

once or twice been witnessed in the world's history. The ancient Epicureans taught it, and their motto was, "Eat, drink, be merry." Paul himself says, "If the dead rise not, let us eat and drink, for to-morrow we die." The French, at the close of the last century, inscribed over the gates of their cemeteries: "La mort est un sommeil éternel." "Death is an eternal sleep." At the same time Paris was filled with debauchery and bloodshed, and all manner of excess, at the very sight of which all the world stood aghast. The frivolity of that day contrasts unfavorably with the thoughtful remark of Socrates: "If," says he, in his defence before his judges, "if death is like a sleep, when one sleeping beholds no vision, then would it be an admirable gain." This reminds one of the language of Shakespeare:

"To die, to sleep—
To sleep! perchance to dream—ay, there's the rub:
For in that sleep of death what dreams may come,
When we have shuffled off this mortal coil,
Must give us pause."—*Hamlet, Act I, scene 3.*

To recapitulate: the words "death," "dead," "to die" do not, cannot, mean "annihilation;" for if they do, then Christ was annihilated. The words "to kill," "to destroy," "to bring to naught" do not mean annihilation, cannot mean it; because, if they do, Christ and the Christian faith were annihilated long ago. No words, no phrases, no teachings, no pictures in the New Testament mean annihilation. The doctrine is not there. It has not a shadow of a foundation with any correct principles of interpretation. But the argument is not merely negative. The positive teachings of the New Testament—its clearest, plainest, most direct and unequivocal statements are incompatible with the doctrine of the annihilation of the wicked.

Like the doctrine of universal salvation, this also requires us to set aside all the leading principles of interpretation, such as have been applied to classic and to New Testament Greek from ancient times to the present. As Dr. Shedd remarks in his "History of Christian Doctrine": "In proportion as the inspiration and infallibility of Revelation have been conceded, the doctrine of an absolute and therefore endless punishment of sin has maintained itself, it being impossible to eliminate the tenet from the Christian Scriptures, except by a mutilation of the canon, or a violently capricious exegesis."

NOTES.

NOTE 1.—For the Christian character of many who hold the opinion above combated, I entertain a high respect. I believe them to be sincere, while in an error. It is one of the important lessons, for us all to learn, and not always well learned, to distinguish between the character of men and their opinions. This remark is due from me lest I should be misunderstood.

NOTE 2.—I account in part for the prevalence of the belief in the annihilation of the wicked, in late years, among English-speaking people, from the force of the one word "destroy" and its substantive "destruction." This word, as I have above shown, is an approximate but not very exact rendering of eight different Greek words, each with its specific meaning. In the present and common use of "destroy," its earlier and etymological meaning is almost, if not entirely, lost sight of. From the Latin *destruo*, it signifies properly to pull down, to separate the parts of an edifice, Greek *destruo* or *destruco*; and is appropriately used of the dissolution of soul and body, or of the separation from the soul of all those elements which constitute happiness; but it by no means signifies the cessation of the conscious existence of the soul.

NOTE 3.—It is pertinent here to refer to one historical fact, of far more importance than any mere exegetical opinion of mine—the consensus of opinion, in all ages, of the great body of Christian scholars. I refer those who wish for further information on this point to Dr. Shedd's "History of Christian Doctrine," volume 2, page 418; to the learned discussion of Prof. Moses Stuart, published forty or more years ago; to those of Prof. Taylor Lewis, Union College, and of Dr. Angus, of London, published recently; to the notes of Prof. Lynde, of Amherst, in the last number of the *New Englander*; and especially

to the work of Dr. Bartlett, late of the Chicago Theological Seminary, and now President of Dartmouth College. His work is entitled: "Life and Death Eternal; A Refutation of the Theory of Annihilation." This, I believe, is the most thorough and exhaustive discussion of the subject ever written.

COSTLY MEETING-HOUSES A SIN.

BY ELI W. A. JARREL.

SOME one has well said: "If you want to know how Christians ought to live, ask the world." The following, from a secular paper, on the burning of the Second Baptist Church of St. Louis, which cost \$190,000, is not to be sneeringly passed over:

In this same city of St. Louis during the holidays the newspapers contained column after column, giving the names and location of persons who had not failed to keep their warm or cold to eat. It is impossible for the finite mind to understand the kind of Christianity that turns a deaf ear to the meritorious poor and at the same time erects super-magnificent temples of the Lord. The God who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," would certainly be much better pleased with other hundreds and eighty thousand were distributed among the needy, and then, in the event of fire, the larger sum would have accomplished its purpose and be safe from the ravage of the flames.

Then, after speaking of the grief of the pastor, well says:

May it not have been a broad hint, Dr. Boyd, that investing so much money in church-buildings, when there is such a vast amount of suffering and want in the land, incurs the divine displeasure?

Millions of dollars are invested in these costly meeting-houses. When the cry of the poor and our Missionary Boards come in, the response is: we can give but little help. Then add to this the thousands to keep these fine houses in splendor, the thousands for fine organs, opera singers, etc., and ask, "Does this all look like the meek and lowly Jesus?" No wonder at infidelity, when the disciples of Christ have become so much unlike him. From \$50,000 to \$25,000 will build a church adapted to the needs of any church in any city.

This same Second church puts its \$190,000 into a "pile of brick," while the Park avenue church, and other fine fields of St. Louis, are as good as dead for the lack of frones than \$5,000 to \$15,000.

I know the excuses made for this religious extravagance. But I have preached and lived "in the city," know something of city wants, and can certainly say that such pleas as "respectability," "necessary to keep up an appearance," etc., are mere delusions of Satan.

Then, it is urged that "the temple was a fine house." But this has nothing to do with the question, inasmuch as it was a "typical building." As a type, it could be nothing less. Except as a type, God never authorized any such expensive buildings.

I do not mean to imply that our city churches have no plety, or are the only ones that are "proud." Many country churches, which sneer at these city churches, would be like them but for their lack of means.

This notion of fine meeting-houses all comes from Romanism. This can hardly be questioned by any one who has studied the history of this matter.

I believe God is cursing our pride to-day by the crushing load of church debts, loss of true piety, disrespect of the world, etc. Until his church learns to spend its money to clothe and feed the poor, spread the gospel, instead of investing it in "piles of brick," it will surely rest beneath his frown. Read, on your knees, Deut. xv. 7-11; Ps. xli. 1; Prov. xiv. 21, xxi. 13; Rom. xv. 26; James ii. 1-3; 2 Cor. viii. 1-5. I do not believe that any man, professor or non-professor, can carefully, prayerfully, read the above Scriptures without being impressed that the poor—and Christ are mocked by each extravagant use of the means God has given his church (Eph. iv. 28, read), to bless the world. Why! The church to-day don't near come up to the liberality towards the poor, etc.,

that the Jews did 3,000 years or more ago! Yet, we call all this religion!

I know the above are "plain words." They may offend some. But I write for Christ, for the poor, for the lost, for the good of all our churches, and not to please man. What I have written is not as severe as God's word. I have written it in love and sorrow. It may be ridiculed and sneered at now, but, mark well, in the day of days it will be seen that "that which is highly esteemed among men is an abomination in the sight of God." Luke xvi. 15: "He that hath an ear, let him hear what the Spirit saith unto the churches."

THE ORDINANCES AS REMINDERS.

THE human mind is somewhat remarkable as to its retentiveness. Some things are easily and vividly remembered, while others are soon forgotten. There is, too, to some extent, a seeming partiality to evil things. It is easier, and we are more apt, to remember injuries done to us than we are to remember favors conferred upon us. This is doubtless referable to our depravity, on account of which the feeling of revenge and hate is stronger than that of gratitude. It is true, perhaps, that these things find their strongest expression in our dealings with each other, but there has also been seen, in the history of our race, certain manifestations of them towards God. Whenever temporal prosperity and adversity have been referred to the providence of God, there has been manifested the disposition to take more notice of the latter at the time than of the former, and it has been remembered better. The Jews were more disposed to complain of what they considered the evils of their journey through the wilderness than to express praise and gratitude for the blessings of the journey, and doubtless remembered them better and longer. And what has been true of nations with regard to these things has been true of individuals.

But, as regards God and his dealings with us, the disposition to forget, or become unmindful of, blessings, has perhaps been stronger and more manifest than its opposite. The various means employed to remind the Jews of the great blessings God had bestowed upon them, together with certain facts in their history, justify the conclusion that they were much disposed to become unmindful of these blessings, and also of their author. Their history shows how easy it was for them to be led away from their true God and great benefactor to the worship of idols; and the frequent use, or repetition, of the following, or some very similar, passage in the Old Testament, indicates the necessity for their being often reminded of the facts and blessings which it sets forth: "I am the Lord your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God." Lev. xxv. 38. The feast of the Passover was also expressly designated to be a reminder of great blessings bestowed upon the Jews in connection with their deliverance from Egypt. "And this (the Passover) shall be unto you for a memorial," etc. See Ex. xii. 14, 26, 27. We learn thus that the Jews needed something to remind them of the great blessings of God in delivering them from Egypt and giving them the goodly land of Canaan, and that this need was provided for by different means, including the feast, or ordinance, of the Passover.

A very similar need exists with us. Strange as it may seem, it is nevertheless true that we need to be frequently reminded of the great things God has done for us in the gift of his Son and in our consequent deliverance from an Egypt of sin, and our heirship in a Canaan of eternal glory. This need has also been supplied by the two ordinances of the gospel, which perpetuate in our memory the means by which these blessings are secured, viz., the death, burial and resurrection of our Lord. The ordinance of the supper is expressly designated to commemorate the death of Christ. The Scriptures say: "This do in remembrance of me." And again, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." The supper is eminently adapted to the design indicated in these passages—to remind us of the Lord's death by showing, or repeating, it is symbol. It demands an emblem,

one of his body broken, and the other of his blood shed; and the two together in the supper beautifully symbolize his death, and thus strikingly remind us of it. As, before his coming, his death was many times typically repeated by the sacrifices, so, since his coming, it has many times been symbolically repeated by this ordinance. And, by thus showing our Lord's death, this ordinance naturally becomes a beautiful and most appropriate reminder of that solemn event. It appears thus that the grand design of the supper is to commemorate our Lord's death, perpetuating the memory of it to the end of time.

This being true, how grossly is this ordinance perverted when it is used to express or show our Christian regard and affection for each other! There is nothing in the nature of the expressed design of the supper to justify this use of it, but rather much to condemn it. The Lord has directed that it shall be used to show his death. By what authority, then, shall we use it to show our love for each other? He has also said, "This do in remembrance of me." What right, then, have we to do it in remembrance of one another? Who on earth is worthy to be remembered along with his Lord in the character and work in which this ordinance presents him? Who will dare claim that he should be associated in the minds of men, with Christ in the character of the world's crucified Redeemer? Certainly no one, however saintly, can deserve or claim such distinction. And yet this, it seems to me, is what is virtually claimed by those who insist that we should use the supper as a means of expressing or showing our Christian love for them. They would have us remember them as well as our crucified Lord, where and when we should remember him only. Such use of the Lord's supper would not only pervert it, but virtually destroy it; and we must insist on being excused from taking any part in such a thing. "This do in remembrance of me." Let these words be indelibly fixed upon the mind, and when we approach the sacred table let all else be excluded, that our minds may dwell with undisturbed meditation, and our hearts with supreme affection, upon our blessed Lord in his sufferings and death on our behalf.

