

THE WOMAN QUESTION.

BY J. M. PENDLETON.

In default of an expected chapter on Men's Dispositions, we only the following from the Journal and Messenger, Ohio, from the pen of our esteemed brother and co-laborer of other years.

In the articles recently written by me, and published in this paper, on the subject above named, I certainly had no thought of calling forth the criticisms of the Independent. I do not, however, complain, for whatever appears in a newspaper is public. Among other things, I write as follows:—

The truth is, that because our mother Eve was first in the transgression, she and all her daughters were divinely placed under certain disabilities, and none of us can help it. Henry Ward Beecher and others may say that the restrictions placed on women in the apostolic epistles had reference to the state of things among the Greeks. The capital objection to this view is that Eve's position was assigned her before there were any Greeks.

The Independent says in reply:—

Now, there is one serious difficulty about maintaining this argument. . . . The Nestor of Baptist exegesis, Dr. Conant, and younger teachers with him, hold that the story of the fall, and so of the part of Eve in it, is not historical, but parabolic. We suppose that while much the larger part of our lay church-members believe the story was to be observed. But why was woman to wear a covering on her head, the token of man's authority, that she might give no offense to the angels? Plainly because the angels are supposed to be pleased with that which is becoming and right—in this case the recognition of man's authority, and therefore of woman's subordination.

Enhancing on the same point, Paul further says: "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also unto the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. What I came the word of God out from you? or came it unto you only?" (1 Cor. xiv. 34-36). The first two of these verses are too plain to require comment, and the last verse, with its pointed questions, is a decided rebuke to the Corinthians. We must suppose the apostle to intend to remind the church at Corinth that it was not the leading, the mother church; that it could not claim exclusive possession of "the word of God," and had no right, in allowing certain liberties to its female members, to disregard the custom observed in the other churches. This custom—that is, the silence of the women in the churches—had its authority in the law, "as also with the law." What law? The best expositors think the reference is to Gen. iii. 16, a passage I have already quoted. If, however, any person should insist that the Mosaic law is referred to, nothing is gained, for the absence of female agency in the services of the priesthood was quite conspicuous.

I quote again from Paul: "Therefore as the church is subject unto Christ, so let the wives be to their husbands in everything." (Eph. v. 24). "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (1 Tim. ii. 11-14).

In 1 Peter iii. 1, 7, we read: "Likewise, ye wives, be in subjection to your husbands." "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel." In the last passage the words "weaker vessel" no doubt have special reference to the bodily organization. The body is often denoted under this imagery; and while the physical form of each sex is figuratively termed a vessel, woman has been historically recognized as the "weaker vessel"—that is, the more fragile and delicate vessel. She is not suited to encounter the rough and stormy scenes of life, and would be utterly out of place in using the weapons of war on the field of battle. The phrase "weaker vessel," as applied to woman, is not to be understood as implying mental inferiority, but a substantial equality of the two sexes in intellectual capacity. Nor do we deny, but gladly concede, that moral excellence

often shows its brightest charms in female character. Still the unquestionable drift of the Scriptures I have quoted is that the position of woman is that of dependence and subordination, while Christianity does not remove her from the place assigned her immediately after and as a consequence of the fall.

But I must not forget the Independent. I quote as follows:—

Dr. Conant's daughters are abundantly able to touch. If they should think fit to speak from the pulpit, as they do from the press, would Dr. Conant accept it as a sufficient scriptural reason, as addressed to the Ephesians, but to himself, that Eve was before Adam in the transgression?

I, of course, do not know what Dr. Conant would say in reply to this, should his attention be called to it; but as the Independent wishes to know how I "would press this argument upon Dr. Conant," I answer that to speak from the press and to speak from the pulpit are very different things, so much so that the good sense of Dr. Conant's daughters has prevented their doing the latter. As to the case of Eve, it is a very plain one: her subordination was twofold; she was created for Adam, and therefore after him. "For Adam was first formed, then Eve." (1 Tim. ii. 13). "Neither was the man created for the woman; but the woman for the man." (1 Cor. xi. 9). In the sense that Eve was created for and after Adam she was subordinate to him; but the fall greatly intensified the subordination by placing her under disabilities before unknown. This is what I mean by the twofold subordination.

