood that the Methodists would not do it because he left a living wife and married another. Was this a right step for the church?

Remarks.—1. We think the church acted very prematurely in licensing a brother the day he is baptized, and especially coming from another denomination.

2. If he did not obtain a legal divorce from his wife, and for the cause of fornication, he is not divorced by the law of Christ, and having married another is an adulterer, and unfit to be a member of a Baptist church, much less a preacher.

Does a Baptist church have the right to letter out and disorganize, and six months after come together, with a part of its members and the records, and do business as a church, without being reconvened together?

Answer.—When a church dissolves it is no more a church than as though it never had existed, and should any number of its members see fit to organize it must be de novo, i. e., just as any other parties would. It has no right to the old records, as they can never be their records.

Can the words of the apostle, (Eph. iv. 5), "One Lord, one faith, one baptism," be used as proof that one mode of baptism only should be practiced?

Answer.—If "Uno" will please translate the passage literally, he will find a correct answer to his query—"one immersion." The words are in proof that there are no modes of baptism, and but one act, and that one immersion, and not three. This one passage forever settles the question of the act of baptism against sprinklers and pourers, as well as against Tankers, or Trine Immersionists.

Is baptism the door into the church?

Answer.—That rite by which a person is made a constituent member of the church and entitled to all its privileges, may well be called a door. Now in all ages baptism, in the faith of Baptists, has been so held and so used.

Jesus Christ said to Nicodemus, except a man be born of water, and—i. e., "added to"—the birth of the Spirit, he cannot see God, and this sustains the position beyond the question of the most captious.

For is one spirit [i. e., of love and submission to Christ] we were all immersed into one body, [i. e., the church] whether we be Jews or Greeks, whether bond or free, and were all made to drink of one spirit," i. e., of loving obedience.

Christ is the door into the family of God, for we all have to exercise faith in him—go through or by him to God, but we are not in his visible church when in him—only prepared to enter into the kingdom. All denominations known to us understand water baptism referred to by the phrase, "born of water," as they do regeneration of heart by the phrase, "born of the spirit."

Where is the American Bible Society? Can a church exclude a member in good standing, upon the testimony of a member out of order?

Answer.—The American Bible Society is located in New York City.

We do not think a church can exclude a member by the testimony of one witness, whether in or "out of order." In the mouth of two or three witnesses, every charge should be established.

Our prayer-meeting opens on each Sunday afternoon at three o'clock; and it is proposed that every Christian who reads this will concentrate that hour to prayer for objects presented in this column.

As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God.—Jacobi.

Even our natural love of destruction can be changed into love of creation. Look at Paul. He wanted to destroy the Christian church, but God changed his nature, and killed the old lion in him, and "out of the eater came forth meat."

NEARER VIEWS OF GOD.—Humility and repentance are the result of large acquaintance with God. Job said: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

THE followers of A. Campbell are determined to compel all denominations to own and confess that their sect is the Christian church, of course confessing by implication that they themselves are heretics, and not Christian churches.

Mr. Campbell, from the beginning, was bitterly opposed to the appellation of "The Christian Church." Turn to Millennial Harbinger, vol. ii. p. 394, and see what he says:—"I am bold to affirm, in the face of all criticism, that there is not the least authority in the word here used [Chrematistis] for concluding that the name Christian came from God, any more than from Antiochus Epiphaneus! This may be too strong for some who contend that the name Christian is of divine authority, but let them put me to the proof. That it was neither given by dream,

Calvinistic advocates of the plan of redemption, Robinson became the recognized assidue; his balanced views of Scripture truth in one department giving him also balanced views in other departments.

Mr. Campbell elsewhere affirms that it is not in harmony with the usages of sacred history for any one to name himself, any more than to baptise himself, and it is certain that the followers of Jesus never styled themselves "The Disciples of Christ," or gave any church this name.

Historical Department.

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

Standard Baptist Histories. Orchard's History of Ancient Baptists. Orchard's History of English Baptists. Ray's Baptist Succession. Origin and Historical Succession of Baptists.

A SUCCESSION OF PRINCIPLES. We are pleased to add the testimony of Dr. Samson to the unquestionable succession of Baptist principles through all the ages past. It must be evident that organizations are the only true conservators of principles.

The essential principle of Baptists is found indeed in the affirmation, that the Bible alone is the rule of faith and practice. This, however, was the avowed principle of the Reformers; their watchword, as Chillingworth recorded it, being "The Bible, the Bible alone the religion of Protestants."

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.

BIG HATCHIE BAPTIST ASSOCIATION

WILL meet with the Woodland church, ten miles east of Brownsville, Haywood county Tenn., on Saturday before the fourth Lord's day in July, 1879, Eld. B. B. Wemack to preach introductory sermon, Eld. S. M. Provenance, altar mate. J. R. GRAVES, Moderator. Jos. H. BORM, Clerk. June 6, 1879.

BREVITIES.

Any one sending two new subscribers will receive a copy of Dr. J. M. Pendleton's great work, "Christian Doctrines."

NOTICE.—In accordance with our usual custom, and to give the hard-worked printers a holiday, we will issue no paper next week, it being the Fourth of July week.

There will be no services at the First church tomorrow, on account of the absence of the pastor, Rev. B. B. Womack, who will preach the annual sermon before the Society of Religious Inquiry, of the Southwestern Baptist University at Jackson.

TRUMPETS OF PEACE.—Its causes, phenomena and treatment, with an appendix containing views on some female diseases, and some diseases of children. The price of this book is \$2, and not \$1.50, as erroneously printed in our "Book Table" of last week.

A LIBERAL OFFER.—Two new subscribers, at \$2.00 each, will secure the paper free for one year. One subscriber secures it for six months. Will not each of our present readers secure one new name? Our friends can help us greatly in presenting the claims of the paper to their friends.

The Sunday-school of the First church is in a prosperous condition. Bro. B. G. Craig has been the superintendent continuously for the past thirteen years, and stands at the head of the list as an efficient, consecrated laborer in this most important department of Christian work.

SABBATH APPOINTMENTS FOR AUGUST.—First Sabbath, Dyersburg; second Sabbath, Elton church; third Sabbath, Poplar Grove, Lauderdale county; fourth Sabbath, Newbern. We shall be pleased to see our brethren from all the regions round about these churches, for we visit them this time, not as agents, but to renew old acquaintances and preach Christ.

Bro. Graves thinks our young preachers should not be encouraged to go to Germany to study theology. That is our opinion most decidedly. Of all the dreamy, cold, whimsical theories and interpretations ever printed, is what is called "the best German thought" takes the lead. The religious atmosphere of Germany is infected with a highly perfumed theological poison. Let our young men remain at home.—*Baptist Record.*

BIG HATCHIE.—All those churches whose meetings fall on the fourth Sabbath and Saturday before, should appoint messengers and prepare a letter this month, for the Big Hatchie Association meets on the fourth Sabbath in July, and Saturday before. Let us have the largest gathering we have had for years at Woodland. It is quite central, and we hope to see all the ministers of the Association, and especially the aged ones, present. Don't fail to come, brethren.

OUR VISIT TO LOUISIANA.—We expect to visit the Louisiana Convention and deliver one course of doctrinal discourses at Arcadia, commencing Thursday before the third Sabbath in July, at 11 a. m. or 8 p. m., as the brethren see fit. Owing to the commencement at Jackson, we cannot leave before Monday evening, July 7th. Can preach in Monroe, July 8th, at night. I will fill day appointments on 9th, 10th and 11th, and on Tuesday and Wednesday after the Convention, where Bro. Burt may appoint. The lectures will close Sunday night, July 20, when we must return to reach our own association, which includes the fourth Sunday. We are compelled to defer our visit to Rocky Mountain and other places until fall. This is the very best we can do and meet home appointments.