As to baptism, it is not said, in so many words, that we are to baptize to show the Lord's burial and resurrection, but the language used shows very clearly that this ordinance is intended to refer to these events, and thus remind us of them. "Buried with him in baptism, wherein also ye are risen with him." See also Rom. vi. 4, 5. The phrases, "buried with him" and "risen with him," in these passages, show conclusively that there is in baptism a reference to the burial and resurrection of Christ. But this reference is not simply verbal and found only in the formula of the ordinance, but symbolic and found in its action. Baptism refers to and represents the burial and resurrection of Christ just as the supper does his death, by symbolic repetition.

The above Scriptures assert that we are, in baptism, "buried with him" and "risen with him," but how can this be unless he is buried and raised up as well as we? How else can it be true that we are buried and risen with him? As in the supper he is crucified again in symbol, so in baptism he is buried and raised up again in symbol. It appears thus that, whatever other purpose this ordinance may serve, it is a most befitting reminder of these important facts in our Lord's history. But how completely does the unwarranted substitution of sprinkling or pouring for immersion destroy this beautiful and expressive symbol! In neither of these acts is there anything which properly represents, or in the remotest way suggests, a burial and a resurrection. On the other hand they deprive the ordinance of that which is essential to it—its form—and hence they not only fail to accomplish its design, but, by taking away its divinely appointed form, they destroy the ordinance itself.

The design of baptism is accomplished mainly by its form, and hence its form, instead of being a matter of indifference, is positively essential to the ordinance. And as immersion only is suited to its design, it only is baptism. Therefore let us hold on with a firm grasp to the divinely appointed

form and use of these ordinances, that the world may not be left without something to symbolize and commemorate the death, burial and resurrection of our blessed Lord and Savior. If we as a denomination should do no more than this, our existence would still be a necessity to the world, for this is not done by any other denomination in existence. May God enable us to do this and all of our other responsible work, to divine acceptance!

JAS. P. KINCAID.

THE OMNIPOTENCE OF GOD.

DEAR EDITOR:—As there is a species of infidelity prevailing our land, denying a God of human form, and a denial of a devil and a hell, therefore I write this article, giving my views upon this subject, which I hope will be interesting to every person at this time of private and public calamity. The Trinity, the God-head, three persons in one—but in bringing this important subject before the reading public no apologies are offered, as we live in a government that tolerates liberty of thought and freedom of the press, and in the expression of my honest views and feelings being sustained by the Scriptures, upon a subject that relates to the general welfare of man, and especially at the present time.

My experience has taught me that man's opinions gain no favor with the world by empty apologies and useless excuses, but that they are received or rejected as they should be as they possess merit or demerit. We should let the little stone cut from the mountain's brow in the erection of Solomon's Temple continue to roll onward, gathering strength with its progress. The result will be the full development of the inimitable powers of the human mind, and a final consummation of all the events contemplated in the redemption of mankind. Now the question is, is God a spirit with substance or a spirit without substance. God is represented by the Bible as a great substance spirit, all wisdom, power and comprehension. God is a substance spirit, metaphysically and logically, as well as a spiritual God; he is omnipotent, omnipresent, Alpha and Omega, ever existing; his knowledge, power and presence extend throughout boundless, fathomless, interminable eternity, and he is an uncreated God. He resides in his heavenly city, the new Jerusalem, in a grand, brilliant and magnificent building, seated upon his great white throne, and wields his sceptre with moderation, grandeur and sublimity, resting his feet upon this world, his footstool. His eye, power and knowledge pierce eternity, his knowledge and power control all of his worlds and subjects throughout his multiplicity of planets inside the great immensity of space, and he is co-extensive with eternity, with an all-seeing eye and boundless comprehension. He scrutinizes the conduct of all his subject, he rules and governs all things upon the immutable principles of Justice. God is a great substance spirit, from which the other two persons emanated. God is a person spirit, and there are many proofs of the fact. One is that he created man in his own exact likeness and image,—created he him, male and female created he them. Christ, the second person in the Trinity, the mediator between God and offending man.

Christ is the second Adam. The first man Adam was of the earth, earthy; the second man Adam was the Lord from heaven. He was also flesh and blood, as the first Adam, but the second man Adam, Christ who was crucified, and on the third day rose a spiritual body like unto his father, and he ascended to heaven and seated upon the right hand of God. These two persons are one. The Father is substance spirit, metaphysical and logical, uncreated, and the Son is spiritualized substance, created, but ever existed in God. The third person in the God-head is the Holy Spirit, without body substance, and it is life, the very essence of God that dwells in the world, touches and acts upon the consciences of men, the reprover of sin and a coming judgment. These three are one. The Bible is the sword of the spirit that accompanies the spirit, performing its work upon the inner principle of man.

I will now give further of God, his character, cast—of the two places, happiness and misery. Of necessity every house must have a keeper. Heaven is a fixed place, a city, the indwelling is God; God is the keeper. Heaven is light and white; God, the keeper, is light and white. Christ, the second Adam, the Lord from heaven, is light and white, and the Holy Spirit is light also. White is the emblem of purity and truth, not only on earth but in eternity. It is said of the saints that they are white, and that they walk with Christ in white raiment. The very throne of God in heaven is said to be white.

Black in all ages has been a sign of every hateful thing; black in all ages has been a sign of mourning, judgment and death. Hell is black, which place is situated somewhere far below in the womb of eternal night, outside and beyond the whole universe of God, so far off from the pale of creation and the space now occupied by the great family of suns and worlds which may be taken up by succeeding creations to all eternity, is spoken of as being the blackness of darkness. And again, hell is spoken of as a place of darkness, where the angels that kept not their first estate, and are bound in chains, and are reserved to the great judgment, the work of wrath, and the crush of matter. Every house must have a keeper. God is the keeper of heaven and the Devil is the keeper of hell. Heaven is lofty, far above, and hell is lowly, far below. The keeper of hell is the devil, the enemy to peace, the power of the world. The Devil is the great black serpent, the serpent of the world. He is a wicked spirit and substance. He was once an arch-angel in heaven; he transgressed and fell, and he was sent by God to hell, and he was made the keeper of that awful place of torment, fire and brimstone. Hell is spoken of by the Bible as inspiration as a place of darkness, a great lake of darkness, a lake of fire and brimstone. Hell is a place of wailing and gnashing of teeth, a place of endless punishment for the wicked. Heaven is a place of endless bliss, where the righteous mount up as upon angel's wings into the New Jerusalem, the holy city of pure gold, as bright as transparent glass, seated and to be seated upon the right hand of God, robed in fine white linen, to dwell forever in sweet heavenly bliss.

Further, before conclusion, upon the destiny of man, his temperament and his constituent parts. Man possesses four varieties of temperament—the nervous, sanguine, bilious, and lymphatic. Sometimes one prevails in one character, and a different one in another; but in regard to the wicked elements in man—there are four constituent principles, three wicked and one good. The three wicked are the world, the flesh and the devil; the one good is the principle of God, constituting the inner man, planted by God in the heart. Now, unless these wicked carnalities be checked or restrained, so as to give free vent and scope to the Holy Spirit upon the inner principle of man, I fear that many of us and of our nation will be buried or turned into hell, clothed in sackcloth, black, mourning, judgment and death, with the murderers, idolaters and all the nations that forget God. I am yours very respectfully,

W. M. PREWITT.

TITHES AND OFFERINGS.

EDITOR BAPTIST:—I am glad to report that the work of our Ministerial Education Board is still received with decided favor. Words of sympathy are received from almost every quarter, while tithes are promised and offerings are beginning to make their way into our treasury again. All remittances have been acknowledged except one, and that is from an unknown source. The letter came by mail. It contained a dollar, but gave no clue to the name or residence of the donor—even the post-mark being indistinct. May the Lord, who knows all things, bless the giver and the gift. We feel that it has proved a blessing already.

Bro. E. H. F. Johnson will have heard from me; his kind help came in good time. The contribution of Sister Mattie Hearn should have been acknowledged ere this; she does something for young ministers, though mindful of her pastor and his work—but we cannot receive all the week. We will say to Bro. W. J. F. Allen, however, that we think his plan a good one; and to Bro. J. N. Hall, all praise to the church at Martin; it is doing nobly. Very truly yours,
L. A. DURCAN, Cor. Sec.
Jackson, Tenn., Feb. 11, 1879.

LETTER FROM ELDER JARREL.

DEAR BAPTIST:—Words cannot express my gratification at the success which God has given Bro. Graves in California.

When I learned he was going there I knew it was a happy thing for the cause one the Pacific Coast.

Now that God has sent a messenger to so happily instruct and unite our brethren out there we can truly hope for a glorious future for them. If I had brethren Erie, Brown and others as faithfully declared "all the counsel of God" our cause there would doubtless be much further in advance than it is. Let us thank God for such faithful and able ministers as Bro. Graves, and pray that he may take up more such.

Let the First church of Memphis regard Bro. Graves' success in California as an answer to that prayer-meeting which it held for God's blessing upon him, just as he was leaving on his mission.

With Bro. Graves, his family and friends I join in blessing God for preserving his life from the black angel of death which arrested him on his way to California.

Another thing God has shown us in the success which he has given him, is that he will preserve his ministers from the reproaches of the enemies of truth; and that he will bless his truth when faithfully declared. Perhaps no one man has been more assailed and falsely accused than has Bro. Graves for several decades, and yet none have been more rightly blessed. Probably no living man on the American soil has the influence that Bro. Graves has. Probably none has done the good that Bro. Graves has done. Only the judgment will fully reveal the great good that Bro. Graves has done in beating back the miserable "Herald" sickly denationalism of the age. I write this literally and to soberly. And if it seems better adapted for an obituary, I have only to say, that if some of the good that is said about men when they are dead had been said when they were living, their hearts would have been more relieved and encouraged.

I recently had the pleasure of attending Bro. Penn's meeting in Bro. Lofton's church in St. Louis. I was favorably impressed with Bro. Penn's manner of conducting meetings. His manner certainly looks like the apostolic manner, and stands a living rebuke to "modern evangelism." One hundred and forty-three professed conversion in his meeting in Bro. Lofton's church. The meeting continued about four weeks.

From Bro. Lofton's church, Bro. Penn went to the Fourth church to hold a meeting.

Bro. Penn has invitations to go from St. Louis to Louisville. The invitation came from the pastors of the churches (Baptist of course) there. He replied that he accepted no invitation from pastors, but from churches—pastors and laymen. This is good, as it throws the responsibility on the church, and not on only the part of it composed of pastors.

While speaking of St. Louis must say something in general and particular, too, of our cause there. Living near there, being personally acquainted there, and in constant communication in many ways with St. Louis, know whereof I speak.

Our cause there is weak, and in a bad condition. The Second church is the largest and the wealthiest. The pastor, Mr. Boyd, is anything but a Baptist. He exchanges pulpits with anything which he thinks will give him popularity. He has exchanged with Unitarians. The other day he invited a Jewish rabbi into his pulpit.

The more conspicuous man of the two, refused to go into his pulpit, and then did not endorse Mr. Boyd and his Unitarianism.

mon intellectual attainments. But he is one of these "handy" "black-robed" "sick-sugar-tongued" fellows that takes well with some, especially some women. I say some women, for he does not take with all. He endeavored to have Sister S. C. Ford, author of Grace Training, etc., driven from the Second church for failing to resist his miserable betrayal of the Master.

He demanded that she should take her letter and leave the church in a week, and threatened to exclude her from the church if she did not obey his dictum. But she did not leave "till she got ready," and Mr. Ford backed down. After three months from this remarkable breach of Boylston's honor, she and Dr. Ford took their letters and united with Dr. Lofton's church. These are only a few revolutions that have and prove on Mr. Boyd. Can any church man or woman, then, blame him for writing in the Herald a denunciation of the Second church in St. Louis, can't swallow that.