To quote again: "And, further, suppose that Dr. Conant should proceed to ask whether Eve's daughters were any more her descendants than her sons, why one class should inherit the curse more than the other," the Independent wishes to know what I would say. I must be permitted to say, in the first place, that it does not come within the realm of probability that Dr. Conant will ever ask what he is here supposed to ask. If, however, he should, I must answer, whatever the consequences may be, that Eve's sons are her descendants equally with her daughters. I can make no distinction between them as to the matter of descent. Should Dr. Conant further ask, "why one class should inherit the curse more than the other," I have to say, I know nothing except what the Bible teaches. In consequence of Adam's sin his sons and daughters inherit the same mortality and are equally doomed to return to the dust; but, because Eve was first in the transgression, she and her daughters, not her sons, were placed under the disabilities to which I referred in a former article. This is a question of fact, and there is no room for conjecture and speculation. The Bible, as a history, shows that during the centuries in which, and before which, it was written, woman was in a dependent and subordinate state. It is a fact that the sentence pronounced (Gen. iii. 16), "I will greatly multiply the pains of thy pregnancy," has received a historical verification extending from the days of Eve to this moment. No sane man will dispute this, and in view of a fact world-wide and appalling it is scarcely pertinent to ask "why one class, that is, one sex, should inherit the curse more than the other?"

But the Independent is not yet through with catechizing me, and wishes to know what my answer would be, if Dr. Conant should say that "a punishment inflicted for an offense in which her (Eve's) daughters had no part . . . contradicts a great divine principle that the son shall not die for the sin of the father, nor the daughter be punished for the sin of the mother." Why the Independent should make Dr. Conant propose all these questions, I can not tell. It is "a great divine principle" that every man, being individually responsible, must "give account of himself to God," and be judged "according to the deeds done in the body." In this sense the son will "not die for the sin of the father," neither will "the daughter be punished for the sin of the mother." In the adjudications of the last day, sentence of condemnation will be pronounced on the guilty for their personal offenses.

But so far as the present life and the present

world are concerned, let us appeal to facts. Is it not a fact, already referred to, that Eve's daughters are embraced in the sentence pronounced against her? How else are the pains of child-birth, in all the centuries, to be accounted for? But, waiving this point, may I not ask if there are not to-day thousands of daughters whose hearts and lives are sad through the poverty and penury brought on them by the extravagance and the fashionable follies of giddy mothers? Are there not multitudes of sons who are suffering because their fathers are intemperate and dissipated men? Who does not know that we live under such a constitution of things, that the deeds of parents affect children for good or woe? It is useless to dispute facts. "It is hard to kick against the goads."

I may say, in closing this article, that the teachings of the Bible are so plain that some who are most pronounced in their advocacy of "woman's rights," so-called, question the divine authority of the Scriptures. This is not strange, for they clearly see that the Bible gives them no "aid and comfort." The Independent does not sympathize with this view, however faulty be its theory of inspiration.

There is danger lest Christian women, possessed of certain peculiarities, should be tempted to misinterpret the Scriptures, and thrust themselves into positions for which neither nature nor grace fits them. How much out of place would women be on the arena of politics, the halls of legislation, or in command of military forces!

There are large spheres of influence and usefulness for Christian women. Their agency is, under God, indispensable in making the domestic circle what it should be. They make home an oasis in the desert of life. Their great influence is felt in the social circle, preserving it from contamination and promoting its refinement. In the churches they have a great work to do. In many ways they can advance the cause of Christ, "exciting one another," as well as their brethren, "to love and good works." They can do much for the conversion of sinners at home, and much to sustain the cause of missions in heathen lands. Sunday-schools call for their help, and many devout women wield consecrated pens. Much of the good done by Christian men is prompted by the inspiration which Christian women impart to them. The efficiency of female influence is recognized by society in general, and by the churches of Christ in particular. All this, I say, freely, cheerfully; but, at the same time, I am obliged to say that the place of subordination which the Bible assigns to women renders it inexcusable, when they become "preachers of the gospel." In doing this they forget their proper place and reverse the divine order.

Also for the churches, if the day shall come when they so far ignore the teachings of the word of God, as to "license" and "ordain" women to preach and to administer the ordinance!

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"When one gentleman invites another to his house, receives him in his parlor and seats him at his table, he recognizes him on terms of perfect social equality. So, when one Christian minister invites another to occupy his pulpit, all who witness the courtesy thus extended, regarded it as a proclamation of perfect ministerial equality. Only Christian ministers are invited to the pulpit. If, however, the one who gives the invitation is a Jesuit and a hypocrite, who wishes to make a show of liberality he does not feel and believes the brother he thus pretends to honor as a minister, is only an unbaptized religious teacher, without church membership or ecclesiastical authority of any sort, he should be treated as all hypocrites and pretenders deserve to be treated. For ourselves we cannot conceive how one Christian minister can have such an opinion of another Christian minister; or holding it, how, or why, he should want him in his pulpit."—Texas Christian Advocate.

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We heartily endorse the answer of the Christian Advocate to the question of our mutual neighbor, the Texas Baptist Herald. We do not know whether the Herald reflects the sentiments and principles of the Baptist ministry on this subject or not; but if so, it is high time the matter was understood.—Texas Presbyterian.