THE NEW DEFENCE OF MR. W. W. BOYD ONCE MORE.

OUR article in regard to Dr. Boyd's denial, while at Atlanta, of his act in inviting Dr. Elliot, the Unitarian, to remain and partake of the communion, was copied in full in the St. Louis *Times-Journal*, and we learn that not a statement has been denied by Dr. Boyd. This paper is kind in all its notices of Dr. Boyd, and his sermon on Romanism appeared in its columns, with high compliments of the liberality shown towards the peculiar dogmas of Rome. The editor, in publishing our arraignment, repeats the language that Dr. Boyd used to the reporter of the *Times-Journal*.

The words are, "It was not official. I saw Dr. Elliot in the audience, and asked him to remain and commune, and he did so." We challenged Dr. Boyd to deny that these were his words. He dared not do it.

But Deacon Teasdale, in the *Religious Herald* of the issue of May 22, says: "In the first place, our pastor did not invite Dr. Elliot to stay and partake of the elements. As he came down out of the pulpit, he saw Dr. Elliot standing in the aisle and shook hands with him, and asked him if he was going to remain. Our pastor told him to do so if he chose, and in a minute our pastor saw that Dr. Elliot construed the invitation to stay and commune with us. There seemed to be no gentlemanly or Christian way of getting out of the unpleasant fix." Now, leaving out the "Christian way" and duty of at once kindly undeceiving any one who misunderstood a request to remain, we affirm and challenge contradiction.

1. That Deacon Teasdale did not hear the conversation. It occurred in the middle of the large house, to which place Dr. Boyd rushed and held Dr. Elliot for several minutes in conversation, while Deacon Teasdale was in a different part, distributing little blank cards for the members to write their residences upon. Hence Deacon Teasdale can only testify to what Dr. Boyd has told him.

2. We affirm that Dr. Elliot, when asked to remain and commune, said to Dr. Boyd, "Your people may not like or approve of it," to which Dr. Boyd replied, "O, yes; it's all right," with other persuasive expressions. We challenge either Drs. Boyd or Elliot to deny this, and we will give the proof of it.

3. Dr. Boyd, in a private letter to Dr. Bright, published in the *Examiner and Chronicle*, New York, and in a letter to the *Watchman*, Boston, the substance of which was published and commented upon, acknowledged that he did invite Dr. Elliot to remain and commune, and in those letters excused himself for doing so as an "exceptional case." What will Drs. Bright and Smith think of him now?

4. Deacon Wm. Page, when first the affair was announced in the *Central Baptist*, without seeing his pastor, who was sick, positively denied that he invited Dr. Elliot. He soon after saw his pastor and Dr. Elliot, and, on learning the facts, he withdrew this denial and apologized in the *Central* for his former position, and made a manly apology to the *Watchman* for having denied its statements in regard to Dr. Boyd. What will Bro. Wm. Page, a man of God and a lover of truth, say now?

And, may we ask, is the Baptist press about to allow this matter to pass off as a simple misapprehension of Dr. Elliot, after it has once condemned it as the act of Mr. Boyd, and upon his written and published confession that he did invite Dr. E. to remain and commune? We ask our brethren of the press if this palpable prevarication is not more reprehensible than the act he seeks to cover up by it, and ought it not to be rebuked?

Does not Dr. Boyd owe it to himself, to his church, and to the denomination at large, to come out openly and state the ground upon which he rests his defence of the act, if he proposes to defend or explain it, or else confess, like a Christian man, his error, and assert his personal allegiance to Baptist principles, and if he cannot conscientiously do this, let him resign his credentials as a Baptist minister, and retire from the denomination?

OPEN COMMUNION.

CAN there be any such thing as "open communion?" Can Presbyterians "commune" with Methodists or Baptists without profaning the supper? The teaching of the one loaf, of one kind of flour, superfine wheaten flour, is that the body partaking is but one organized body, not parts of many, and that the faith of the body partaking is one, and that the faith once delivered to the saints. Read, and preserve and use this utterance of a Presbyterian Synod:—

The committee, in a former resolution on the subject of intercommunion, reported: The report was adopted as follows: The committee are of opinion that for Presbyterians to hold communion in sealing ordinances, with those who belong to churches holding doctrines contrary to our stand-

ard, (as do Baptists, Methodists and all others), is incompatible with the purity and peace of the Presbyterian church, and highly prejudicial to the truth as it is in Jesus.—*Synodical records*, vol. III, p. 240.

NEWS FROM THE STATES.

TEXAS.—Dr. G. W. Rogers has accepted the call extended by the church at Marshall. Bro. Rogers is one of our best and most consecrated ministers.—Bro. R. A. Sublett was ordained to the ministry at Greenwood, Hopkins county, on the 1st of June. The presbytery consisted of the pastor, Eld. R. W. Billups, and Breth. S. Williams, L. J. Crutcher and S. H. Brooks. Bro. Sublett has attended the Seminary, and is said, to be a young man of fine talent and exemplary piety.—*Baptist Herald.*—Eld. E. B. Eakin has resigned the pastorate of the church at Carthage.

MISSOURI.—Rev. A. S. Worrell will open Mount Pleasant College, Huntsville, in September. It was ordered sold under an execution, but the money necessary to pay off its indebtedness has been raised, and the property saved to the denomination.—Eld. S. Landrum, D. D., of Memphis, Tenn., honored our sanctum with pleasing appearance last week. His church in Memphis, although having suffered severe and terrible loss and sad dejection by the yellow fever last year, are now endeavoring to complete their unfinished house.

Dr. Landrum is a warm-hearted, generous, noble man, and seems to strongly attract those with whom he comes in contact. He has been in this city a few days to see if the generous-hearted brethren here will assist him—his church—some in the work. The church has been struggling hard, but owing to their heavy loss financially, as well as many of their best members, they now seek aid, which it is hoped they will readily obtain.—*Battle Flag*, St. Louis.

KENTUCKY.—The meetings held in this city by Bro. Penn came to a close on last Tuesday night in Walnut street church. Bro. P. has, under God, done a great work in this city. He has labored most faithfully, day and night, for nearly two months, and the interest has increased to the last. At the last meeting the congregation was large; fifteen or twenty persons asked for prayer, and several professed conversion. There have been in all one hundred and fifty-six professions, of whom one hundred and eight have been baptized by Drs. Burrows and Warder. The closing scenes were very touching. In earnest, tremulous tones Bro. Penn took leave of the people, commending them to the grace of God. Drs. Burrows and Warder responded on the part of the congregation, assuring the evangelist that he carries with him from this city the love and affections of those who have enjoyed his ministrations, and the assurances that he will have the sympathies and prayers of our people for his happiness and usefulness in his great life-work. Hundreds then went forward, and in tears took leave of the man who has labored so earnestly and faithfully for their spiritual good. The interest and success of Bro. Penn's meetings in this city have been greatly promoted, we think, by the services of Bro. Henry Sumrell, of Covington, who led the music on the organ. Bro. Sumrell is quite young, but by his earnestness and skill give much interest to the meetings. He has, we are informed, engaged to travel with Bro. Penn. Bro. Penn returns to Texas to conduct, during the summer, some Baptist camp-meetings. He will stop a few days with old friends in West Tennessee, and will preach a few sermons in the First Baptist church in Memphis. He has promised to return in the fall and hold a meeting with the Bank street church, New Albany.—*Recorder.*

—Rev. G. M. Shott, of Virginia, a student in the Seminary, has been called to the care of the church at Hawesville, and has accepted.