Dr. Lofton will pardon me for there making special mention of him. I am sure his many friends in the South will be glad to have mention of him. He is a man of great ability and high character. He faithfully and wisely declares "all the counsel of God." God reward his labor with success. He is truly a workman that needeth not to be ashamed. We rejoice that our cause has him in St. Louis. His church is a strong church, possessed of many good members. It has an influence, not only in St. Louis, but throughout the State and surrounding country. Dr. Lofton and his church is the only fully organized church in St. Louis, and unless the Second church abandons its course of infidelity and infidelity, with grief, the denomination cannot continue to flourish in Baptist church. Even the *Herald*, at Boston, now calls in question its right to be received in Baptist church.

Let our brethren who think the way to church prosperity is by compromising the truth, take note.

By the way, what is our Baptist press, generally doing, to keep silent as to the shameful course of Mr. Boyd and the several churches of St. Louis? Being a member of our church, its course calls for general notice.

W. A. JARREL, Marrison, Ill., Feb. 21, 1878.

A CRITICISM.

BRO. EDITOR:—In your issue of the 15th inst. I notice two articles, one from the pen of Rev. B. R. Womack, of your city, the other, an extract copied from the *Christian Register*, from the learned Dr. Bellows, and apparently endorsed by THE BARRER, which I read with interest. The first by Bro. Womack on Daniel, was just in time and I think struck the key-note of this growing evil among church members. The bold and fearless manner in which he handles this demoralizing and anti-christian amusement, should entitle him to the respect and gratitude of all order-loving Christians. He is right; we need a more elaborate exposition of this crying evil, and none, perhaps, is more competent to perform this duty than himself. I sincerely hope Bro. Womack will at an early day give his views in book or pamphlet form, so that every dancer may see himself as he is. A work of this kind would be a valuable contribution to church literature, and a wholesome check to the fatigued some Christians are inclined to take just at this time.

The article from Dr. Bellows I cannot so readily endorse, as he broaches a subject on which uneducated ministers are a little sensitive. Here is an extract: "We have seen upon a time when an unusual number of men and women, are agitated with questions that threaten the foundations of faith and hope. An unlearned, untrained ministry not only cannot settle their doubts or aid their inquiries, but it actually confirms their fears and drives them away from public worship." With equal moral earnestness, one thoroughbred minister is worth a score of

men who are not scientifically trained in theology. No amount of appeal to the old prejudices in favor of an unlearned ministry—as if the Holy Spirit preferred ignorance and darkness for its abode—can much longer prevent the acknowledgment of the fact that the clerical profession, like the legal and medical—like all other high vocations—is dependent for its usefulness on the thoroughness of the preparation made for it.

I would pity the ignorance of any who prefer an unlearned ministry, to a thoroughbred, scientifically trained ministry, but I am inclined to think the learned Doctor places too high an estimate upon the one, and too low an estimate on the other. The difference, he says, between the value of the uneducated and untrained minister is twenty, but on a close calculation I think it will not exceed more than one to nineteen, or thereabouts. Nor am I so thoroughly convinced from his argument as to make the assertion that the presence of uneducated ministers wholly upon the unthoughtful and scientifically trained ministers of our denomination.

Not every one who can read Hebrew and Greek can profess a diploma from the school of divinity. There are many who have been trained in the best school and can read our English version of the Scriptures, can tell the history of the church, can read and hear, and can preach, and the people will hear, believe, and be saved. We are willing to leave all metaphysical and scientific problems to our D.D.'s, but allow us to repeat "the old story of Jesus and his love." If the mouths of all uneducated ministers were closed, the country people would be as destitute of gospel privileges as were those to whom our missionaries have come, because educated ministers go to the college in the towns and cities, and we are deaf or never heard in the country. This is all right, that has passed them with opportunity, which qualify them for usefulness in these waters, and there let them go, but if all were thoroughly and scientifically trained, it would require a neighborhood and scientifically trained race to appropriate them. If Dr. Bellows cannot "come over and help us," I hope he will not discourage us by denouncing us as worthless, and we promise to have all dissenting questions and matters, to our learned D.D.'s, for solution.

W. A. JARREL, Feb. 19, 1878.

STATISTICS FOR SOUTHERN BAPTIST CONVENTION.

UNDER the instruction of the Southern Baptist Convention, the Home Mission Board appoint a committee of not more than three in each State usually represented in the Southern Baptist Convention, to gather statistics on these points, to wit: The amount of contributions during the year 1878, for State, District and City Missions, including Sunday-school work; the number of conversions resulting from such contributions; the amount of money raised to aid young men in their theological studies, and the number of young men pursuing such studies. That each of these committees be requested to send their reports by April 1st, 1879, to the Corresponding Secretary of the Home Mission Board, who shall then prepare a short report for the next session of the Southern Baptist Convention. And that the funds needed for this work be raised by special contributions by the several State Committees in their respective States. The Home Mission Board hereby appoints as the committee for the State of Louisiana the following brethren, with the earnest request that they will render this service to the denomination, viz: Elds. F. Courtney, E. J. Branch, J. A. Backett, W. H. Brock, J. H. Cox, E. C. We invite every Baptist in Louisiana to aid in this movement. All Missionary Societies, Associational Boards and church clerks, especially are requested to send their reports, as contemplated in the above notice from Dr. McIntosh, at once. Adress, Elds. F. Courtney, Ch. Sec., Mt. Lebanon, La.

The Fountain of life became a cup of sorrow, and the Lord of glory was covered with shame, and why? Amazing mystery! that we might be raised to happiness and glory.

The Baptist.

THE BAPTIST OFFICE:—227 Second Street, Memphis, Tenn. BOOK-KEEPER AND CIRCULAR CLERK, J. R. HENRY.

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PROFESSING THE PRINCIPLES OF BAPTISM.

THE BAPTIST CHURCH is a church of the living God, and its members are those who have been baptized in water, in obedience to the command of Christ, and who have professed the principles of the Christian religion, and who are bound to keep His commandments, that they may abide in His love, and that they may bring forth much fruit to the glory of the Father.

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The Baptist.

business or opponent in politics. All representations of character, motives, and purposes of your neighbor is forbidden. Every man has the right to be respected in his own person, and his own character makes for him. To bear false witness against him, to put him in a false position before the community, is a great sin. It is a crime against man and a sin against God.

"Thou shalt not say thy neighbor's house is better than thy own, nor his wife, nor his children, nor his ox, nor his ass, nor his anything that is his neighbor's." A man's house is his house, and his wife is his wife, and his children are his children, and his ox is his ox, and his ass is his ass, and his anything that is his neighbor's is his neighbor's.

It is the duty of every man to respect the rights of his neighbor, and to bear false witness against him, to put him in a false position before the community, is a great sin. It is a crime against man and a sin against God.

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But all men are not renewed in the spirit of the truth, and had very imperfect views of the dignity and purity of the Christian life. Many of these men appear every religious in worship, but are sadly wanting in morals. They are members of churches, attendants at prayer-meetings, fill their place at the communion table, and are active in the Sabbath-schools. Not infrequently they fill important offices, as deacons and ministers; and yet it cannot be denied that in many cases their religion is divorced from morality. They are untruthful, dishonest, unchaste, drunken and covetous. They lie, and swear, and cheat, and are

low-spirited. The immorality of such a church would be a disgrace to the Christian name. In the colored churches, where religion is kept at fever heat, there is constant trouble on account of such immoralities as falseness, petty thefts, and dishonesty. But as the Christians cannot throw stones at the colored brethren of the same faith and order, nearly all the prominent defaulters are the ones who have figured before the public eye, have been connected with churches and have held important offices. They have been

the "fine" through the work, have been systematically secreting the sums of dollars and making false entries in their books. Some of the most shameful and humiliating disclosures of immorality have been by men in the ministry, who continued to serve in the pulpit and at the altar, while daily indulging in the grossest vice. Such disclosures are appalling and cover the churches with shame. No apology can be offered for such, who deserve the strongest condemnation and promptest excommunication.

But all is not "chaff"—there is some wheat; all is not "straw"—there is some gold. While there is too much religion without morality, there is much religion that is associated with holy living. Lives are made pure, and sweet, and lovely because they have their roots in a living Christ. There are Christian men and women who are incorruptible. Money cannot buy them, sense cannot entice them, and ambition cannot blind them to God, and conscience and right. Whether many or few, it is not for us to say, but God knows them, and the world shall know them. By their fruits they shall be known, and by their works they shall be judged in "the day of the Lord."

THE INFLUENCE OF BOOKS.—We copy the following notice of the Lecture by Rev. H. B. Womack of the First church, last Sunday night, from the *Evening Herald*:—

"The 'Influence of Books' was the subject of a very able and interesting lecture, by Rev. Mr. Womack, at the First Baptist church, last night. We shall not attempt even an outline of his remarks, since that were to trace to its main-spring, the moving power of governments and of civilizations. Books as teachers of the world, and as the stimulus of thought, was forcibly and eloquently presented. A reading people is a thinking people, and a thinking people becomes a great people, and a great people the leader of nations, and what is true of people is no less true of individuals. Books as inciters to thought and as an omnipotent factor in the world's progress; books as companions of the poor as well as of the rich; books, a sentence in one book even, as the foundation of reformation; the immortality of books in thought, oratory and song, were all most happily blended, not in the form of a grand oratorical speech, but as a useful, impressive, instructive, and most interesting lecture, designed as an intellectual treat to the large audience, composed largely of the young and aspiring men of the city, which is not often presented. We could have wished that not only the young men, but the fathers and mothers of the rising generation, had been present, to learn the tremendous importance of books, to the end that the young whom they are charged with training might, might have just such books put in their hands in nourish, stimulate and cultivate their minds. Next Sunday night Mr. Womack will present some thoughts on reading books, and all who would improve their minds, should not miss the rare treat that we anticipate in some of them."

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SOLEMN QUESTIONS.

WE copy the following from the Reflector, by request of the writer, and shall venture to give an answer to the questions propounded:

Dear Reflector:—As a plain, blind man, I write in the name of many of my brethren to you and your readers for information. I want you, of any reader of your paper, to tell me, and those who are asking me,—

1. Why is it that eight of our ministers in East Tennessee, to say nothing of Middle and West Tennessee, are not employed as regular pastors, when they are, with one or two exceptions, the best speakers, the best writers and the best scholars among our East Tennessee ministers?

2. Why is it that so few native Tennesseans are filling places of great responsibility and solemn trust for our denomination?

3. Why do our Governors, United States Senators, Judges, Congressmen, railroad presidents, bank presidents, are Baptists?

4. Why is it that the State University at Knoxville has an Episcopal President and an Episcopal Faculty, save one Methodist professor?

5. Who are the men that have graduated at our colleges, and who are occupying high places of denominational trust?

6. What are the names of the Associations in Tennessee that invariably, at their annual gatherings, have a sermon preached expressly on Missions, and at its end raise a collection for Missions?

7. How many Baptist ministers in Tennessee take a Tennessee Baptist paper?

8. How many Baptist ministers take papers from other States and get subscribers for them and neglect their home paper, and remind you of the Master's words, "The figs are without figs, which is false, is faithful also in that which is much?"

9. How is it that even poor old North and South Carolina are so very far ahead of Tennessee in the work of Missions and of education, yet behind us in numbers and in wealth?

10. Is it a fact that Tennessee, though Missionary in profession, is yet anti-Missionary in practice, and has some dozen or more churches?

11. What can we do to avail ourselves of all the choice men we have allowed to go idle at home or get employment in sister States?

12. Is it a fact that the Baptists of Tennessee do more to discourage their own ministers than is done by any other denomination of Christians in the State?