The above explains itself. On taking it out of the postoffice, I handed it to Rev. Stuart, the Presbyterian pastor, at Olney, Ill. He read it and said: "O, I endorse the answer of the Texas Christian Advocate and Texas Presbyterian to the Texas Baptist Herald."

The Pedobaptist preachers of Olney said they wanted union meetings with the Baptists; but that the Baptists must recognize their churches as Scriptural churches and themselves as scripturally ordained and as Scriptural ministers, or they would not hold such meetings with them.

The late lamented Gale, so long Superintendent of Baptist missions in Minnesota, said to me that if he were a Pedobaptist minister and a Baptist were to propose exchange of pulpits with him, with the understanding that his ordination, etc., was not recognized in the exchange, "I would regard it as an insult." Yet Bro. Gale believed in such unions.

FROM LOUISIANA.

DEAR BRO. GRAVES:—Believing that you and the readers of THE BAPTIST will be glad to hear of the prosperity of the cause of our Lord Jesus Christ, I send you the following items of revival news. Eld. I. C. M. Golland, of Alabama, has been in this part of the country since the first of August, travelling as an evangelist. He is an able, earnest and successful preacher. A meeting with the—

HEPHZIBAH CHURCH resulted in the addition of twenty-six members—twenty by baptism and six by restoration. Five of these baptized were from the Methodists. A meeting with the—

CHURCH IN CLINTON resulted in reviving the church and Sunday-school and the addition of seven members—five by baptism and two by restoration. Two of the seven were from the Episcopalians.

The meeting with the—

EBENEZER CHURCH commenced immediately after the meeting of the Missionary Baptist Association, which met this year with said church. This meeting was one of the best I ever labored in. It has resulted thus far in the addition of twenty-eight members—sixteen by baptism, nine by restoration and three by letter—one of those baptized from the Presbyterians. The church now has two prayer-meetings—one at 10 o'clock every Lord's day, morning, and a young men's prayer-meeting every Saturday night. The Sabbath-school meets in the afternoon every Lord's day. For next year the church has called her pastor for two Sabbaths in the month instead of one. Also the sisters have raised money to purchase an organ.

I was glad to see THE BAPTIST again, and have enjoyed the sermon very much. Wishing you health, happiness and success, I remain Yours fraternally, THOMAS LANSDALE.

OPEN PULPIT COMMUNION.

BY ELDER W. A. JARREL.

WILL THE TEXAS CHRISTIAN ADVOCATE please tell us how it regards the invitation of one of its ministers into a Baptist pulpit, which invitation regards him only in the light of an unbaptized religious teacher, without church membership or ecclesiastical authority of any sort? What say you to that, neighbor?—Texas Baptist Herald.

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tation of his character in the Bible and from the pulpit, can have watched the progress of his teaching and spirit through the world, and witnessed the effect of a sincere belief in Jesus on the whole nature of any man so believing, and not have somewhat joined themselves to his cause in their hearts.

Nay, I know men and women who are conscientious and devout and charitable, to whom there is nothing so divine as Jesus, who are most sensitive to whatever pertains to his interests and his honor, and are prayerfully striving to copy his life, while they are humbly trusting him for salvation—men and women who, in my judgment, are more disciples at heart than were Joseph and Nicodemus; and yet their discipleship is secret; and the discovery of evidences of it by their intimate friends, even by their room-mates is without their knowledge.—Sunday Magazine.

"NOT WHAT I WILL, BUT WHAT THOU WILT."

NOTE, as followers of Christ, should learn a lesson of submission from the example of Christ. How it should stimulate us to perfect trust in the guidance of our God! But, alas! how apt we are to look only on the dark side of everything, and say in action, if not in words, "Not as thou wilt, but as I will." What doubting creatures we are! How slow to trust God! When sorrows, trials and tribulations come upon us, we forget too often that God is love, and that "whom he loveth he chasteneth." We forget to look above the storm clouds; for if we did, we would find that the sun was still shining in all his grandeur and life-giving power. The waters may be deep and turbid, temptations may press hard, sorrows may weigh us down until, like our Master, we are led to exclaim, "Father, if it be possible, let this cup pass from me;" but we should also be ready to add, "Nevertheless, not what I will, but what thou wilt." If God does not remove our cross, he will give grace to bear it to all who seek that grace. God often sends us blessings in disguise. His ways are mysterious; they are past finding out. Who cannot look back upon his past life and see how wonderfully God has led him, how this sickness, that sorrow, this temptation or that trial, was a blessing in disguise? Perhaps at the time you were almost overwhelmed help was nearest at hand. Many who fall to trust God in the hour of trial or temptation "go under," but those who put their trust in God come out of trials, temptations and afflictions strengthened, purified. It is best in all things and under all circumstances to trust God, and say, "Not what I will, but what thou wilt." This may seem hard at times to do, but God will help us. "I can do all things through Christ which strengtheneth me."