TENNESSEE.—Eld. G. E. Truett, of Nashville has been called to the care of the Baptist church Georgetown, D. C.—Eld. W. A. Nelson has been holding interesting meetings at Newmarket.

The meeting of Sunday-school workers that were announced for the fourth Sunday in May at Chatata, Tenn., did not convene at that time, but was postponed to meet at the same place on Friday before the first Sunday in July.—Eld. C. C. Brown has been called to the pastorate by the

church at Morristown.—The *East Tennessee Baptist*, in speaking of the work in the Associations of that section, says: "We feel sure that the result of that comparison will show that Holston Association has gained more numerical strength in the past year than it has for many years back. There is scarcely a minister in the Association but what has been exceedingly active in the Master's work."

MISSISSIPPI.—Pastor W. M. Burr, of Vicksburg, has succeeded in raising funds to repair the house of worship at that place, and the work has been commenced.—Eld. A. J. Seale baptized five into the fellowship of the Pontotoc church recently.

—The Lord hath done great things for us; whereof we are glad. We began our meeting on Thursday night before the fourth Lord's day in May with the expectation of having Bro. King of Senatobia, to help us on the following Tuesday. He came to us in the "fullness of the blessing of Christ," preached warm heart-searching sermons, and by the quickening energy of the Holy Spirit, we have been rejoicing daily in a refreshing from the presence of the Lord. Eight have been received by letter and restoration; eight have been baptized; two have been received for, and are awaiting baptism, while several others are almost ready to confess the Lord Jesus. Bro. King left for home Saturday morning followed by the prayers and blessings of our people who will ever have a warm place in their hearts for his memory.—*A. F. Rowe, in Record.*

GEORGIA.—Mercer University will have twenty-two graduates this year. The commencement sermon will be preached by Dr. Meil on the 29th inst.—Forty-six colored people were baptized on a recent Sunday by the pastor of the colored Baptist church in Madison.—A revival in the Hawkinsville Baptist church has thus far resulted in twenty-one accessions. It is continued.—

Rev. Sylvanus Landrum, D. D., of Memphis, who has been called to fill the pulpit of the church in Savannah, expects to be relieved from duty in Memphis by the last of August, and will enter upon his duties in Savannah on the first of September next. He will resume the position of pastor and citizen there which he held for twelve years, including the entire period of the war, and subsequently till October, 1871. Dr. Landrum is universally beloved by the people, and his coming will be gladly welcomed.—*Index.*

WHERE LIES THE TROUBLE?

BRO. GRAVES.—Doubtless the many letters come pouring into your office by every mail, and from every direction, bring the sad news of the spiritual drought which is spreading its wasting desolation over so many of our churches. And yet, doubtless, the true state of affairs is not known, neither shall I try to give it. But by your permission, I will only refer to a fact which may possibly have something to do with this state of things. Trusting that what I shall say may be the means of exciting at least some inquiry as to where the trouble lies.

But a few days ago I met a venerable man, now seventy-odd years old, the greater portion of his life having been spent in the service of our dear Lord. My very heart was made to tremble as I viewed his trembling frame, and listened while he, with tearful eyes, told me that in all his life he had never seen the cause of religion so cold, so inactive, so little respected. As I remained silent, contemplating the venerable man of God, I thought that surely one so near the shores of time, so ripe for the grave, would speak the sober truth. My reflections were overwhelming. We wept and prayed together over the spiritual drought now wasting our churches. Now, methinks, it behooves us to inquire, Where lies the trouble? It does exist more or less in all our churches, but not without a cause. The absence of the spirit of God in our hearts, and warm effluent emotion in our services, is a standing incident in the religious life of a large portion of our membership. There is no joy, no peace, no repose, no sense of being at home with God. The stillness of the hour is the stillness of a dead calm, whereupon the heart rocks motionless upon the surface of the great thoughts of God, of Christ and of eternity.

Now I have thought that it may be possible

that the ministry is to blame in some degree for this. That a failure upon their part to faithfully and distinctly exhibit the character of God, as revealed in the gospel, would tend to bring about such a sad state of things, is beyond a doubt. It seems to me that this feature of the gospel is of very great importance in presenting gospel salvation to a sinner.

The coincidence of the divine character with the gospel, deserves the utmost attention. When this feature is overlooked, it causes imperfect and erroneous views of the gospel. As a man is made to see a thing, just so it leaves its impression upon the mind. In proclaiming salvation through Christ, his character and work should be shown in the light in which he is seen to be a sufficient ground of hope. The name of Jesus carries with it salvation, not by way of a charm, but as it exhibits a character that is trustworthy. The mere name of Jesus will do no more than the name of Moses; the character and work of him who bears the name must be clearly exhibited before that name becomes salvation. It is of little use to urge a sinner to repent and believe, until a clear gospel exhibition of his sins and the ground of faith in Christ has been made. We so often only make mention of his name as "the Way, the Truth and the Life," taking for granted that those to whom we have spoken so often knew the gospel already, and need only be urged to accept it.

But is it not reasonable to suppose that those who do not believe the gospel do not know the gospel? The gospel cannot be known without being believed. If it does not bring to spiritual life, it is neither known nor believed. The gospel is the light and power of God, and will surely accomplish the purpose wherunto it was sent when it is fully and clearly exhibited. That the gospel may be efficient, it is necessary to show the ground of faith, as well as to urge faith itself. Now the minister is to neglect nothing that the Scriptures teach, but it is only by exhibiting the character of God in the gospel that sinners can be enlightened in the knowledge of salvation. Hence the gospel in its clearness should make its appearance on all occasions. It never can be out of place. It never can be an intruder. The gospel that gives peace never is preached unless God be shown to be just, while yet he saves the penitent sinner. Many divine truths may be stated, and yet the gospel not be preached. The character of God, as exhibited in the gospel, has the wonderful peculiarity of containing in itself its own evidence, so that it is impossible to know it and not believe it. In proportion as it is clearly exhibited, it has its corresponding effect. The gospel is called "light." New light needs no external evidence to prove itself. It is self-evident. So the gospel contains its own overwhelming evidence. If it be not self-evident, how could its rejection be condemnation? He who rejects it is yet blind and ignorant, and has not received the light and knowledge of the gospel. If what he has heard did not exhibit God as just, while yet in his love and mercy he saves the sinner through his Son, he did not hear the gospel. But if what he heard proclaimed mercy to the chief of sinners through the blood of his Son, in which grace reigns through righteousness, he heard the gospel, which recommends itself by its own evidence. The moment it is understood it gives peace to the conscience stung with guilt, and the mind and soul repose with confidence in the truth itself.

So, then, if the gospel be self-evident, so that its rejection is condemnation, it becomes awfully important for those who preach it to exhibit it in its fullness and strength, as the only ground of faith and anchor of hope. And this is the fearful point with the ministry. For according as it is stated, it will have its effect. If stated in a defective and obscure manner, its effects will be according. May not this account, to some extent, for the scarcity of conversions and the many spurious professions? The gospel, as it exhibits the character of God, must be seen. Every distinguishing feature must be brought out in its fullness. Why proclaim salvation in Christ, unless we make known who Christ is, and the grounds of faith in him? Why alarm the sinner unless the refuge is pointed out? The law and its denunciations should be used, but to stop at this is to fall short of preaching the

gospel. Now it does appear to me that this feature of the gospel, i. e., the character of God as exhibited in the gospel, is a most important feature, relative to the salvation of sinners, the prosperity and attractions of Zion. Now, if it be so, may not the neglect, or even partial failure, to exhibit this feature of the gospel, contribute in its proportion and act as a cause in producing, in some degree, the present cold and inactive state of Zion? It sickens the heart to think of the thousands who assemble with the professed design of hearing the gospel, and yet hear nothing that will enable them to escape the wrath to come. May God help us all to faithfully give the people that gospel which bears its own evidence beaming in its very face.