ANXIOUS ENQUIRER.

P. S.—Please give reasons for your answers. Reflector please copy.

1. This is a question that can only be answered definitely by those in possession of all the facts with reference to these ministers. They are doubtless engaged in other pursuits, and could not give their whole time to preaching the gospel. It is greatly to be deplored, for these are the very men that should be laboring to build up the denomination, and marshaling the forces of the churches for vigorous and active work. Active, scholarly, and consecrated ministers will be supported if they will properly instruct the people in their duties as Christians. Our hope as a denomination in Tennessee depends very much upon the course pursued by just the class of ministers referred to. If they become discouraged because the churches do not come up to the full measure of their duty, what hope have we of better times to come? Is it not better to develop the latent energies of the churches, than to retire to secular pursuits and leave them to languish and die, or bring other brethren into the State at great trouble and expense to do this work? Desirable pastorates do not grow of themselves.

2. We doubt not that if the facts were known, that a large percent of native Tennesseans were filling positions of responsibility in the denomination as from any other one State. This could very easily be ascertained by a knowledge of the activity of our eminent men. Tennessee has furnished her full quota of illustrious names to grace the pages of our common history, and it would be singular indeed, if our countrymen distinguished from some such stock, should be far below the average. If there is any fault here, it can be remedied only by supporting our educational institutions, and filling our ranks for positions of honor and trust.

3. We do not recall the name of a single Baptist who has filled the governor's chair, or who has been honored by a seat in the United States Senate. This is a matter to be remedied, and as judges, and have filled responsible positions in banks and business. Many names named themselves only to the list of our countrymen. It is very true that we have had a number of distinguished men, but they have not been in the line of men that we

primarily and manipulate conventions, especially in the cities. Christian men are thrust aside, and the freckled and immoral brought forward to make laws to govern a great State. Men qualified to fill these positions are to be found in our denomination, but their claims are not pressed. When Christian men as a rule eschew politics, we need not wonder that so few are found occupying high positions in the State or Federal governments, in a legislative or judicial capacity. In Georgia, where the Baptists are not only far ahead of all others in numerical strength, but equal, if not superior, in point of wealth, intelligence and social position, a Methodist preacher is elected governor. Neither of the United States Senators, nor any member of the present Congress, are Baptists. Our people evidently hold themselves aloof from politics from some cause or other, and doubtless the questionable "methods" employed in conducting political campaigns, where bribery and corruption are too often the rule instead of the exception, is the true reason of their action in this matter.

4. Baptists in this, as in many other things, sleep upon their rights, and do not claim the recognition that their numbers and intelligence justly entitles. No one can blame Episcopalians from seizing the helm, when the opportunity offers. Hence you find them controlling our State University. In those subtle arts of controlling State institutions, so successfully practiced by other denominations, the Baptists do not seem to be well versed. From this fact our people should rally around our Baptist Universities and Colleges, and give them a liberal support. We must unite our strength if we accomplish permanent results. Dissensions and jealousies must be banished, or else we shall make no progress.

5. We do not know just what "Enquirer" considers a "high denominational trust," but we can mention the names of several young ministers, graduates of Tennessee Colleges, who are occupying important fields. Eld. B. R. Womack, a Tennessee man, and a graduate of Old Union University, is pastor of the First church, Memphis. Eld. J. W. Lipsy, formerly of Cold Water, Miss., and one of the most active and influential ministers of the Cold Water Association, was also a graduate of Union University. He is now in charge of a Female School at Germantown, Tenn. Eld. T. G. Sellers, of Starkville, Miss., is president of a female high school, and a prominent minister of that State, is a graduate of a Tennessee College. Eld. Jos. H. Carter, a young minister of influence and prominence in Kentucky; Prof. G. M. Savage and E. F. Freidel, of the Southwestern Baptist University; Prof. W. H. Whitsett, of the Southern Baptist Theological Seminary; Eld. J. H. Tucker, President of Keacht Female Institute, Louisiana; Eld. J. M. Phillips, of the First church, Chattanooga, Tenn.; Eld. G. S. Williams, of the Central church, Nashville; Eld. G. E. Truett, one of the editors of the Reflector, recognize Union University as their Alma Mater. All these men are occupying important denominational trusts, and this is not a bad showing is it, Bro. Enquirer? We think not.

There are, no doubt, many other names that we cannot recall just now, and we should be glad for any brother to furnish us all such for publication.

6. Many of the Associations take up collections for Missionary purposes at their annual sessions, but the claim of Missions is not brought forward and urged as it ought to be. The ministry are in charge of the Associations, and they should initiate a reform.

7. As to how many Baptist ministers in Tennessee take a Tennessee Baptist paper, we are not prepared to say. Many do not. A want of interest in denominational affairs operates as the chief cause, rather than a lack of intelligence or means. Those who take no Tennessee paper very rarely take one outside of the State.

8. We cannot say how many ministers who come among us, labor to supplant our home papers by introducing papers from other States. Some doubtless do, and for reasons no doubt satisfactory to themselves. Others do not. Every Baptist for his should take some religious paper.

9. A want of unity and co-operation among our people is a great cause. The members of our

denomination in this State have been developed. Organized and systematic effort will bring Tennessee up to the highest standard.

10. While our people do not give as liberally to the Mission work as they should, there is little active opposition to the cause of missions.

11. How to utilize the ministers we have, who are not now employed, is a difficult problem. Good places will not grow up spontaneously. They must be worked up. There is enough for all to do, if they will only get their consent to make some sacrifices, and to do some hard, earnest work. There are many important points that the Secretary of our State Mission Board, Bro. Mays, is anxious to have some good man locate at, and which can be developed into important centers of influence. He is using his utmost endeavors to utilize our men of capacity and usefulness, and the plan adopted by the State Mission Board seems to be the most feasible. Sustain your Board and help them in their work, and you will be carrying out one of the most effective means of developing all the unemployed talent in the State.

12. Our ministers do not receive that encouragement and support that they should. This is one of the evils that follows in the wake of general apathy and inertness in spiritual matters, and disappears where the people are fully in the discharge of all their Christian duties and responsibilities. It is a matter of no moment whether they are discouraged more or less than those of other denominations. The fact that they are not appreciated by many of our churches is enough for us to know, to set about a reformation in the matter.

DR. TUPPER.

DR. H. A. TUPPER, Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, is now on a visit to the States of the South and West in the interest of foreign missions. As Dr. Tupper stated in these columns last week, the receipts have fallen short of the disbursements some fourteen thousand dollars. The deficit was caused by the Board having to liquidate seven thousand dollars of last year's indebtedness, and about that amount of the Rome Chapel debt. The Baptists of Tennessee are asked to contribute fifteen hundred dollars to aid the Board in meeting its obligations. We hope Dr. Tupper will find it convenient to spend some time in this State and present the claims of his Board.

EVANGELISM.

PROF. FISHER of Yale College, has an elaborate paper on this subject in the New Englander for January. He mentions several points at which he thinks it needful that the churches and ministry should be on their guard. We quote the following:—

- 1. It would be suicidal to the church to rely, as a main dependence for its growth, upon revivalists and revivals.
2. Harm is done by everything which tends to vulgarize religion.
3. Religious teaching must keep abreast of the science and knowledge of the times.

These points are elaborated at length, the general thought being, that however helpful in certain forms of Christian effort the "evangelist" may be, it must not on any account be forgotten that the wider aims of the ministry and the Christian organization are not so realized, while some special dangers are to be diligently guarded against. We are at a loss to know what is the connection under the second head:—

The intrusion of ISM will into the teaching of religion is unpalatable disgusting to a reverent mind. Numbers of people are being misled in the same degree, but they are not wiser. Whatever tends to abate the majesty of religion, and invest the word of God and the truth of the gospel with mean and vulgar associations, is not only revolting in itself, but is extremely harmful in its tendencies. How plain and simple are the teachings of Christ. A child can understand them. Yet the New Testament is in the highest style of thought. There is nothing low, nothing grotesque. What a divine seriousness and beauty belong to the beatitudes, to the parables of the sower, to the machinery of revivals may learn in the truth of religion. One is tempted to wonder, of the spirit and device of a politician, how much the secretary that belongs to every human soul is required to do.

gies, the silent groping after God—how are these sacred things often touched with rough hands! How is the disorder of human nature, ever varying in its form, treated by the same common-place recipe!

Professional "revivalists" have done a vast amount of harm to Christianity by the questionable "machinery" employed to get up an "excitement." Evangelization after the Bible pattern, where the grand foundation principles of the Christian religion are brought prominently forward, are helpful and beneficial to the churches. But everything that tends to vulgarize religion cannot be too severely condemned.

ITEMS.

The Northern Baptist Home Mission Society will require sixty thousand dollars by the last of March to meet the current expense of the year's work.

A Catholic Congress at Lisle, France, recently recommended the abandonment of hunting and fishing parties on Sunday and the avoidance of Sunday travel.

The Rev. W. Underwood, D.D., M.D., a Methodist minister of Fairfax, Va., has accepted a call from the Reformed Episcopal church at Indianapolis, and has entered upon his work there.

The Russian Synod is preparing to send a large party of missionaries to Japan. The Mikado has given permission for the erection of a missionary college at Tokio, where eighty converts will be collected and taught.

The Rome correspondent of the Telegraph states that Leo XIII. is discussing with his Cardinals the advisability of holding another Plenary Council, and such a step is highly probable in case the negotiations with Germany prove abortive.

The Rev. Dr. Andrew Bonar, in an address at the Dublin Christian Convention on the "Grace of Giving," said that king David was a great giver, and that he gave as much gold alone as there was bullion at present in the bank of England.

The number of ordained ministers in the State of Michigan is 308, licentiate, 22; of the ordained ministers 200 have been pastors during the past year, and 102 not. The average duration of the pastorate in the State is two years and four and a half months. The Baptists of Michigan are well represented in the Missionary field, at home and abroad. The Methodists lead in the State with 52,000 members, the Baptists follow with 27,000; then come the Congregationalists with 16,000, the Presbyterians with 15,000 and the Episcopalians with 9,000.

The Christian Secretary has this to say on "Go Forward."—This is the grand watchword for every good cause. Reform is onward, not backward. "Go ahead" is the motto of all true success in life, and so we say most earnestly to the membership of our churches, and to the workers in the temperance cause throughout this State, and to the friends of Jesus and suffering humanity everywhere. Go forward, straight on in your mission of mercy, love, and good-will; "rescue the perishing, care for the dying;" and victory, sublime and glorious, will crown your faithful labors. These are earnest, stirring times.

PRAYER-MEETING.

Our prayer-meeting opens on each Sunday afternoon at three o'clock; and it is proposed that every Christian who can do so, should attend it, and that every church should present in this column.

"There is a place where spirits blend, Where friend holds fellowship with friend, Though sundered far, by faith we meet."

Nothing can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.—William Jay.

The momentary pleasure in the universe is Satan. He never yet employed a hand that he didn't cheat. Young man, engage your services to a better Master.

The power of God to save even the vilest of sinners, and the possibility of such sinners being numbered by the invitations of the gospel, are admitted points in the creed of every Evangelist.

Christian. The "whosoever will" is understood, in a general way, to be addressed to every member of the human family. But when we come to particulars, that is a good deal of practical skepticism abroad respecting the possibility of the salvation of certain classes of sinners. We expect the conversion in due time, as a matter of course, of the well-taught, well-behaved young people in our Sunday-schools. But how is it with the poor outcasts in the city slums, with the criminals in our jails, with the heathen in foreign lands?

The Book.—Gotthold went on to say: To good men, sin and infirmity are fostering sores, which give them pain, and from which they seek to be relieved. By the ungodly, on the contrary, sin and infirmity are prized as a jewel, and regarded as a distinction and ornament.