"THOU WILT CAST ALL THEIR SINS INTO THE DEPTHS OF THE SEA."

WHAT falls into a brook may be got up again, but what is cast into the sea cannot be recovered. But there are some shallow places in the sea: true, but their sins are not cast in there, but into the depths of the sea; and the depths of the sea are devouring depths, from whence they shall never come forth again. But what if they do not sink? He will cast them in with force, so that they shall go to the ground, and sink as lead in the mighty waters of the Redeemer's blood. They are not only forgiven, but forgotten, (Jer. xxxi. 34): "I will forgive their iniquity, and I will remember their sin no more."—Thomas Boston.

HIS ORY OF THE BAPTIST MINISTERS OF TENNESSEE.

BRO. GRAVES:—I desire you to say to the public, through THE BAPTIST, that the long-looked-for history of the Baptist ministers of the State of Tennessee will be forthcoming the ensuing winter. All who wish the work are requested to send me their names, immediately, so that I may know how many to publish.

Those wishing their likenesses, or that of their friends, can have them inserted by furnishing the blocks. Send on quickly, J. H. BORUM.

The Baptist.

"THOU HAST GIVEN A NAME TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED RECORD OF THE TRUTH."

J. R. GRAVES, Editor and Proprietor. G. W. GRANTHERY, Office Editor. J. H. MAHAFFY, Book-keeper and Order Clerk.

Business Office: 227 Second street, Memphis, Tenn. Terms: \$2.00 per annum in advance. Send money by Postoffice Order, Registered Letter, Express or Draft at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

THE STATE CONVENTION.

THE fourth annual session of this body was held with the Brownsville church, commencing on Friday, the 14th inst.—the Sunday-school Institute meeting the day before. It was an adjourned meeting, on account of the epidemic, and which brought it into the busiest part of the year for West Tennessee Baptists—cotton picking, hauling and selling—and therefore the West Tennessee delegation was very small compared with what it otherwise would have been; yet it was a much larger meeting than has been held since its inauguration.

Brethren G. B. Eager, of Knoxville, and J. M. Phillips, of Chattanooga, and Grace, of Sweet Water, represented East Tennessee; Elders T. G. Jones, James Waters, William Buttorff, J. M. D. Oates, and W. D. Mayfield, and Dr. W. P. Jones, and Ayer, of Murfreesboro, represented Middle Tennessee. Big Hatchie, Unity and Central Associations were well and very ably represented. The attendance from Brownsville and the vicinity was very handsome, so that the audience room was always well filled.

Dr. W. P. Jones, of Nashville, was elected President, and J. R. Graves and J. M. Phillips, Vice Presidents; Eld. J. H. Borum, Secretary; Wm. Buttorff, Nashville, Treasurer.

The utmost harmony and good feeling was manifested throughout the entire session, which deepened to the very close. The brethren present were unified. The only thing like an excitement in the Convention was a little breeze attempted to be raised because it had been published to the world that the operations of the State Mission Board were a failure, and it was attempted to be shown by a member of the Board that it was not right to say so; but the speaker, in the forgetfulness of speech, admitted that during the past year, only \$12.50 had come into the Treasury of the Board, and that its financial agent had been compelled to resign because unable to raise enough to pay his own salary! Was not this a failure the most signal? So much for last year's work. The year before, Bro. Montgomery, was employed as Secretary, and the fact was brought before the Convention that the Board was still indebted to him between \$300 and \$400. All the monies that were received from the whole State of Tennessee for Missions was \$500—a writer in the Reflector says less than that. If the Secretary had been paid, there would have been \$150 to appropriate for Missions, and only this with the very best talent in the State employed, and a man of untiring energy, who devoted all his time and energies to the work, would it not take a sanguine man to call this success? But the facts were made known that not only the East Tennessee General Association had withdrawn all connection from the Board, but that the leadlug, if not all, Associations in Middle Tennessee, and even the Cumberland Association, to WHICH ALL THE CHURCHES IN NASHVILLE AND EDGEFIELD,—save the Central—the CHURCHES TO WHICH THE PRESIDENT AND TREASURER AND NEARLY EVERY MEMBER OF THE STATE BOARD IN NASHVILLE BELONGED! This looked very little like success! Moreover, the fact was made known that the Big Hatchie and Central, two of the largest Associations in the State—the one having a membership of 6,000 and the other of 4,000—and the Unity, had organized Boards to conduct their own missions, and that the demand for the re-organization of the West Tennessee Convention was so universal and urgent that it required all the influence of the old leaders to arrest it this year; in fact, the call

had already been made by the church that first called it into being, the day appointed by some churches, and the messengers. With all these facts looking the Convention full in the face, the little breeze would not breeze a bit, and they furnished such a mortifying reply that the speech was allowed to pass unnoticed. The question is, is it not better for a faithful chronicler of denominational affairs, as the editor of a religious paper should be, to tell the plain unvarnished truth, than to cover them up with a show of words? It is only the part of honesty to admit the failure when we do fall, and so far as the past is concerned, all the plans for the unification of our State interests and to operate our State work, education, Sunday-school and missionary, have signally failed, and every leading Association in the State that has met this fall has said so by its words or acts, and if we are a sinner because we have honestly confessed it, we are not a greater sinner than the Baptists generally throughout the State.