A. J. KINCAID.

Covington, Tenn.

WEST TENNESSEE SUNDAY-SCHOOL CONVENTION.

DRO. EDITOR.—The West Tennessee Sunday-school Convention was duly organized pursuant to call, on the 12th inst. Owing to the absence of Dr. Landrum, Chairman of the Committee, the meeting was called to order by Bro. D. W. Hughes. A permanent organization was effected by the election of Rev. B. F. Tiller, of Memphis, as President; Rev. S. M. Provence, of Brownsville, 1st Vice-President; Judge A. G. Hawkins, of Huntingdon, 2d Vice-President; E. T. Starke, of Memphis, Corresponding Secretary; L. A. Duncan, of Jackson, Recording Secretary; G. W. McBea, Treasurer.

As the Executive Board was located at Memphis, all the members thereof were selected accordingly, being as follows: Rev. W. E. Boggs, Chairman; B. M. Estee, Jos. Nash, B. G. Craig, W. R. Stewart, J. R. Flippin, and Rev. B. B. Womack. The next session of the Convention will be held in that city, commencing the third Tuesday in December ensuing.

Many important and interesting subjects were warmly discussed, and able addresses were delivered by Rev. M. Provence, of Brownsville; Rev. J. S. Park, of Bolivar; Judge A. G. Hawkins, of Huntingdon; Rev. M. B. DeWitt, of Nashville, Dr. Hendrickson and Rev. E. McNair, of this city. It was a matter of disappointment that Rev. B. B. Womack, of Memphis, and Rev. E. Daniel, could not be in attendance, both being booked for essays on the occasion.

On Lord's day last, Bro. Provence, having remained over, preached both morning and night at the Baptist church. His sermons showed study and thought, and were uttered with earnestness and feeling. So it may be said of his talks before the Convention. To-morrow, Dr. Hendrickson expects to fill his own pulpit, but the two succeeding Sundays will be occupied by special appointments in reference to the commencement exercises of the Southwestern Baptist University, as may be seen from the published notice in *THE BAPTIST*.

This part of the country is suffering for rain; but gathering clouds indicate that showers will soon refresh the earth. Our gardens all need it much, the farmers need it more, and the dusty streets of our town make the people exceedingly anxious for its early visitation here. Very truly yours,

Jackson, Tenn., June 21, 1879.

MISSISSIPPI BAPTIST STATE CONVENTION.

EDITOR BAPTIST.—Please announce, for the information of your readers in this State, that the Mississippi Baptist State Convention, will convene at Sardis, on Thursday before the third Sabbath in July, being the 17th day of that month. All delegates and visitors to the Convention are requested to send their names to the undersigned at the earliest possible time, so that homes may be secured for all. Those who expect to have ladies with them, or to come by private conveyance, will please so state.

JAS. G. HALL.

Sardis, Miss., June 16, 1879.

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

Family Circle.

SONGS OF HOME.

[One of very few of our home songs for its gentle melody upon the family can be found in almost all our Sunday-school books under the title—

"IF WE'D KNOW."

Here is one quite equal to it from an unknown writer, which we copy from the London Christian. Let it be sung in the family to the same air.]

"IF WE'D KNOW."

If we'd thought as our is in meeting With the friend we loved so dear By his grave we'd stand in waiting, Drooping down the silent tear, Would that word we spoke so lightly Have been uttered by us then? Would that in our silent sorrow We could call it back again! If we'd thought that soon a parting Would as sever far and wide, That some of the golden beams Would seem to fade the tide, Would the hasty word and action, Would the matter sharp and keen, From our lips have ever fallen, Or the action ever been seen? If we'd thought the friendly counsel Was the last we should hear, Would we then have scoffed so lightly— Let our heartlessness appear? If we'd thought the kind inquiry Would cause forevermore, Would it then have been a trouble, Would we then have wished it o'er? If we'd thought that not of kindness Was the last our friend should seek, Would we have by cruel harshness Brought the blinches to his cheek? If we'd thought our heartless folly Would have left so deep a sore, Would we then have spoken rudely? Would we not have hushed it o'er? If we'd thought—their—their—their— That the world would seem now, If we'd thought, ah! then the wrinkles Would be fewer on the brow, "If we'd thought that death was coming," Will that be our latest cry? God forbid!—we know His coming, Let us think—He draweth nigh!

TO-MORROW.

"WILL do it to-morrow." "It should be done to-day. No one knows what to-morrow may bring." "But Uncle Gamble, Aunt Jane wants this weeding finished. The weeds grow so fast this warm, damp weather, they need to be pulled up root and branch." "Your Aunt Jane wanted the weeds pulled up yesterday." "Yes, sir; but I was cleaning the cellar yesterday." "The cellar ought to have been cleaned the day before. You are a day behind in your work, and you have been so ever since you came here." "Why, uncle, I try to work fast." "You do work fast, but you are never ready to begin on time. You can finish the weeding to-day and set the plants to-sorrow, but you must expect some inconveniences from counting to-morrow as better than to-day." This remark troubled Euston Davis. He feared he should be deprived of some pleasure by his procrastination; but after his uncle left him, he became so much interested in his work that he quite forgot the warning, and lay down to sleep that night without a misgiving as to the matter. The next morning he awoke early, and looking from his window congratulated himself upon the weather as being favorable for transplanting. In a week's time no one would know whether it was done to-day as the day previous.

He, however, had reason to remember the delay. He was busy at work when he saw the family preparing for a drive, and was told that they were going to the lake for a day's fishing. "I am sorry you are not able to go with us, but these plants must be set," said his Aunt Jane, with a real sympathy for the boy, whose sad good-bye and tearful face made her half repeat leaving him at home. "It is a great inconvenience to be a day behind, but we can't wait for you to catch up," remarked his uncle as he drove away, while Euston looked after them regretfully.

Such a long day as followed! There was time to accomplish far more than the prescribed task. Some good resolutions were formed, and many anticipations of better times indulged. When the party returned

in the evening, and Mr. Davis requested his nephew to assist in dressing the fish which had been caught, the latter put aside the book he was reading, and in which he was greatly interested, without a word in regard to waiting.

"Euston, I have seen a man to-day known by the name of 'Old To-morrow,'" said the uncle as they worked together. "People say he never was known to do anything until the day after time. He had a good farm given him by his father, but he was always behind with his work. He never got his seed into the ground in season; so, of course, he lost the best part of the time for the growing of his crops. He was behind with haying and harvesting and his apples often froze on the trees. If there was a break in the fence, he let it go till his own or his neighbor's cattle trespassed on his fields; and in the fall, when his sheep needed folding, he left them out till some of them died from exposure or were buried under the snow. He was always going to do all these things to-morrow. What kind of a farmer should you call such a man?"

"A poor one, of course, uncle. A farmer needs to keep everything right up to the mark." "Yes, he does; but no more than others. If you lose a day you may run after it all the year, but you will never overtake it. Old To-morrow was on his way to the poor-house this morning. He mortgaged his farm and it was sold, all because he put off till to-morrow what should be done to-day. People all say he was a kind-hearted man, but that didn't save him from the natural consequences of his shiftless habits. He bought too late to take advantage of the market, and sold too late because he waited for the day which never comes."