My God! I beseech thee from my inmost heart, save me from the love of sin. May even the most venial faults give me pain. Daily admonish and correct me, whether by thy word and Spirit, or by the chastisement of affliction, or by anxiety and heaviness of heart, or by the cross, or by whatever other means you please. When I sin, may I be instantly sensible of it, and heartily and humbly seek and obtain from thee pardon through Jesus Christ.—Gotthold's Emblems.

To KNOW CHRIST FOR OURSELVES.—Let us rest not in idle acknowledgment of Christ's claim upon us, but press forward to know him for ourselves, as the home of all wanderings, the rest of all anxieties, the satisfaction of all wants, the object, divine and human, of all conscious and unconscious longings. In all that he reveals, in all that he offers, in all that he commands, he appeals, not to imagination, nor to superstition, not to fear, not self-interest—he appeals to an instinct of truth within us, and says that, if we have it, we shall hear his voice. We shall recognize the voice of him who made us in his own image—that image of which the first feature is truth, and the second is truth, and the third is truth. Study him, seek him, speak with him—and see if there grows not within you by degrees, the conviction accompanying salvation.—In him, the word made flesh, our fitness interrelated among us—and we still behold his glory—full of grace and truth.—From a Lecture by C. J. Vaughan, D.D.

EXTRAORDINARY PREMIUMS IN BOOKS.

1. For two new subscribers, at \$2.70 each, we will send as premium Bible Doctrine of the Middle Life, Ford's Origin of Baptists and Slack's Reasons.

2. Or, for two new subscribers, at \$2.70 each, we will send either of the following excellent publications: Christian Doctrines, Theodosia Ernest, Vol. I, and II., (choice of either volume, Pendleton's Sermons, The Infidel's Daughter, Orchard's History of Baptists, Vol. I, and II., (choice of either volume), Christian Paradoxes, or any other book worth \$1.50, to be selected from the catalogue of the Baptist Book House.

3. Or, for three new subscribers either of the above books and Middle Life.

4. Or, for four new subscribers any two of the above books, or books to amount of three dollars.

5. Or, for five new subscribers any two of the above books, and Middle Life, Origin of Baptists, and Slack's Reasons.

6. Or, for six new subscribers, any three of the above books, and Middle Life, Origin of Baptists, and Slack's Reasons.

7. In a word, for every two new subscribers we give books to amount of \$1.50, and for every additional name sent books to amount of 75 cts. Books are to be selected from the catalogue of the Baptist Book House.

8. For \$12 we will send the paper and Webster's Unabridged Dictionary. This is the price of the book alone.

PUBLICATIONS.

SUNDAY AFTERNOON.—A household magazine, published monthly at Springfield, Mass., is an able and interesting magazine, crowded with bright, suggestive and interesting original matter, that is of purely moral progress. No other magazine can equal it in its selection of able and thoughtful articles.

reading. "Moss and the Moments," a contribution from Rev. E. A. Washburn, D.D., and the "Vanished Belief in Witchcraft" by Prof. Geo. P. Fisher, D.D., in the January number are both decidedly interesting, able and thoughtful articles; as are many others, too numerous to mention. Every family, who possibly can, should secure the influence of this Magazine, even if some more outwardly attractive one has to be dispensed with. Only \$300 a year, postage paid. Address Sunday Afternoon, 300 Main street, Springfield, Mass.

LITTELL'S LIVING AGE.—The numbers of The Living Age for the weeks ending February 8th and 15th respectively, have the following noteworthy articles: The Migration of Centres of Industrial Energy, Fortnightly Review; Novel reading, by Anthony Trollope, Nineteenth Century; Journalists and Magazine Writers, Blackwood; Count Fersen, Temple Bar; Among the Burmese, Fraser; Statesmen in Caricature, Spectator; Athletics and the Church, Contemporary Review; The Scientific Frontier, Fortnightly Review; sceptical patronage of the Pope, Spectator; A Farmhouse Dirge, by Alfred Austin, Contemporary Review; Trafalgar, by F. T. Palgrave, Macmillan; together with installments of "Sir Gibbie," by George MacDonald, and "The Bride's Pass," by Sarah Tytler, etc., etc.

To subscribers for 1879, the publishers still present the six numbers of 1878, containing the last parts of MacDonald's "Sir Gibbie." For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with Living Age for a year, both postpaid. Littell & Gay, Boston, publishers.

The leading article in the March number of The North American Review is a symposium on Negro Suffrage, by Senators Blaine and Lamar, Gov. Hampton, Representatives Garfield and Stephens, Wendell Phillips, Montgomery Blair, and ex-Gov. Hendricks. Mr. Blaine opens and closes the discussion. He claims that the Negro was wisely and justly enfranchised, and should not be deprived of his right to the ballot, but that he is practically disfranchised by intimidation; and he demands for him all of the privileges that have been granted him by constitutional amendments. Messrs. Lamar, Stephens and Hampton insist that the political liberty of the Negro is not seriously interfered with, and argue that if the South be let alone all of the difficulties growing out of emancipation will adjust themselves. Hampton says that a qualified suffrage would have been better for the Negro, and Stephens declares that if an attempt should be made to deprive the Southern States of their present representation in Congress on the plea that the Negro is not allowed to vote in accordance with his capabilities, it would be the most wanton outrage that ever was undertaken in any country. Mr. Blair takes the ground that Negro Suffrage is and always must be a failure, and instances the trial made with the blacks in the West Indies by the English. Wendell Phillips asserts that the colored voters have exhibited as much wisdom in politics as have their white neighbors, and that the South was better governed under Negro rule than it has since been under white legislation. Gen. Garfield thinks that colored suffrage has been shown to be a failure, and that the only way to secure good feeling will come only when the Negro shall be allowed to use his ballot without interference of any kind.

Philosophy of Jonathan Edwards, by Frank George F. Fisher, of Yale, giving a summary of the views of Edwards and an analysis of his philosophy. His thoughts, from John A. ...

... his views on ...

BREVITIES

Bro. H. W. Hulsebom, prominent and influential Baptist of De Witt, Ark., returned to his home last Tuesday.

Last week we sent trials to a number of subscribers, notifying them of the expiration of their subscription, since which time many have sent in their renewals; and, to relieve their minds of any doubt as to the safe arrival of their remittances, the fact of their receiving this paper is sufficient evidence of the receipt, and of our crediting the same.

SOUTHERN BAPTIST CONVENTION.—We were, invited by W. G. Whiddy, Railroad Secretary for Southern Baptist Convention, to invite delegates, expecting to attend the Convention to inform him, by postal card, the railroad route they expect to take in coming here. This is desired by him in order to facilitate arrangements. He will report through *The Index*, at a nearly day, the responses of railroad lines as to fares of delegates. (Continued Table)

We learn that Dr. Landrum will spend some time in the field, collecting money to pay off the debt hanging over his church. We have understood that M. H. Lane, formerly of this city, will supply his pulpit during his absence. (Continued Table) Your information is incorrect. Neither Dr. Landrum nor the Central church have any knowledge of such a program as the above. Dr. Landrum will fill his own pulpit as usual, and has no idea of leaving Memphis for any purpose.

Rev. I. D. Purser, of Crystal Springs, Miss., honored us with a visit this week. Bro. Purser has been assisting Bro. E. B. King, of Memphis, in a meeting for several weeks, and the eastern office results have crowned his labors. He is an able, energetic, cultured minister, and one whose whole life is devoted to the service of the Master. He was accompanied by Bro. Matthews, sheriff of Tate county, and a member of Bro. King's church. We were glad to welcome these brethren, and only regretted that their stay in the city was so brief.

Rev. J. E. Barnes, Dixon, Cal., sends subscribers names to *The Recorder*, and adds: "I am doing all I can to get more." Bro. Barnes is a good and useful man. He left Kentucky years ago, when he was a boy, to seek a fortune in the golden state. He afterwards became converted and entered the ministry, and is now one of the most useful pastors in his adopted State. He came all the way from California to Greenville, S. C., to attend our Theological Seminary, and thus be better prepared for his great work of preaching the gospel. He made a good impression while at the Seminary, and all who know him here remember him with pleasure. We shall be glad to hear from him often.

Rev. F. Brown, North Alabama, who favors us with a communication this week, is a man of good culture, sound judgment and general information. He is an excellent preacher, a close thinker, a great worker, a sound Baptist, and is one of the strongest men in his section. The pastor of the First church, this city, owes him a debt of gratitude, which he feels he can never pay. It was Bro. Brown who helped to kindle the fires of a lealable aspirations on the altar of his young heart. It was Bro. Brown who introduced him to the first Sunday school, the first of any kind, he ever saw. It was Bro. Brown who interested him in the study of the blessed gospel; it was Bro. Brown who

and teachings of the precious Savior; it was Bro. Brown who first introduced to him that it was probably his duty to join the church; it was Bro. Brown who was only a deacon then; it was Bro. Brown who did much to inspire him with hopes of going to school; it was Bro. Brown who, by the blessing of God, was the help of his childhood; the counselor of his youth; and the ever-remembered friend who was familiar with the heart-fires, who knew his own, who saw the heart of his young man, and who, by his own and others' prayers, and his own personal and spiritual assistance, with a view to his final and eternal glory, is now a great and useful man.

his race. His name is familiarly and honorably known throughout the length and breadth of the noble region of mountains and valleys, of fountains and streams, of culture and wealth, that gave him birth, and that has been the scene of his duties and services of his long and useful life, where, still admired by all and excelled by none, his untiring energy makes him a power in the land. It is always a pleasure to honor such men.

THE SUNDAY LAW.—The new officers installed since the repeal of the charter have given hopeful indications that the law will be better executed than formerly. The law requiring all places of business to close on the Sabbath has been habitually and openly violated by saloon-keepers, bar-keepers, confectionaries, etc., for many years past. The Legislative Council, of which Dr. T. D. Parker is president, issued a stringent order last week for all business houses to close on the Sabbath, and the policemen were instructed to arrest all persons found doing business on that day. The liquor dealers, as a matter of course are using all their wiles to defeat this move in the interest of law and order, and public morality, not being content with defying our police officers six days in the week. All other classes of business, so far as we have been able to learn, have quietly acquiesced in this laudable move to enforce the observance of the Sunday law. We trust that Dr. Parker and his confederates will have the moral backbone to persist in their effort to enforce the law, and how they can observe their oath of office and do otherwise we cannot see. It remains to be seen whether the liquor dealers are above the law, or whether in common with other citizens, they must obey its mandates. Whiskey has ruled Memphis in the past, and to the new authorities propose to bend their necks and violate their oaths in compliance its demands? The authorities should receive the active moral support of all law-abiding citizens in their efforts to enforce this long violated statute.

NEWS FROM THE STATES

TENNESSEE.—The church at Jackson is expecting Bro. W. E. Penn to visit them at an early day. Bro. Penn is still conducting meetings at St. Louis, Mo., and the Lord has blessed his efforts in a most remarkable manner. Bro. J. M. Phillips, of Chattanooga, has declined the call to Columbia, Miss. We rejoice that he has decided to remain in Tennessee. Dr. W. A. Montgomery has been assisting Bro. J. M. Phillips in a series of meetings at Chattanooga. There were about twenty-five hopeful conversions. Dr. Montgomery is devoting his time to evangelistic work, and is doing a good work for the Master. Rev. W. A. Nelson is conducting meetings at Paris. He has recently closed a good meeting at Lebanon, where some thirty conversions were reported. "Is there any active opposition to the unification of the State by any prominent ministers or laymen? Some people seem to be trying to create the impression that unification is a failure unless they throw themselves into the 'deadly breach.'"—*Germanian*. We can assure our brother that we know of no opposition to unification, by any brother of prominence or influence. Some interested parties, no doubt, wish to make it appear that the whole burden rests upon them, but the masses of the denomination know better.