It becomes us to inquire into the causes of our failure. We are not yet satisfied that it has been because the thing attempted is either impossible or impracticable. It is not because we have committed the work to unworthy or inefficient men. That the writer of this article does not believe this, he evidenced by renominating them this year—being chairman of the committee on nominations—and we did it from the most thorough convictions of their integrity, ability and efficiency. And we must say, greater liberality by the members of a Mission Board than that manifested by those of our Mission Board, in paying the most of Bro. Montgomery's salary out of their own pockets the second year, was never before witnessed in the South—and the left hand to day does not know how much their right hand gave. The failure cannot be attributed to the inefficiency of the Corresponding Secretaries employed. No man is better fitted to the work than Dr. Montgomery, and no man ever devoted himself more severely to the task. His whole soul and all his fine powers were devoted to the sole object of making the plans of the State Board a success.

Nor was it because Dr. Mays, his successor, did not do all in his power to perform his duties—we respect and honor these men.

Nor was it because this paper did not do its full duty in strengthening the hands of these agents, as has been intimated by the Reflector.

Nor was it because West Tennessee was one whit behind the other sections in co-operating with the Secretary, as that paper has published to the world. We have the vindication of West Tennessee and of ourself, under the signature of Dr. Montgomery, just received, and though a private letter, he can have no objection to the use of a plain statement of a plain fact—not in the least involving him in any issue between the Reflector and ourself?—

I found, as Secretary, quite as cordial co-operation in West Tennessee as in either of the other sections. I believe I may say more, outside of Nashville and Edgefield, which did their whole duty well. I regret to see you, or any one, censure the Board. I know they did all they could, and deserve the thanks, NOT THE CENSURES, OF THE DENOMINATION. As to your personal course, I can only say, I never was treated better than you treated me at the Big Hatchie, and every word I wrote for THE BAPTIST was published, and if you did not co-operate I never found it out. No thrust at me ever appeared in THE BAPTIST, while repeated ones were allowed in the Reflector.

Dr. Mays will testify to the same fact. When in Memphis, and needing funds to travel upon this paper contributed \$20 of the \$40 he received. If the Reflector contributed half of this sum last year, there should have been more than \$12.50 in the treasury during the year. But this is by way of personal vindication.

Why has the State Mission Board signally failed for the past three years? We can now answer, for the same reason that the Centennial movement failed South and North—the plan was defective. Dr. Boyce admits that the "Dollar Roll" feature killed that. Baptists subscribed one dollar and excused themselves from taking a bond, and not half have paid the dollar or ever will.

The taking the work out of the hands of the

Boards of the Associations and attempting to concentrate it all in the hands of the State Board, to be administered by them, and the employment of just one traveling agent as corresponding secretary to preach and raise money over the whole State upon a large salary, (though not a dollar more than enough to support him,) was the mistake that wrought the failure.

The Board, nor its secretaries, nor the press of the State, could convince the masses of the people that it was the best thing to do, or to secure their co-operation in it as the treasury of the Board has for three years abundantly demonstrated. The Board acted upon its best judgement and so did the secretaries, and therefore are exculpated from all blame. In the forcible language of Dr. Montgomery after two years of indomitable exertion "THE THING WOULDNS'T GO AND WE COULD NOT MAKE IT GO" That's all of it—and its wrong to attempt to charge it upon this or that section of the State, or upon old leaders, for they certainly had nothing to do in originating the plan, if it means any one in this section of the State—and they raised against old leaders and grumblers and disorganizers is purely demagogical—for which we are glad to say only a few men in the Board have any sympathy, but repudiate as thoroughly as we do.

Now when we find our plans are radically defective and we have failed by them what is to be done but abandon them and try better ones, and ones we are convinced and know the people will approve and co-operate in. The old hunter's policy was when his flint wouldn't strike fire enough to ignite the powder in the pan was to pick it and try again. Now in proof of our fealty to the State Mission Board of our Convention, and of our attempt to organize our missionary work, which was without organization of any sort, the Association having resumed their work at the session when nothing had been offered by the organizers to serve as a nexus to unite the churches and associations to the State Board, and had the Convention adjourned its work would have been at an end. We offered the following resolutions:

Resolved, That the State Board be and is hereby instructed to encourage all the Associations throughout the State to thoroughly cultivate their own fields by the most effective agencies they can devise, and raise as large a sum as possible the coming year for Home Missions within their bounds, and that of the State.