"What day was that?" asked Euston. "To-morrow," was replied. "But to-morrow does come, uncle." "Never, my boy. What we talk of as 'to-morrow' will be to-day when it comes. We live only in the present and a day lost is lost forever. Many a general of a great army has sacrificed thousands of lives because he delayed to move his troops until to-morrow; and there are thousands of men in our country wretchedly poor because, when they were boys, they acquired the same habit which kept you at home while we wanted you at the lake. Present opportunities are real and golden: future opportunities are unreliable and shadowy."

"Then I take the golden and leave the shadowy," exclaimed Euston. "When I am a man, nobody shall call me 'Old To-morrow.' But I know lots of boys who put off things just as much as I have, and need to make up for lost time just as much as I did. I can tell you though, there'll be one less after this. I'll look out for every to-day, and then I'll make sure of every to-morrow."

SYMPATHETIC REPROOF.

THE reproof that is most likely to be effectual is that which has most of sympathy in it. Sympathy is more than kindness; it is kindness that is able to enter into another's feelings so as in some measure to feel with him. Reproof may be with kindness, in good temper, at the very nick of time, and yet not effectual, for want of sympathy. We do not understand, and perhaps cannot understand, the person we find fault with. It is for this reason that those who are naturally quick and clever do not make the best teachers of those who are ordinary and backward. They cannot understand and so enter into their difficulties, and therefore they cannot correct them so effectually as others who, having plodded and halted themselves, can enter into their difficulties. Now the sympathy which in teaching makes corrections more effectual, makes all other correction more effectual for a similar reason—because it understands and allows for infirmity. Sometimes it will condescend even to actual explanation, that is to explain the reasonable cause of finding fault; for though it is by no means necessary always to give reason for it, yet not unfrequently it may be well to do so. And when such explanation is withheld, and the reasonableness of corrections must be taken upon trust, sympathy will prompt our doing the best we can to make at least plain, that we have no wish to discourage, but that we know how hard it is to do right. None see so clearly to know how the note in their brother's eye as they have first cast out the beam that is in their own eye. The pain and reluctance they themselves experienced will have taught them sympathy, and sympathy will make them tender and considerate, and far more skillful in

operating upon others. It was this sympathy that prompted Dr. Arnold to take such pains in studying character, so that he might best adapt correction to each particular case; whereas we often administer reproof without regard to the material we have to work upon. We find fault, not unjustly perhaps, but as if all were alike, and so our reproofs too frequently fit no better than would a uniform size of outer garments a mixed multitude of people. Thus, then, we sum the matter up; that he who wishes to find fault well will find the chief conditions of success in his temper, his judgment, and his heart.—Cassell's Family Magazine.

A STRAY LEAF.

PEAR out on the desert, a poor, thirsty and almost famished traveler was wandering. He had lost his bearings, and though he carried in his hand a compass, he knew not whether the needle pointed to a place of rest and refreshment or to a spot upon which his bones should soon lie bleaching as had those of many who had gone that way before. He was disheartened, and often upon the point of lying down and giving himself to die; for whichever way he turned his footsteps he seemed only to wander farther and farther from the place he was seeking.

When he had abandoned all hope of finding his way out of the wilderness, and had fully resolved to meet his dreadful fate, a little leaf was wafted by the passing breeze and fell at his feet. He picked up the fresh green little visitor, and a new resolution took possession of his heart. It proved a token of unbounded joy to the well-nigh perishing wanderer; and, though it was neither food nor drink to him, it brought hope to his fainting soul. Whence it came, and but a short distance away, he would find shade and water and rest. So with the little leaf firmly clutched in feverish hand, he made his way in the direction from which the wind had brought it. His compass was now an unerring guide, and in a short time he was sheltered beneath the generous trees and was quenching his thirst from the waters that gushed from beneath their roots.

Let us learn a lesson. The smallest boy or girl in the Sabbath-school can guide the weary pilgrim to the Water of Life. Not a word may be said, but by purity and freshness he may be reminded of the source of all comfort and rest. Once on the right track, the Bible which to him has been a useless compass, will point him surely and quickly to a place of refuge. Let us not underrate our little influence, but, like the stray leaf, go boldly out into the desert and show the misguided sinner, who may be only too glad to know the way, to the Fountain whose waters give everlasting life.—Interior.

PEARLS.

Let friendship creep gently to a height; if it rushes to it, it may soon run itself out of breath.—Fuller.

Scandal is fed by as many streams as the Nile, and there is often as much difficulty in tracing it to its source.

Religion finds the love of happiness and the principles of duty separated in us, and its mission, its masterpiece, is to reunite them.

Set a greater value on having received instruction and useful lessons than on possessing great stores of wealth; for the latter is a transitory good, the former is durable.

If this life is unhappy, is a burden to us which is difficult to bear; if it is in every respect happy, it is a dreadful thing to be deprived of it; so that in either case it is the same, for we must exist in anxiety and apprehension.

FAITHFULNESS TO DUTY.

THE real reason of the unfaithfulness of the man—"whose own the sheep are not," is that his wages are the only bond that attaches to him the flock. He does not simply serve for hire (which is necessary), but he has no other motive for serving. He thinks only of his pay; he has no interest in his work, no regard for his employer's interests, no affection master or flock. There is no doubt that the world is full of such hirelings, or that their moral condition is one very dangerous both to themselves and to society. A man who works for hire, who attaches himself by no other bond to his duties, may at any moment betray his employers and work his own ruin. We are made for other attachments to our tasks, and if these higher moral bonds are not developed, selfishness will make us cowards in the day of trial.—Methodist.

MY NEIGHBOR.

Love your neighbor as yourself—Thine own, his good delight; And I glance across the way At my neighbor Edith, Who, with garnet hat and gloves, Through the golden beam Of the sunny summer— This among her lovers.

Love your neighbor as yourself—Thine own, his good delight; Golden gleams of sunny hair, Tinted, pink and peach, As I remember her labor, How much better than myself Do I love my neighbor!

Love your neighbor as yourself—How devout I'm growing! All my heart with heaven's love Toward my neighbor glowing, Ah! to keep that heart command Were the sweetest labor For with all my heart and soul So I love my neighbor!

LESLIE CLARK HARRIS.

Our Work for God.

The errand on which God sends us is always a practical errand, provided there be a sincere desire on our part to accomplish the errand, to do the work; and in proportion to the effort demanded, to the self-denial required, His authorship of the message concerning the work becomes more evident to the thoughtful and reflective Christian mind. We usually judge in exactly the opposite way. We say, "That is a good work, and I can do it in a minute; therefore I will do it; that is God's errand for me. It is a good work, and I can help it by a little gift which I never shall miss. That is, evidently, God's plan for me." Thus we reason; ah! but God's plan is exactly reverse of that. He makes duty the more obligatory the more difficult it is because for the development of Christian energy in us, Christian generosity, Christian patience, He gives us the work to be done by us. God can do His own work without us, and when one by one the great teachers of the church have passed away, and the Christian church tarrying behind has felt that the horsemen and chariots of Israel had gone from its sight forever and there was no more guardianship and no more inspiration, God has raised up others to take their places, or has carried on His work without such signal and illustrious spirits to be leaders in it, to show that He never depended upon any one human soul, upon any twenty, upon any million human souls for the accomplishment of His plan. He carries them forward by His own might as the ocean carries the log—because of its own majesty and buoyancy. God does not need our help. Why then does He ask for it? Why put us to the trouble of working for Him, why put us to the strain of giving for Him, why put us to the long endurance of patiently planning and waiting that we may accomplish His design? Because thus He develops us. This is His spiritual university in the world. Thus He applies not tests merely, but incitements, stimulants, means of instruction, to whatever is best in us. The man who has given himself to his country loves it better, the man who has fought for his friend honors him more, the man who has labored for his community values more highly the interests he has sought to conserve. The man who has wrought and planned and endured for the accomplishment of God's plan in the world sees the greatness of it, the divinity and glory of it, and is himself more perfectly assimilated to it.—Dr. Storrs, in "The Complete Preacher."