Rev. Mr. Burr, of Vicksburg, Miss., has been in the city (Nashville) some days, raising funds to build his church, which was destroyed by fire. He has made a good impression on our people, and has been pretty successful in raising money. —*Reflector*.—Cleveland and Athens, two of the points recently visited by State Secretary Dr. Mays, are casting about for a pastor. Bro. Mays is exceedingly anxious to have a good man locate at these points.

KANSAS.—Please send my paper, *The Baptist*, to Gardner, hereafter, instead of Paola. I have moved here. I came here four weeks ago and began a series of meetings, and we have organized a church here under very favorable circumstances, and I have accepted a call to preach for them later a month. Our meeting is still going on. There are converts and waiting bap-

tists, and sixteen more are inquiring. We have large and attentive audiences, and, from indications, we look for a glorious harvest. Bains has been represented here for three years by a Catholic society, a Presbyterian and a Methodist church, all of whom have nice houses. We are using the Presbyterian house now, and have it rented till October, when we hope to build. At Antioch I baptized fifteen in December; at New Hope three last month. A new meeting house, 30x44, was dedicated at Wellville, Franklin county, Kansas, last Sunday. New Hope (formerly Stanton) church are building a new house, 30x44. Please address *The Index*, Box 6, Gardner, Kansas.

TEXAS.—"Our history."—We were organized in August, 1874, with seven members. We worked and warred with all the opposing elements common for the Baptists everywhere, until the end of 1875, we had gained three members. We then obtained the services of Eld. David Hill, formerly of Missouri, who done faithful preaching for two weeks. Result, six baptized and others by letter, until we numbered twenty-two. In February, 1876, we called Eld. T. F. Parker as pastor, and he has done a good work. We held another meeting of twelve or fourteen days, with Eld. J. T. Mayer as a help, who done most of the preaching. Bro. Parker being sick most of the time. Result, thirteen baptized. Since that time to October, 1878, we received three others by baptism. Bro. T. F. Parker is our bishop for this year. We now number forty-seven members, in full fellowship, twenty-four females and twenty-three males. The church have prayer-meeting regularly every Sabbath. They are all Landmarkers. All praise to God. —*South*, Martha Springs. The Association of German Baptist Ministers and churches recently closed a session at Ebenezer church, ten miles west of Brenham. All the churches were represented by delegates, and four ordained and two licentiate ministers were in attendance. Nearly one hundred dollars was again raised towards the support of the mission work of the Baptist State Convention. —*Eld. Averill*, of Lancaster, has resigned the pastorate of the church at Five Mile, and accepted the care of Prairie Valley. —*Eld. Edwin Dyer*, pastor of the church at Breckenridge, died on the 10th ult. The church sustained a great loss in the death of this good man. The church at Shulenberg has been without a pastor for five months. This and the churches adjacent would be glad to get the services of a good, faithful pastor, and could pay him from six to eight hundred dollars per year.

KENTUCKY.—Rev. J. G. Hardy has been called to the care of the Otter Creek church, Hardin county, made vacant by the resignation of Rev. J. S. Daugherty. —There is a good opening for a high school or academy at Bedford, Trimble county, Ky. Write to Mr. C. G. Holmes, that office. —*Recorder*.—A Paducah correspondent of the *Courier-Journal* says: "Rev. Kerr B. Tupper, pastor of the First Baptist church, is meeting with gratifying success in his ministry. His regular congregations are very large, and latterly, upon special occasions, his church, the largest one here, would not accommodate those who desired to hear him." —*Rev. J. E. Carter*, of Lexington, writes to the *Biblical Recorder*: "The spirit of enmity is seen among our churches, in that new and slight church edifices are still going up all over our State. In the town of Carlisle a home is about being completed. In Paris the good women have lately built a parsonage. In Georgetown the new church is under way. In some places they decide so to do. This indicates progress among our people, for the building of parsonages and beautiful houses of worship speak with an unobscured sound." —*Rev. J. A. Reed* has resigned the care of the church at Lawrenceburg. —The State Mission Board have thirteen missionaries in the field, preaching in distant places and important points where aid is wanted. Three new houses of worship are in process of building as the result of the labors of these missionaries.

ARKANSAS.—Denson Penn, now in St. Louis, writes Pastor Early, under date of 14th inst., that he will come to Little Rock, but cannot be here at present. Bro. Penn reports one hundred

and thirty conversions as resulting from the meetings at St. Louis. We think there is a very general wish and expectation among the Baptists of this city, that this distinguished laborer in the vineyard of God will lead us a helping hand soon. May the Lord direct him to this place. —*Western Baptist*. —*Eld. O. F. Lucas*, State Missionary, recently held an interesting meeting at Alma. —The new church-building at Salline is about ready for use. —The Third street church, Little Rock, has made application to the Home Mission Board, at Marion, Ala., for aid.

MISSOURI.—Up to this time there have been some hundred and fifty conversions at Bro. Penn's meeting in the Third church, St. Louis, and one hundred have been baptized. Bro. Penn is now holding meetings with the Fourth church, St. Louis. —The Southwest Baptist College has been located at Bolivar. Elders James Schofield and W. M. Manly were authorized to collect funds for building the college. A building committee consisting of the following names were appointed, viz.: A. J. Hunter, Eld. Jehu Robinson, H. Boon, T. H. B. Huggins, and Prof. J. B. Atchaff. They were to confer with the governing committee in all their work. —The Baptist house of worship at California is nearly ready for occupancy, and will be dedicated free of debt. This is the last day (Feb. 8th) of a meeting at old Bethel. Twenty or more additions to the church. —*D. T. Dickson*, Rochester.

MISSISSIPPI.—Bro. J. K. Faut, the new pastor at Sardinia, Batesville says in the *Recorder*: "Bro. Haddock, my lamented predecessor at Batesville, has left quite a fragrant memory among the good people whom he served. His example and teachings are embalmed in the hearts and tears of his greatly afflicted church. 'Being dead in yet speaketh.' Of the faithful labors of Bro. E. E. King, both here and at Batesville, and how he drew the hearts of all to him, and of the influence for good put into exercise by his diligent labors, I may not speak now. But I took up my pen to petition, in behalf of the church in Sardinia, that the next session of the Baptist State Convention be held in our midst. There are many considerations that might be urged in favor of this proposition, but, presuming that the most important have already been presented, I wish merely, in the name of the church which I represent, to extend a cordial invitation to the Baptists of Mississippi to meet with us at your next annual gathering together, promising a hearty welcome to our homes and hearts." —The meeting at Senatobia still continues. Bro. Purser is assisting Pastor King. We rejoice with these brethren in the conversion of many souls. Let prayer be made for God's blessings upon the work of these brethren at Senatobia. —The church at Longtown is very much encouraged since the arrival of their pastor, Eld. J. D. Anderson. He has been greeted by large congregations.

VIRGINIA.—Brother Graves. —Perhaps a few words from this part of the Master's vineyard will not be amiss to the many readers of your excellent paper. God's children are always pleased when they hear religious news. Not long since I assisted in a series of meetings held in Lewis Creek Baptist church, at that place, Eld. W. N. Buckles pastor, and did part of the preaching, when God was pleased to receive his work in our midst, in the conviction and conversion of many sinners. Eleven joined the church for baptism, and last Sunday Elder Buckles led six of them down into Lewis Creek and baptized them, and when they were baptized they went up straightway out of the water. The remaining seven stand approved, and will be baptized the third Sunday in March next. Others will join soon. Some of the converts joined the Methodist society, and some the anti-Missionary Baptists. Let me say that the Lewis Creek church has a good, well organized, weekly prayer-meeting every Wednesday night, also a good Sunday school, well organized, which has not gone into winter quarters for two years. May God carry on the good work over the head of all opposition. We hope all Christians will pray for our church and Sunday school. To God be all the glory. —*F. M. Leathers*, New Garden, Feb. 11, 1879.

and thirty conversions as resulting from the meetings at St. Louis. We think there is a very general wish and expectation among the Baptists of this city, that this distinguished laborer in the vineyard of God will lead us a helping hand soon. May the Lord direct him to this place. —*Western Baptist*. —*Eld. O. F. Lucas*, State Missionary, recently held an interesting meeting at Alma. —The new church-building at Salline is about ready for use. —The Third street church, Little Rock, has made application to the Home Mission Board, at Marion, Ala., for aid.

NORTH CAROLINA.—Bro. J. E. Ray, Corresponding Secretary of the Sunday School Board of North Carolina, says that from \$20,000 to \$25,000 were raised by the Baptists of that State for Sunday-school purposes within the last two years. —Notwithstanding the general cry of hard times and the low prices paid for farm products, a large number of our churches are building houses of worship than usual. The zeal and activity in this department is quite remarkable. So general is the spirit of improvement in the different Associations and districts that one section is unable to render material aid to another. Each has its own work on hand and is concentrating its means and directing its attention to its own special work. The Swain street church, in Raleigh, has just purchased a lot nearer the center of the city, and is arranging to build a larger and better house. This has been rendered necessary by the growth of the church and the importance of the field it has to cultivate. —*Biblical Recorder*. —The church at Trezevant have decided to build a new house of worship.

GEORGIA.—The new bell for the Baptist church in Griffin has been placed in position. It is a fine bell, weighing about 1,500 pounds, and gives entire satisfaction. —*Rev. J. M. Brittain* was presented with a gift of twenty-five dollars the other day, by some of his friends at Covington, to assist him in the purchase of a horse. —The Sunday-school Convention of the Mount Vernon Association, having permanently organized, adopted an excellent constitution. The first annual convention will be held with the Valdosta church on the 25th Sabbath of June, commencing on Friday before. The following are the officers: E. B. Carroll, President; P. McGlashen, Vice-President; W. D. E. T. Middleton, Vice-President; E. D. R. Denmark, Secretary and Treasurer. Executive Committee: J. G. McCall, F. M. Groover, J. M. Patterson. —Concerning the services held on a recent Sunday, at the Baptist church in Augusta, the *News* says: "The Baptist church morning service was conducted by Dr. H. A. Tupper, of Richmond, Va., the Secretary of the Southern Baptist Mission Board, and one of the most prominent ministers of this denomination. His discourse is represented as one of the ablest efforts ever heard in the church, and the impression made by him was most favorable. His remarks on the subject of church missions were instructive and interesting, and proved him an able worker for the Master in this special field. At the service in the evening, Rev. Mr. Landrum, the pastor, preached from the text, 'Show me the guest-chamber,' etc., and exemplified the religion of Christ and his love and coming into our hearts in these appropriate words: 'Wanted, a guest chamber.' His discourse was characteristic and very earnestly delivered, and his invitation for any to remain after service and converse with him showed how deep was his interest for the conversion of souls, and the good of a people who are living and dying, and called first to the house of happiness and next to the door of death."