Resolved, That the Convention earnestly request each church in the State to take up a collection at least twice each year for the State Board, or to appropriate one-fourth or one-third of all amounts raised for Home Missions to be used by the State Board for State work, and.

Resolved, That the Boards of all the Associations throughout the State are most affectionately requested to report one month before its annual session all amounts raised and expended by them for Home Missions.

These were unanimously and enthusiastically approved and passed by the Convention as the very best plan.

If the Baptists of Tennessee will not work by this plan, then will it be evident that they will not work in connection with a State Board at all, and it will have to be abandoned altogether, and each Association paddle its own canoe. But we are confident they will most heartily co-operate by this plan. It lays the whole missionary work directly upon the hearts and prayers of the churches. They raise the means in their own way and they direct every dollar raised to be expended where they think it is needed within the limits of the State. They will joyfully approve of this plan. The Board will appoint one of its members to act as Secretary without a salary, who will do the correspondence of the body, and file all reports, etc., so that according to this plan not one dollar raised for District or State Missions the ensuing year will be spent on agents—every dollar will go direct to the Missionaries.

Upon this plan the whole State will unify and the permanent existence of the Convention as a State Missionary body will be secured. No man hereafter may presume to crack a mule whip over the heads of Baptists of any part of the State. They have no more use for a presuming editor than for a mule driver.

OLD LEADERS, ETC.

AMONG the letters on our table awaiting our attention and seeking expression, are the following touching the very remarkable article of the Reflector published by us last week. They all seem to be impressed that the article was meant for us, and of this all who had any doubt will be convinced when they read his last article. The editor of that paper is alone responsible for the attack, for not a word had ever been penned or published by us to warrant a remonstrance from any source, and we gave utterance to some of our convictions after his article and under the impression that he may have reflected the sentiments of the Board. But what if we had both in our paper and by letter to the Board expressed our dissatisfaction with the plan of operations they had prosecuted without results for the past three years, what business is it of the editor of the Reflector to formulate such a denunciation, that he should cut and slash about like an overseer on a river plantation? We do not acknowledge his lordship over us, nor do we believe the Baptists of Tennessee will cheerfully and lovingly submit to it—they have never been used to be "bulled over," to use an unclassical phrase, and publicly lashed us "grumblers and disorganizers" because they object to and would disorganize a plan that had for years proved inefficient and worse than useless. We do not think that brother lives in Tennessee or elsewhere who has a right to use language with respect to his brethren as correspondents have used in the columns of the Reflector, and they will do themselves nor the cause any good by using such language or assuming such a prerogative. We suggest this in kindness and trust while we live we shall hear no more of it. "Evil associations corrupt good manners."

This from one of the most prominent ministers in East Tennessee, who more than any living man may be said to know and reflect the sentiments of the brotherhood of that section:—

Allow me to say I do not sympathize with the attempt to thrust aside old leaders, nor do I approve of some would-be leaders who are seeking a prominence they are not fitted for.

Here is another voice from another division who writes as though he knew what he talks about:—

The voice that rings in our ears to-day—tear away from your old leaders—we have heard afar in the direction of our publication interests in Memphis, when he had been connected with it but a few months, and that too by your sole influence—throw overboard your old leaders; the only hope of the Society is his having no connection with it; and it was done, and what were the results. The fact is, his opposition to you is irremediable. You are in his way, as you intimate, the Jordan between the sands and the Canaan of his wishes. He will never rest while he stands on the soil of Tennessee, unless you are effectually crushed, and we Baptists of Tennessee have to choose between our "old and tried" editor and this new one who seems to have proved a failure in everything he has tried in Arkansas or Tennessee.

This is the plain statement of the case in the judgment of all whom I have heard speak of the article on "tearing away from the old leaders," and they have not been a few. I knew the paper before you had any connection with it, and I have not missed many numbers since, and I know this is not the first time that envy has sought to overthrow you and break down the Old BAPTIST, by counseling the people to tear away from you. Go on as you have for thirty-three years past, and you will see what becomes of a "Green Bay Tree."

Another:—

You can no longer doubt the "true inwardness" of the editor of the Reflector towards you. This is his second open and unprovoked attempt within twelve months to squelch you by exciting the prejudices of Baptists of the State. The yellow fever boom did not boom as he expected, nor will the present "boom" prove anything else than a boomerang in the hands of an unskillful thrower. He ought to know that he can never rise by trying to pull down—he will find that he is digging a pit under his own feet, instead of a hundred men could do it with spades and picks. You leave this to your friends—new subscribers in the next month or two will tell the decision of the people.