The Food Question.

A German physician maintains that both the vegetarians and meat-eaters are on the wrong track—that vegetables are not more wholesome than meat, or meat than vegetables, and nothing is gained by consuming a compound of both. Whatever nutritive qualities they may possess, he says, are destroyed in great measure, and often entirely, by the process of cooking. All food should be eaten raw. If this practice were adopted, there would be little or no illness among human beings.

M. LOSTAL, a French railway contractor, recommends milk as a preservative of timber. He puts the sleepers in milk, and covers them with quicklime, which is slowly soaked with water.

A Revolution in Stone-Cutting.

A revolution in stone-cutting seems likely to be accomplished by a machine invented by Mr. R. B. Atchison, of New York. It is operated by steam power, equivalent to that of a single horse; but it does the work of a dozen or more men, within a wiven time, in this laborious and unhealthy occupation, with the greatest accuracy and perfection. Heretofore it has seemed an impossibility to substitute machinery for hand-labor in the preparation of stone for costly buildings; but after four years of unremitting thought and labor, Mr. Atchison appears to have accomplished that result. Few persons, except those engaged in building operations, can realize the amount of labor required to prepare a single stone designed for the walls of a substantial building, or the cost of the same. Days, weeks, and even months are sometimes expended in the cutting of a single block to the required dimensions. By the use of Mr. Atchison's machine great blocks of granite or other stones are smoothed with about the same rapidity that iron is planed by the well-known machinery used for that purpose.

FARM AND HOME.

Increasing the Productive of the Farm.

It is presumed that farmers as a general thing adopt plans which will insure the best results from the means which they have at their command. The first step toward successful farming is to have well matured plans of operation and to systematize all farm work. Order should be strictly observed, saving such time as is not spent by a good farmer in hunting up what he wants to use, or repairing some machine or tool, everything having been done at the proper time. He has his grain and early-cut hay safely stored in the barn at the earliest suitable time. It does not pay to have more land than you have labor to bestow upon it. Land left without care will not pay its own expenses, which must be paid out of the profits of the improved land; and the more you have of unproductive land, the less your balance sheet will show.

Instead of plowing up exhausted meadows, put on a top-dressing of manure or fertilizer, which will soon bring them up to a paying condition, thus saving the expense of breaking up, mowing and re-seeding. Rather plow, level, and clear off the surface stones of the farm, put in a crop which will nearly or quite pay the expense, and thereafter you will have a field giving a handsome profit, equal to your best cultivated land, and costing only a trifle more perhaps than plowing up the smooth meadow. But you may say you have more cleared up than you have manure to keep up; poor pastures, without some kind of fertilizer, will grow up again the same as before, and the labor is lost. I answer that you must make more manure. You have the materials in some swamp or muck hole. The swamp when cleared off makes an inexhaustible meadow, and the muck both contain is a mine of wealth to draw on at pleasure. To throw out the muck to drain and dry does not require a great amount of labor, in proportion to the quantity and value thrown up. When dried by exposure to the sun and air, put it under cover, and with a free use without stint, as a litter and absorbent in the stable, hog-pen, hen-house and privy, you will be astonished at the additional quantity of manure you have made. Large crops are always dependent on manure.

The muck can be used independently of stable manure by composting it with a mixture of lime and ashes. (If the latter is not to be had, substitute potash in its stead), and you have a fertilizer nearly, if not equal to, stable manure. If you have not the labor or means at your command, borrow \$50 or \$100; hire some one to throw out the muck and prepare it for use. The increase in crops will soon pay back the principal and interest, and you will soon be much ahead. In this there is much more safety than in engaging in trying new crops, fluctuating in value from year to year. Much of our woodland does not pay because it is unproductive. Unless

covered with valuable timber it is not only dead capital, but an annual expense to the amount of interest and taxes, which comes out of the profits of the farm. This may be overlooked by many. If you have not the means to clear up this woodland, it would be better to sell off a part, take the proceeds and clear the balance, or even give it away rather than keep it at an annual expense of two dollars per acre, more or less.

It does not pay to allow the roadsides, the fence corners or pastures to grow up with briars, weeds, etc. A little labor expended in mowing them once or twice at the proper time (August is considered the best) will exterminate them. Visiting the village as often as may be does not pay. Time is money. Each trip consumes the greater portion of the day. Cut down these visits, and devote the time to improvements on the farm, and in making it more productive, and in a short time the visible change will be pleasing and profitable.—[Chenango Co., N. Y., Cor. Country Gentleman.]

ALL ABOUT THE FARM.

The crow destroys more grasshoppers than any other bird. Iron nails thrown into the drinking water will make a good tonic for the fowls.

One of the new industries of Germany, reported by Dr. Stasius to be "now in a flourishing condition" is the manufacture of an artificial clover seed. Fragments of gravel are sifted until particles of a suitable size are obtained, and the substitute for the seed is then shaken up with some coloring substance until it acquires the desired hue. An ordinary pocket microscope is quite sufficient, however, to expose the cheat.

I had a scare some years ago that had a large wart on her side where the harness rubbed and kept it sore. In summer the flies made it worse. To prevent this I put on a good dab of tar, and in a few weeks the wart was killed and disappeared. I have frequently tried it since on cattle and horses, and seldom had an occasion to use a second application. The remedy is simple and effectual.—[Cor. Prairie Farmer.]

Regarding borers in peach trees, says the Country Gentleman, it is useful to heap a peck of dry slacked lime about the peach trees after the grubs had been picked, and before the earth is drawn back to the tree. The lime kills any grub that may be left. If a live grub is thrown into the dry lime it will soon die; this may be tried to satisfy inquiring minds. Having used lime in this way in 1877, the writer found no borers at all in his trees in 1878, and therefore has confidence in this means of preventing the depredations of this pest. Potato water, or water in which potatoes have been boiled, is now recommended in various quarters as not only an effective but an immediate remedy for lice on cows and other cattle; also for ticks. The affected parts are to be bathed with the potato water; an application is generally sufficient. This remedy (if remedy it proves) has the merit of being exceedingly simple, easily employed, and without danger of injury to the cattle.—[New York World.]

The best soil for beans is a mellow clay or sandy loam. Prepare the land as for corn, fitted in the nicest manner. Plant ten days or two weeks after planting corn. Marrow beans require one and one-eighth bushels of seed per acre; mediums, three-fourths of a bushel; and beans, one-half bushel; kidney or other large beans, more, in proportion to size. A fair crop is twenty bushels per acre.

The use of cow's milk in nervous disorders is very highly recommended by our best physicians. They prescribe it to be used at all hours, and recommend the patient to drink as much as he can bear, and to support himself with quinine per day if agreeable. The constant and exclusive use of this article after a time becomes very tiresome, and the milk acquires an unpleasant taste. It may in a degree be avoided by heating the milk and adding enough salt to favor it, in this form doing so much good as in any other.

A correspondent of the Indiana Farmer, from Labette, Kansas, has the following experience to prevent cows from sucking themselves: "Cows may be

carried of sucking themselves by the use of two sticks laid across the back of the shoulders. Cut notches in both ends of the sticks, and secure one end of each to the base of year (cow's) horns. Then pass a rope around her body just back of her fore legs. Fix the other ends of the sticks to this rope by means of knots about midway of each side. I will pay for all the milk the cow gets when the above directions are followed."