FROM TREZEVANT. DEAR BAPTIST:—Dr. Shelton paid our call a large brief visit a few days ago, and preached an excellent sermon from 1 Tim. iv, 8. "For bodily exercise is profitable for little; but godliness is profitable for all things, having promise of the life that now is, and of that which is to come." He said: "Godliness does not consist of penance, genuflections and manipulations, sacrifices and offerings, or the observance of any of the regulations of man-made systems. Godliness is God-likeness, or likeness to God. Not in omnipotence, omniscience or omnipresence, but in godliness. 'Be ye holy as I am holy.' Christ by his pure life, the fruit of a pure heart, taught his followers how to live. The plea so often made that few men reach the standard of morality erected by the ministry does not prove that the standard is not a divine one, nor does it appear that any one who has Christ formed within, the hope of glory may not approach it, inasmuch as very nearly to the holy life of the blessed Jesus. Godliness is profitable. Many say it is a thing to save the soul, and what good it does that we have kept his ordinances?—Substantially the profits, pleasures and honors of this world, and said: 'All is vanity and vexation of spirit.' The next most remarkable man to him was Jesus. 'Godliness is profitable for all things.' In all the stages of human life, in sickness and in health, in poverty and wealth, at home and abroad, on land and on sea, Godliness is profitable, having promise of the life that now is. It secures to the child of God the appropriation of that sweet promise, 'And we know that all things work together for good to those who love God.' 'And of that which is to come.' 'In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself.' 'For I reckon that the sufferings of this present time are of no account in comparison with the glory which shall be revealed in us.' The whole discourse was pure, chaste and interesting, and it may be seen in the *Index* of days hence is the devout prayer of Trezevant, Tenn., Feb. 19, 1879. FRANK.

FROM ARKANSAS. BRO. GRAVES:—This church, like many others in this county, are entirely destitute of preaching. We have had only occasional preaching for near twelve months. Is there no man professing to be a minister of the gospel, who has the interest of Christ at heart, sufficient to make an effort for our relief? It seems that the Mississippi river is the line of demarcation. No one is willing to pass that line. They act as though the souls of this people are not worth saving. All are wanting and awaiting high society and large salaries, as though all depended upon money and society. Did not Christ go into the humblest circles of society? He said, 'Blessed are the poor, for they have the gospel preached unto them.' Not so now, it seems. You must have aristocracy and a full purse, or you will not get the bread of life handed to you. Now is not this a shame to many who are professing to act as shepherds of Christ's fold? They neither call nor feed the sheep. I tell you, Bro. Graves, I feel sad when I think that we pass from month to month, and can get no one to break the bread of life to us, we almost feel that we are in a heathen land, and oh! could we get a David or a Hoit, to look this way. I know, and will tell you who we want. We want an uneducated minister of Christ (and one a minister for leaves and fishes,) but one who will be willing to come here and do his duty in full for love of God; and I will vouch that he will receive an hundred-fold in this life, and an eternal reward in the life to come. E. W. McBRAY. Mineral Springs, Ark., Feb. 15, 1879.

CHOICE READING. Conviction leads us to the cross, and from thence love leads us to the throne. Be not satisfied with merely being on the Lord's side, but be zealous for God and grateful. If Christ had our whole hearts, if we were truly his, we should be more peacefully, happily, and holy. God judges by the disposition, more than by the acts: "If there be first a willing mind, it is accepted." Christ is the center of perfection, the source of blessedness, and the circumference of salvation; do you really love him? Remember your sins, to confess them, your temptations, to thank God for them, your obligations, thankfully to acknowledge them. Be thankful for past mercies, before you plead for new favors; this is the way to receive them. While Christ abides in us, we have no need of any other help; but if we are not living in him, we are in peril of our souls. TO MICHIGAN. Just making a new subscription, and I have been thinking of you very much, and I hope you are all well. Godliness is profitable. Many say it is a thing to save the soul, and what good it does that we have kept his ordinances?—Substantially the profits, pleasures and honors of this world, and said: 'All is vanity and vexation of spirit.' The next most remarkable man to him was Jesus. 'Godliness is profitable for all things.' In all the stages of human life, in sickness and in health, in poverty and wealth, at home and abroad, on land and on sea, Godliness is profitable, having promise of the life that now is. It secures to the child of God the appropriation of that sweet promise, 'And we know that all things work together for good to those who love God.' 'And of that which is to come.' 'In my Father's house are many mansions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself.' 'For I reckon that the sufferings of this present time are of no account in comparison with the glory which shall be revealed in us.' The whole discourse was pure, chaste and interesting, and it may be seen in the *Index* of days hence is the devout prayer of Trezevant, Tenn., Feb. 19, 1879. FRANK.

Family Circle.

WHAT CAME OF AN ACT OF KINDNESS.

A YOUNG man, seeking employment, went into the office of a Chicago railway Superintendant. His clothes indicated extreme poverty, and his face extreme suffering. His face concealed and revealed mental agitation. It was not the face of vice or ignorance. The young man's countenance, voice and bearing, said plainly, "Here are intelligence, virtue, good-breeding and industry."

The Superintendent was the servant of Capital, and was busy. Nevertheless, he had humane sympathies and always had time to be respectful to Labor. Capital is insecure if Labor is treated with contempt. Here is a conversation between Labor and Capital.

"Will you go to Iowa and work in the harvest field?"

"All right. I shall be glad to do anything."

The young man went out, and the Superintendent immediately asked a farmer in Iowa, by telegraph, if he could employ another man. The reply was—

"Yes. If he amounts to anything, send him along."

The young man returned. He was punctual. A good sign, thought the Superintendent. Punctuality means business. The Superintendent handed him a railway pass and the address of the Iowa farmer, saying—

"The pass will take you to the town named on it, and when you get there, any one will direct you to the farmer whose name is on the bit of paper. He will give you plenty of work and good wages. I wish you every success. Good-day."

The young man thanked the Superintendent, betraying some emotion in doing so, and passed out.

"Drink, probably," muttered the Superintendent, as he resumed his work. "What a curse it is! However, I have done my duty."

But it was not drink that made the poor fellow's lips quiver and his eyes glisten. We shall see what it was.

Five years pass, and the same man calls upon the same Superintendent, who has forgotten both the man and the incident. He has had so many such to remember. Besides, the young man is not exactly the same man. His clothes are good, though plain. His countenance and bearing say now, "Here are intelligence, virtue, good-breeding and good fortune."

He is a changed man. He looks like a man who has fought and won. And he has.

He gives his name, recalls the fact of his having taken the Superintendent for work, and adds, "I wish to tell you, sir, that your act of kindness was far more to me than you could imagine. I had secured employment of exactly seven men, who like a large number of persons, but was told by every one of them that they had nothing for me to do."

"All of them answered me humbly. Some of them wouldn't so much as look at me. Two of them said they didn't want any tramps around them, and I could get work if I wished it." They seemed to take it for granted that my asking for work was a disgrace.

"I am sorry to take your time, sir, but I could not help coming to thank you for saving me. But if you had treated me as I had been treated by the others, I do not know what would have become of me,—or rather, I do know only too well!"

At this point the young man broke down, and nothing was heard in the busy office but his convulsive sobs. Tears were in the Superintendent's eyes. He, too, was silent. He was mastering himself.

When he had control of his feelings, he rose from his chair, grasped the young man's hands and said—

"It is for me to thank you, not me. I did not dream of doing for you what you say I have done. You have taught me a lesson that I shall never forget. You have shown me that a man can be saved from crime and ruin!" Nathan Shapard in The Youth's Companion.

A BOY'S FRIENDSHIP.

WHAT A BOY does with his leisure is most important; what he gets in school is mainly a waste of time, if he is a good student; he must do something. What he does with his leisure is most important. Suppose he reads every day, or attends to his business, or does a few good deeds, or becomes learned. It is not very little that he understands. Latin, Greek, Hebrew, French, all that sort of thing, if he uses his spare time in that way, he will be a man.

To yield to temptation is base and dishonorable; to run away from it is prudent and safe; to fight it is manly and laudable; to overcome it is noble and glorious; to avoid it is cowardly and ignominious; and to conquer it is the highest and most honorable of all.

"They made me promise that I 'wouldn't touch of them; then told me they knew of a bank in a small country town, where they could make a good haul, and it required three to do the job."

"Well, sir, I was awfully frightened, I can tell you. I never had such feelings in all my life. I had been brought up honestly. I had received a good common school education, and always felt some pride in the respectability of my family."

"I was an only child. My father and mother who had died a few years before were very strict with me. I always went to church and Sunday school when I was a boy, and never fell into any bad habits. The dying injunction of both my parents was that I should be honest and straight-forward in life."

"So, when these fellows told me their plan, the faces of my father and mother seemed to plead with me so, that the more of my starving wife and child also appeared and plead for bread."

"God only knows how I suffered that moment, when I listened to my companions as we wandered along the streets, the more agitated and undecided I became."

"Finally, I told the men I must go, and that I would-must-these again-at that place the next evening at eight o'clock."

"While they were talking, I made up my mind to try once more to get employment, and if I failed, to join them in their raid upon the bank."

"You may think it strange, sir, that I should come to such a decision. But that is because you never knew what it was to despair, and to feel the awful darkness that it brings upon the conscience. I felt as if my whole moral nature was becoming paralyzed."

"I went to my room. I sat on the side of the bed where my wife and child lay, and waited for the morning. I felt nothing. I was torpid."

"When the morning came, and the officers were opened, I gave my wife and child a loaf of bread, bought with money which my companions had given me, kissed them, and went out into the street."

"I came in here. It was mere chance that I did so, and I can tell you sir, I was excited enough to scream when you said what you did. I restrained myself, however, and you did not take notice of my face."

"I was not used to farm-work. I was accustomed to lighter employment. But I went where you told me to go, and did as you told me to do. The farmer who employed me was a noble man, and I have ever since supported myself and family comfortably in his employment."

"I am sorry to take your time, sir, but I could not help coming to thank you for saving me. But if you had treated me as I had been treated by the others, I do not know what would have become of me,—or rather, I do know only too well!"

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commenced to study French, and at that little desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing, but far more profitable."

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, and so purchased a Latin grammar. Day by day he studied this, and finally mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of Virgil, my lady."

"What do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and loved minister in Scotland.

A boy was hired to open and shut the gates to the farm out of an iron gate. He sat on a stool all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister, Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times."

All of these show that in this country any one can learn that wants to. If he is at work he still has three hours he can call his own. Let him use these wisely and he can fill his mind with stores of knowledge.—Scholar's Companion.

THE THREE ANSWERS.

BEAUTIFUL, indeed, was the lesson which a little Sabbath-school class had been reciting—about the Saviour's kingdom. They learned that it was a kingdom of great love and deep love; peace dwelt there, and kindness and good will sprang all along the wayside. It was a kingdom upon which the sun of righteousness shone, and in its clear sky hung the star of Bethlehem. The eyes of the children grew bright with interest while the teacher talked, and they longed to know more about a state so glorious. Then the teacher turned to the book, and this question came next: "What will you do to advance this kingdom on earth?"

"Yes," added the lady, looking seriously upon the little boys, "what will you do to help on the Saviour's kingdom? What will you do, James?"

"I will give my pennies to the missionaries, and they shall preach about it to the heathen," answered James, with great earnestness.

"And what will you do, George?"

George looked up and said, "I will pray for it."

"And what will you do, John?" said the teacher, addressing the youngest in her class.

He cast down his eyes and softly said, "I will give my heart to it." The teacher blessed the little boy, and breathed a silent prayer that Jesus might take the offering.

These three answers comprehend all we can do for Jesus.

It is good to give our money and our prayers; but the first thing we must do, the best gift we can offer, is to give our hearts to the Christian kingdom, and let Jesus rule over us.—Christian of Work.

PEARLS.

It is the way to heaven to know it is not easy, and if the gate be strait, it opens into endless life.—Bishop Doberly.

Doing good is the only industry that pays in fifty six per cent. in these hard times, and never "goes" a single dividend. Invent your happy life.

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Mothers, do not let your darlings suffer with the Whooping Cough, if you have a remedy so near at hand. Use Dr. Bull's Cough Syrup, and the little sufferer will soon find relief. Price, 25 cents.