DEAR BROTHER:—If an old Tennesseean is permitted to express his opinion as well as one hardly acclimated in our midst, of what Tennessee Baptists ought to do, then let me say that the late Manager of the Southern Publication Society and

of other interests, is not regarded as hardly the man to assume, without a protest from any one, the general management of all our State affairs and of ourselves into the bargain, and if we do not "whistle through his quill" every time to smash our heads for chronic grumblers and disorganizers, and to dictate to us what we are to do with our "old leaders." I never read anything equal to it. The presumption and manifest lack of modesty in the man is intolerable. A club-making up in this neighborhood will satisfy you where we stand.

The lists we are already beginning to receive are quite sufficient to remove our doubts if we had entertained any. We learned from an authentic source before we left Brownsville, that he stated in a company that the editor of THE BAPTIST had come to the Convention to break it up, and finding he could not do it, tried to make himself the leaker of it. This is simply the language of pure malevolence.

So far from this being the truth we can prove that we went to the Convention to oppose the reorganization of the West Tennessee Convention, and to support if we were allowed to do so the Convention, and to suggest a new plan, which we did, and it was enthusiastically adopted as the salvation of the State Mission Board. We can prove that in the meetings of the brethren called for consultation by Bro. Senter, of Trenton, that we opposed the reorganization of the West Tennessee Convention and advocated the support of the Convention. We hesitate not to express the conviction that if the State Board and Middle Tennessee endorsed the editorial we copied and commented on two weeks ago the sooner attempted co-operation ceased the better for all concerned. We were happy to learn that this was not the case, and that it is not in the Reflector's power to reorganize the General Association of Middle Tennessee, with the vain hope of making his paper the organ of Middle as well as East Tennessee General Association.

IMPORTANT MEETINGS AT IMPORTANT POINTS.

WHILE we write, precious meetings are in progress at the seats of both our Universities in this State. At Jackson, Bro. Hendrickson is assisted by Bro. Montgomery, where some thirty have already professed hope in Christ, among these several of the students of the University, and the meeting is reaching out into the city. What the more rejoice us is to learn that the sons of several of the trustees who have labored and are laboring for the upbuilding of the University, are among the number of the hopefully saved. We can assure the parents abroad that Bro. Montgomery's methods are eminently conservative—he allows no excitement beyond what the plain, earnest preaching of the gospel naturally produces, and he uses no clap-traps, and professions under his preaching are to be trusted as genuine fruits of gospel preaching and gospel methods, and converts so made generally follow Christ.

At Winchester, Bro. Teasdale is preaching. He stopped on his way to the Convention to preach a sermon or two, and he found such a state of interest among the young ladies of the University and in the town, that he did not feel justified in leaving. Several had professed before he reached there. The meeting was full of promise when he wrote us on the 16th. Prof. Jarman's daughter, and also Prof. Griffin's, of the Southwestern University, at Jackson, were rejoicing in hope. We know not whether the meeting is a "union meeting" or not. Bro. Teasdale sometimes holds these, and whenever he has, so far as we have learned, they have proved a decided injury to the cause. They are an unmitigated evil. This is the only objection we have to our brother's revivalism, and how he can consistently plead for close communion at the Lord's supper, and open communion in the far more important ordinance of preaching the gospel, we cannot understand, and he has published a Tract showing the unscripturalness, and inconsistencies, and evils of open communion, and all of them apply with equal force to an open pulpit. Bro. T. is old enough to quit such ministerial clap-trap and show himself with men whom in his books he publishes to the world as unbaptized, and therefore not even church members in any conceivable sense, and of course un-

joined, and gospel ministers 'n no sense whatever. He may as scripturally and consistently accredit Master Masons as gospel ministers, as Pedobaptist preachers. We say excepting this pernicious practice, we take Bro. Teasdale by the hand as an arduous, faithful, able, minister of the cross, and bid him God-speed; but he is injuring the Baptist cause by union meetings ten times more than he can benefit it by all his preaching.

May we not hope that Baptist churches will refuse to consent to have such meetings held under their auspices. Their influence is ten-fold more injurious at our seats of learning than elsewhere, since our children are very apt to be enlisted in their support and made the advocates of them. Dr. Montgomery never holds a union meeting.

P. S.—We should be pleased, in the next six weeks to hear the opinions of every minister who reads this, concerning the beneficial or evil influences of union meetings, convictions formed from personal experience and observation. Brethren, one and all, write them out and send them to us for publication, and thus aid by your influence to discourage them.

We should be pleased to learn how many of the gracious revivals reported to the Associations in West Tennessee this year were union meetings. Let us know, brethren.

UNITY ASSOCIATION.