A correspondent in the Rural World shows some points of difference between British and American methods of leading stock, as follows: In Great Britain harnesses are not, reduced to a pair and mixed with cart hay or straw, and allowed to ferment. Hay and straw are always cut up and mixed with meal. Hacks in England buy all cake, which Americans consider too expensive. They use and use it with cat hay had straw and meal and palped tarps. The measure from such leading is regarded as of great value.

Experience with the Colorado beetle should prompt the early planting of potatoes; also about the time of good preparation of the soil. The latter often doubles the crop. An extra 100 bushels of potatoes per acre are well worth working for. It does not pay to plant large seed. Small, well-ripened seed will be the most profitable when the cost is considered. After much observation there appears no difference in the crop from small and large seed. Of course there is a limit, and potatoes as small as hickory nuts are not referred to.

Much cloverseed is wasted by sowing too early and also by scattering it upon the surface without covering. All seeds should be covered, although under very favorable circumstances they will sprout and grow even if not covered. If you harrow your wheat, that should be done as soon as the ground is dry, then sow the clover immediately after the harrow, the gradual leveling down of the little furrows made by the harrow teeth will cover the seed. When cloverseed is sown on the surface too early a warm rain will speed it, then a frosty night will destroy the young seedlings which have not yet succeeded into the ground, and the seed is wasted.

Advertisement for Porous Plasters, describing their benefits for various ailments and listing the manufacturer, Jos. Cook's Lectures.

Jos. Cook's Lectures.

IN THREE VOLUMES. BIOLOGY. With Preludes on Current Events. Three Colored Illustrations. Price, \$1.00.

Transcendentalism. With Preludes on Current Events. Price, \$1.00.

ORTHODOXY. With Preludes on Current Events. Price, \$1.00.

Rev. C. H. Spurgeon the eminent Baptist preacher of London, England, says: "The Lord God for raising up such a champion for his truth as Joseph Cook. Few could hunt down Theodore Parker, and that class of unbelievers, as Mr. Cook has done. He has strong convictions, the courage of his convictions, and tries to support his course by reasoning, the infidel party have here met their match. We know of no other man one-half so well qualified for the position of expounding the grandest of modern science as this great preacher at whom all Boston is rejoicing." "We know of no man that is doing more to-day to show the reasonableness of Christianity, and the unreasonableness of unbelief; nor do we know of any one who is doing it with such calmness, and so dramatic intensity."—The Independent. Either of the above books sent, post paid, on receipt of the price, by The Baptist Book House, No. 100 North Main Street, Boston, Mass.

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 finally irritated, and at times 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 soon superseded bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister or lawyer,—or in almost any other profession,—is more valuable than gold or jewels,—or his talent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prostatic urea, and the professor 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 relieved her. She complained of a "dragging down," and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I measured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a purpose, and the result was, the irritation of my throat soon ceased, and the hacking ere long quieted, 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 commencing 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 cases of hoarseness, sore throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and limbs, and neuralgia, 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 lining 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, a 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 waste as countless thousands of them.

Now, after a personal experience of nearly twenty years, and the added 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 anconsonant 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 pain, or weakness of the back or limbs, should he wear it ordinarily loose, and only tight when speaking, or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister 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.

Ministers 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 that great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsed of the muscles which support the internal organs. This is the only 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 prepared 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 costiveness and piles when all other means have failed. It invariably relieves all cases of pro-lapsed uterus in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support.

It relieves piles and pro-lapsed 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 as the only manufacturer of the Body and Lung Brace, and that those manufactured for J. B. Graves, M.D., are made different, and are more variable, and are inferior to the present style now in market. We call to no other party South of the Ohio River. J. B. GRAVES, M.D. Office of MARTIN CO., Conn., May 1, 1878.

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 pro-lapsed 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 diseases, weak

lungs and lumbago they are invaluable. W. C. LAWRENCE, M.D. Crawfordville, Miss.

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 21, 1878. Dr. J. B. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass for the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

MINISTERS' TESTIMONY. BEAR BROTHER GRAVES:—You made me a present, some three years ago, of one of your Braces, and I have worn it ever since. I accepted and kept it for three years without wearing it, and then I was such that I was under the necessity of "hurry-burry." Recently, the heavy and painful pro-lapsed of the bowels, and the consequent sinking of the abdomen, I commenced to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endorse at least three times the amount of labor that I did before without it. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT. My physical strength has increased, and I feel as if I could not take ten times the strain of my Brace and be compelled to discontinue it. I most cordially recommend this Brace to those who may, anywhere else, otherwise need it. G. A. LOTTON, D.D. Pastor Third Baptist Church, St. Louis.

BAKINGTON BRACE.—It is one of the greatest of physical blessings to a public speaker. The Braces, which I have used at many ministers as in its great benefits, would surprise those who have not used it. J. B. GRAVES, M.D. Miller 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. KEYNOTE, Folton, Miss., 1874.

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

Fourteen in One. I have ordered from you fourteen Braces for my family and 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 back diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace. MRS. E. C. WESTERBOOK, West Point, Miss.

See Graves:—I have been wearing the Body and Lung Brace about ten days, for extreme weakness of my neck (a misery in my chest, and can truthfully say I am much benefited, though feeling like clear of my misery. I can ride back or in a wagon, follow my plow, in endurance more walking about general business in a day, with far greater ease, than I have been able to do in a long time. I feel the Brace to be truly the very mechanical boon I need. Horn Lake, Miss., May 18, 1877. G. C. LOWRY.

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

Far Horses-hush 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 trip to me, and I am 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. F. MELVIN, Camden, Miss., January 3, 1877.

A GEORGIA EVANGELIST. Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before; I would not be without it for twice its price. T. C. BOYKIN, Sunday-school Evangelist, Atlanta, Ga.

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 for many labor had been for seven years, almost worthless on account of a weak back 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. Watonga, Texas. T. E. HUBBELL.

Through Messrs. Flowers & Wilson of Station Station, Union county, Tenn., I procured one of your Improved Banning Body and Lung Braces. It is just what I needed. I have been wearing it for some time, and would not be deprived of the use of it for a hundred gold dollars. I feel that I am quite 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. J. M. FLETCHER, Interfered Station, Tenn.

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 or used in my practice, and charge no commission. A. A. DAVIS, M.D., Houstonia, Mo.

PRICE OF BRACE. The price of this Brace before the war was \$20, and \$25 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 Brace, ordinary size, \$10.00. Single Heralds Brace, ordinary size, \$12.00. Double Heralds Brace, \$15.00. I offer my improved Brace to any one as a premium for 10 new subscribers to THE BAPTIST at \$2.70 including postage and \$1 for every subscriber you fail to get.

Or one Brace for ten Braces with cash, \$10 each. Notice.—All sizes over 40 inches, having to be expressly made, are \$25 extra. Post Paid and Spring duplicated for Miss. Herald pads (optional) for single or double Braces \$1.00. Sent by mail, 1 cent extra.

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

In all cases the cash must accompany the order, with nearest Express office, as none are sent out on trail 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. J. B. GRAVES, Memphis, Tenn.

THE BAPTIST.

Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jeremiah. Old Series—Vol. XXXVI. MEMPHIS, TENN., JULY 12, 1879. New Series—Vol. XII. No. 20.

Our Pulpit.

THE BODY DEAD, BUT THE SPIRIT LIFE.

BY OCTAVIUS WINBLOW, D.D. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness."—Romans viii. 10.