TO CURE WHEATS.

SPICED CORNED BEEF.—To ten pounds of beef, take two cups of salt, ten cups molasses, two teaspoonful saltpetre, one tablespoon ground pepper, one tablespoon cloves; rub well into the beef, turn every day and rub the salt into it; it will be ready for use in ten days.

PICKLED TONGUE.—For one dozen tongues make a strong brine, sufficient to cover, add one teaspoonful pulverized saltpetre and half pound sugar, keep a weight on them so that they may be covered with brine. Let them remain two weeks, then hang up to dry or smoke if you like.

FARM AND HOME.

SOME PRACTICAL HINTS.

Sheep hives quiver when loose in pens of half a dozen, then any method of stalling or tying up such sheep.

Pick up the odds and ends that are going to waste around you. Hides, horns, hoofs, bones, wax, moss and many other trifles have a cash value.

A horse must be something besides a laborer. He must be a man of resources, and never by thrown energy to any emergency.

If all the banks in New York failed their fallers would not inflict so great a loss on the nation as the failure of dairying for a single year.—[Ex-Governor Seymour.

Do not grumble at the low prices of your produce. It don't help the matter a bit. Just go to work and see if you can't leave you a margin for profit, even at low prices.

Sheep growers in England claim that a feed of cotton seed and turnips is not only the most fattening sheep, but will put on the most fat and make the best mutton at the least cost. It also produces the strongest mutton.

Do not attempt to keep too many fowls together. One hundred in a single yard will not produce half the eggs they will if divided into four parts. It will cost no more to feed, but it will be a little more trouble to attend to them.

The average age of sheep is ten years. Cows have an average of fifteen years. Hens have been known to live forty years. The average of the horse is twelve years. The elephant lives to a very great age. There is a white elephant now living in the Zoological Menagerie in Russia that is said to be over 100 years old.

The horse with a lot of clover hay is considered to be worth \$2.50, or about as much as the hay is worth in many places. It should be well understood that clover hay is to be fed on the ground, and not in a stall, and it should be fed in a stall, and not in a stall.

The water in a well should be kept gently until the "mud" settles, and the water has all evaporated, stirring often to prevent burning. Take of straining into fine wire, and set in a cool place, and the water will be improved by sprinkling over and shortly stirring in a few shavings of oak, or other hard wood, and the water will be improved.

TO SALT HAMS.—Take a barrel (hickory is best), place in it a layer of meat, then a layer of salt, and so on, until barrel is full, and meat well covered with salt. After five or six weeks, take out meat, and if not salt enough, repeat in a new amount of salt than was at first used. Take out again, and smoke over hickory chip-pan, and cured into paper-sacks; when this is done, wrap closely to prevent mould. Others pack them away in oats or in ashes, or rub them with black pepper coarsely ground, putting cayenne pepper on where the bones is exposed. All these are safeguards against flies and mould.

BEEF-STRAK FOR WINTER USE.—Cut the steaks large and the usual thickness, have ready a mixture made of salt, sugar, and finely powdered saltpetre, mixed in the same proportion as for corning beef; sprinkle the bottom of a large jar with salt, lay in a piece of steak, and sprinkle over it some of the mixture, as much or little more than you would use to season in cooking, then put in another slice, sprinkle and so on until jar is filled, with a sprinkle of the mixture on top; over all, put a plate, with a weight on it, and set in a cool, dry place, where it will not freeze. This needs no brine, as it makes a brine of its own. Twenty-five or thirty pounds may be kept perfectly sweet in this way. Take out to use as wanted, and broil or fry as usual.

TRIPLEX LARD.—Cut the fat in small pieces, put into a tub, and pour in enough water to cover the fat, and gently until the "mud" settles, and the water has all evaporated, stirring often to prevent burning. Take of straining into fine wire, and set in a cool place, and the water will be improved by sprinkling over and shortly stirring in a few shavings of oak, or other hard wood, and the water will be improved.

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PICKLED TONGUE.—For one dozen tongues make a strong brine, sufficient to cover, add one teaspoonful pulverized saltpetre and half pound sugar, keep a weight on them so that they may be covered with brine. Let them remain two weeks, then hang up to dry or smoke if you like.

CORNERED BEEF.—Make a brine as follows: To one hundred pounds beef take four gallons water, six pounds salt, two pounds sugar, half pound soda, two ounces saltpetre, and six red peppers; let come to a boil, skim, and set away to cool. Pack meat in a wooden vessel or large stone jar, and when the brine is cold, pour over it, and put a weight on to keep it under the brine. This is also an excellent receipt for curing beef to dry.

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BEEF-STRAK FOR WINTER USE.—Cut the steaks large and the usual thickness, have ready a mixture made of salt, sugar, and finely powdered saltpetre, mixed in the same proportion as for corning beef; sprinkle the bottom of a large jar with salt, lay in a piece of steak, and sprinkle over it some of the mixture, as much or little more than you would use to season in cooking, then put in another slice, sprinkle and so on until jar is filled, with a sprinkle of the mixture on top; over all, put a plate, with a weight on it, and set in a cool, dry place, where it will not freeze. This needs no brine, as it makes a brine of its own. Twenty-five or thirty pounds may be kept perfectly sweet in this way. Take out to use as wanted, and broil or fry as usual.

TRIPLEX LARD.—Cut the fat in small pieces, put into a tub, and pour in enough water to cover the fat, and gently until the "mud" settles, and the water has all evaporated, stirring often to prevent burning. Take of straining into fine wire, and set in a cool place, and the water will be improved by sprinkling over and shortly stirring in a few shavings of oak, or other hard wood, and the water will be improved.

TO SALT CORNED BEEF.—To ten pounds of beef, take two cups of salt, ten cups molasses, two teaspoonful saltpetre, one tablespoon ground pepper, one tablespoon cloves; rub well into the beef, turn every day and rub the salt into it; it will be ready for use in ten days.

PICKLED TONGUE.—For one dozen tongues make a strong brine, sufficient to cover, add one teaspoonful pulverized saltpetre and half pound sugar, keep a weight on them so that they may be covered with brine. Let them remain two weeks, then hang up to dry or smoke if you like.

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THE BAPTIST.

It is well known by all human beings that a rabbit is never killed in the same hole in which one has been killed the same hole has been spilt; therefore, if you will kill a hare and not the hole, you will kill a very small portion of the hole of a fruit-tree, it will not be destroyed by them that winter. I have one hundred trees I have treated thus for fourteen years, and never had them harmed, unless I happened to miss one. One hour is sufficient to rub fifty trees.—[Colman's Rural World.

Mothers, do not let your darlings suffer with the Whooping Cough, if you have a remedy so near at hand. Use Dr. Bull's Cough Syrup, and the little sufferer will soon find relief. Price, 25 cents.

TO CURE WHEATS.

SPICED CORNED BEEF.—To ten pounds of beef, take two cups of salt, ten cups molasses, two teaspoonful saltpetre, one tablespoon ground pepper, one tablespoon cloves; rub well into the beef, turn every day and rub the salt into it; it will be ready for use in ten days.

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To all Sufferers from Pro-lapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse, my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, that soon superinduced bronchitis, which seriously threatened my life. I was not compelled to desist from preaching, and, if possible, overcome those difficulties, and recover this lost treasure, the voice, that to a minister or lawyer is more valuable than gold or jewels. I applied to the most eminent physicians, and was but little helped; save the extension 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 profluent uteri, 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," was not it another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless it was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking etc. long ceased, and the voice commenced building up until I could articulate which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of hoarseness, cough, throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," "grogginess," exhaustion after speaking, and weakness of the back and loins, piles, and hernia, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and known by marked hollows over the tips of the hips. Now all know that the linings of the stomach are connected with those of the throat, and extend 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 it continues 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 really are lying around us, under 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, 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 all physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weakness of the back or loins, should he wear it ordinarily, 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 proflaps of the viscera 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, constipation, 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 proflaps in females, a disease that no medicine can reach, because, three hours of time, it needs mechanical support.

It relieves piles and proflaps, and 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 Banding Body Brace, and that those manufactured for J. R. Graves, L.L.B., are made of the same material, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. J. R. GRAVES, L.L.B., 127 N. 3rd St., Cincinnati, Ohio, May 15, 1873.

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

TESTIMONIALS. I would 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 proflaps 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., Bayou La Batre, April 19, 1872.

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.

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

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

Executive Office, Nashville, Tenn., December 21, 1872. 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 if I had commenced its use a week earlier that my voice would not have been affected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. H. PORTER.

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

BANDING BRACE—It is one of the greatest of physical blessings to a public speaker. It is a simple, but a most useful, and many ministers as to its great benefit would surprise those who know nothing of it. S. M. FORD, L.L.D., Editor Christian Repository.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace-on, I can speak with perfect ease one hour; and, after speaking, I do not feel that unpleasantness of 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 it. J. A. REYNOLDS, Fulton, Miss., 1874.

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

For Horse-back Riding. I have traveled across the State of Mississippi on horseback since winter set in, and although in very feeble health, I made the trip, and was comparatively no physical sufferer. I believe it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who are to travel much on horseback. Let all who have it to do get a Brace as soon as possible. R. M. MALVIN, Camden, Miss., January 3, 1873.

FOURTEEN IS ONE. I have ordered from you fourteen Braces for my female friends. The parties all love it, and wear West Point, Miss. I have been much benefited. The most of them are aged, and improving fast, and would be without their Braces for any amount. Not one of them regrets paying their money for them. I do think they will benefit my friends' health, especially all such diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace. MISS. E. C. WESTBROOK, West Point, Miss.

I received my Brace about the year 1860, and I find great help from it. I can now work much better, and my wife and mine is an old country lady. She has been a long time ago I had my back aching. This is what I can say after a life of only sixty days. If I were three to four times as old, it will not be long before I am sound. T. H. BROWN, West Point, Miss.

TESTIMONY OF FARMERS. I have been wearing one of your Body and Lung Braces since last August, and I can express my gratitude to you for the great benefits I can derive from it. I commenced the use of the Brace in the month of March, and had been wearing it 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 suspicion of the worth. I believe it to be the best thing I could have for my back. I would not be without it for any amount. THOMAS FLEMING, Rutherford Station, Tenn.

DEAR BRO. GRAVES—I have been wearing the Banding's Body and Lung Brace about sixty days, for extreme weakness of my back, and aching in my chest, and an inability to do any kind of work. I am much benefited, though feeling the strain of my muscles. I can now walk in a wagon, follow my plow, in fact, endure more walking about general business in a day, with far greater ease, than I have been able to do for a long time. I feel the Brace to be truly the very much needed help to those who are afflicted with weak backs. Horn Lake, Miss., May 15, 1872.

Ed. J. R. Graves—Dear Sir: I have been afflicted with the pains I suffered from you, and it is impossible for me to do words in which to express their delight. The Brace I ordered for slight injuries to the back, has supported the person so well he says he has no need of the rupture past on. He has never worn it as all. They have all proved perfectly satisfactory, and I will say the parties would take a hundred dollars for them and do without. G. D. STEWART, Monticello, Ark.

Weak Back or Breast. I have been wearing one of your Improved Braces for three months, and it is a great benefit to me. With it, I can do a great deal of farm work of any kind that I can do without it. I would not take three times the cost and do without it. I. M. BUSHING, New Burnside, Ill.

PRICE OF BRACES. 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 Hernia Brace, ordinary size \$12.50
Double " " " " \$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. Front Pad and Spring duplicated for \$20. Hernia pads (separately) for single or double rupture \$10.00. Sent by mail, post paid.

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

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