WE are, in the first clause of this passage, conducted to another and more advanced stage in the spiritual life—the indwelling of Christ, and the great blessings which follow. There are some experimental truths in the Christian faith which, from their overpowering magnitude and sanctity, the timid mind is slow to recognize and the heart to believe. Of such is the doctrine before us. And yet this truth—the indwelling of Christ—is interwoven with the very texture of the Bible. With what distinctness and emphasis it is declared—"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reborn?" (2 Cor. xiii. 5.) "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." (John vi. 56.) "I in them." (John xvii. 23.) What single truth can be more clearly affirmed? That it has been but dimly perceived, and in some cases awfully perverted, is but to assert that to which every truth is exposed. Its greatest abuse has been that which affirmed that the indwelling of Christ is an incorporation, and not a union of Christ and the believer only. So that some, perceiving their heresy of this doctrine, have affirmed, "I am Christ!" "I am the Holy Ghost!" and those many have been deceived and drawn away. But the indwelling of Christ in the believer is no more an incorporate union than the land and the sea, or the light and the air, or the soul and the body are an incorporation, or are essentially the same, because they have a union of contact one with the other. And yet the truth for which we plead is a close, personal union. Christ is in the believer, just as the believer is in Christ. We cannot be said to be in the grace of Christ, but we are in Christ himself as the Head of his mystical body. So Christ is in us, not figuratively by his grace, but really by his Spirit. Now, that Christ should thus spiritually dwell in his saints is no wonder, since he received them as a gift, purchased them by his blood, won them by his grace, called them by his Spirit; and is now in heaven blessing them for their eternal mansion. That he should thus dwell in the hearts of all the regenerate, taking a personal, full, and irrevocable possession of them for himself, is perfectly congruous with all that he has done and still is doing for them.

We now approach a solemn fact asserted in this passage: "The body is dead because of sin." What body is referred to here? Certainly not, as some have supposed, the body of him who can with truth affirm of it that it is dead;—no individual who claims at his attainment a state of sinless perfection, an entire victory over the evil propensities and habits of his fallen nature, has yet to learn the alphabet of experimental Christianity. Pride is the baneful root, which all too often the fatal consequences of such an error, is not the body of sin yet lives, and dies not but with death itself. We part not with habits and inwelling sin but with the parting breath of life, and then we part with it forever. But it is the natural body to which the Apostle refers. And what an affecting truth is this! Redeemed by the sacrifice, and

inhabited by the Spirit of Christ, though it be, yet this material fabric, this body of our humiliation, tethers to disease, decay, and death; and, sooner or later, wrapped in its shroud, must make its home in the grave, and mingle ours more with its kindred dust. "The body is dead because of sin." Our redemption by Christ anticipates us not from the conflict and the victory of the last enemy. We must confront the grim foe, must succumb to his dread power, and wear his pale conquest upon our brow. We must die—ere dying—because of sin. "Death hath passed upon all men, for the all have sinned." And this law remains un-repealed, though Christ has delivered us from the curse. From this humiliating necessity of our nature, even the non-condemned find no avenue of escape; from this terrible conflict, no retreat. One event happens to the wicked and righteous—they both leave the world by the same dismal process of dissolution. But the character of death is essentially changed; and herein lies the great difference. In the one case, death is armed with all its terrors; in the other, it is invested with all its charms—for death has an indescribable charm to the believer in Jesus. Christ did not die to exempt us from the process of death, but he died to exempt us from the sting of death. If, because of original and indwelling sin in the regenerate, they must taste of death; yet, because of pardoned sin in the regenerate, the "bitterness of death is past." If, because there exists in the body, the body must dissolve; yet, because there exists an infallible antidote, the redeemed soul does not see death as it passes through the gloomy portal, and one's way into its own light, life, and immortality. How changed the character of death! If the body of the regenerate is under the sentence, and has within it the seeds of death, and must be destroyed, yet that death is to him the speech of glory. It is then that the life within permeates and expands; it is then that he really begins to live. His death is the birth of his immortality. Thus, in the love-story of the covenant, death stands amongst the chief of its blessings, and becomes a covenant mercy. "Death is gain." "What!" exclaims the astonished believer, "death a blessing—a covenant blessing! I have been wont to contemplate it as my direst curse, to dread it as my greatest foe." Yes; if death is the sad necessity, it is also the precious privilege of our being. In the case of those who are in Christ Jesus, it is not the execution of a judicial sentence, but the realization of a covenant mercy. And as the Christian learns the symptoms of his approaching and inevitable dissolution—watching the slow but unmistakable advances of the fell destroyer—he can exclaim, as he realizes that there is now no condemnation to them that are in Christ Jesus—

Come, death, shake hands; I'll kiss thy hands.—'Tis happiness for me to die. What dost thou think that I will shrink—I am an immortality. "Because of sin." Ah! it is this truth whose dark shadow falls across the brightness of the Christian's condition. To what are all our ailments, calamities, and sorrows traceable, but to sin? And why do we die? "Because of sin." The immediate and proximate cause of death are but secondary agents. Had we not transgressed, we then had not died. Deathlessness would have been our natural and inalienable inheritance. And were we more spiritually-minded than we are, while we looked onward with steady faith to a signal and glorious triumph over the King of Ter-

rors, we should blend with the bright anticipation of the coming victory the humbling conviction that have sinned, and that therefore the body is dead.

"But the Spirit is life because of righteousness." What are we to understand by the term spirit? Our reply will at once go to untie the knot of the Holy Spirit. Of the Third Person of the blessed Trinity it cannot be of whom the Apostle speaks. The only remaining interpretation, then, is that which respects his meaning to the spiritual and immortal part of the believer—the regenerated spirit of man, and not regenerating Spirit of God. If, as we have shown, the first part of the antithesis must be understood of the material frame, the second part must be understood of the spiritual nature, body and soul being placed in direct contrast. The cheering declaration, then, of the Apostle is, that the spiritual and immortal part of our nature is recovered from the curse, renewed and quickened with a divine and heavenly life. If the body is dead because of sin, the spirit is life because of righteousness. The spirit is life—instinct with a new and deathless principle—because Christ is the righteousness of his people, on the broad basis of God's method of justification for spirit lives. In every point of view, Christ is identified with our spiritual life. We live a life of justification by Christ—a life of holiness from Christ—a life of faith in Christ—and a life of immortality with Christ. Thus, in all its phases, "Christ is our life." O glorious truth! Welcome death—the spirit lives! Welcome the grave—the spirit is beyond it! Death then came but to reach the material fabric—the inner life towers above thy reach, hid with Christ in God. Grave! thou canst but imprison the body—the soul is at home with Jesus. I live, not because of any righteousness which I have wrought, but because Christ is my righteousness. I live on account of the Righteous One—I live in the Righteous One—and I shall live forever with the Righteous One. Thus is the spirit life because of righteousness. Oh, what a glorious immortality unveils to the eye of faith. If through the stormy portals of death the spirit of the believer must pass, in its transit to eternity, life awaits it, and life awaits it, and life crowns it. A moment with a deathless existence, clothed with the robe of a new-born immortality, it leaps forth from its entombment, and, smiling back upon death, speaks its way to glory, honor, and endless life. To this life let us look forward. From a life now expiation, let us live for a life so much to be enjoyed. The body must die. But what of that? The spirit is life. And the life-inspired spirit will come back again, re-enter and re-animate the smoldering dust—and now, re-modified and spiritualized—it will be with Christ and all the saints in the new heaven and the new earth, wherein will dwell righteousness.

If you would relish food, labor for it before you take it; if you enjoy clothing, pay for it before you wear it; if you would sleep soundly, take a clear conscience to bed with you.—Franklin.

Wisdom is better than riches. Wisdom guards them, but thou must guard thy riches. Riches diminished in the using; but wisdom increases in the use of it.—Arabic Proverb.

The true Fast departs not; no truth or goodness recalled by men ever dies, or can die; but all is still here, and, recognized or not, lives and works through endless change.