THE twenty-first session of this body met this year with the church at Henderson, Tenn. Prof. G. M. Savage was elected moderator, in place of Eld. Levin Savage, who for so many years has presided over that body, and J. E. Eoff, clerk, who has done his work well, save in one respect—has left his statistical columns unadded, which no clerk who understands his duties will do. The treasurer might as well leave his debit and credit columns unadded; but Bro. Eoff is not alone remiss in this, but may have the majority of clerks on his side.

We should be pleased to give the number baptized and the net increase during the year, and the number of members in the Association, but have not time to stop and add up the columns.

We notice that \$61.35 were contributed for missionary purposes in the Association the past year. Eld. J. E. Eoff served the Association as missionary. Nine churches did not report. This Association is becoming yearly a more active and efficient body.

CENTRAL ASSOCIATION.

The forty-third session of this body met with the Poplar Grove church, Gibson county—Matt Hillman, moderator, and Prof. H. C. Irby, clerk. This is a large body, second only to the Big Hatchie. Had we an hour to spare, we could, by adding up the columns in the tabular statement, which we are surprised to find Prof. Irby has not done, give our thousands of readers in this State the number of churches in the body, the number baptized during the year, the number received by letter, which will indicate the immigration into the bounds of the Association, the number lettered off, the net gain and the total number in the Association, all of which we desire to know, but we have not time to ascertain. There are not ten Baptists of this whole Association who will stop to add up the formidable columns, and not five more persons in the world will do so, and what is the use of paying three prices for this one page, when one can learn so little from it, unless we have nothing else to do. From a glance at the columns we should judge that the churches had pretty generally been blessed with revivals, and that the net gain is encouraging—evidence of life and labor.

The treasurer added up his columns, and we can report amounts collected, and for what: 100 domestic missions, \$213.15; foreign missions, \$89.15; State missions, \$5; ministerial education, \$5.

We turn to the letter of correspondence, and Bro. Sanders gives us no information as to the number baptized, or net gain during the year, what great object the Association is more than another engaged in, save where it has resolved to meet next year. If we can find the time we will report the advance made by this noble Association.

FIFTY-FIRST ANNUAL SESSION OF BIG HATCHIE ASSOCIATION.

THIS body, venerable by age, distinguished for her numbers, and honored for the work she has done for over a half century, done for the Master, closed her 51st session last week at the Woodland church, Haywood county. Owing to adjournment from last July on account of the fever, and want of a place to give notice, we expected a very small representation, but were agreeably disappointed. The representation was large, though not full, as will be seen by the notice of the clerk to silent churches. The introductory sermon was preached by Bro. Prentice, of Brownsville, and was so timely and excellent that it was requested for publication in this paper by the Association.

The old officers were re-elected—J. H. Borum, clerk; J. R. Graves, moderator, and Dr. Justice, of Memphis, treasurer. The usual business was attended to. Three things characterized this meeting: 1. The perfect harmony that marked its deliberations, not an adverse speech being made, and not a negative vote cast. 2. The very liberal contributions for the endowment of the University, the endowment was increased and matured bonds due paid—and also for foreign missions. Bro. Blinnons made one of his usual effective speeches, and received \$250 in pledges, besides some \$30 in cash. The Association resumed the conduct of its own mission work, and will take immediate steps to raise funds and supply the destitution within her own bounds. This, therefore, was one of the most eventful and, we believe, important meetings of the body for many years. She has tried various methods, and finally fallen back upon the primitive plan of co-operative church work. She will never again surrender her work to either the Home Mission Board nor to the Board of any Convention. The brethren, when they met, were unanimous, with but one exception, so far as we could learn, for the re-organization of the West Tennessee Convention, but when we were informed that the Central, and Unity and other Associations had resolved to do their own mission work through their own Boards, we were satisfied that the West Tennessee Convention would but complicate our operations. The State Convention can foster our general Sunday-school work and educational interests all the more effectually by leaving the missionary work to the Associations. We trust that the Convention will see the wisdom of this, yield to the general and expressed wishes of the churches, and without excommunications and recriminations, work harmoniously, as brethren should, though dwelling in different sections, with the best good of the cause and highest glory of the Master at heart.

Old Big Hatchie has never in her history been more generally blessed. The returns showed 386 baptisms and 141 by letter; gross increase, 627. Her aggregate membership now is over 6,000, the largest Association known to us in the South. The following churches were not represented: Beaver Creek, Big Creek, Brighton, Eudora, Fisherville, Germantown, LaGrange, Memphis First Church, (no contribution), Chelsea, (no contribution), Mt. Olive, New Hope, Smyrna, Bethel, (Gardeman county), Bolivar, Collierville, Egypt, and Junction, Hebron, Hermon, Liberty, Lawtie, Mount Lebanon, Oakland, Pleasant Plains, Stanton.

Send statistics and contributions for minutes, immediately, to the clerk, Dyersburg, Tenn.

A NEW PROPOSITION FOR SEVEN MONTHS.

WE notice our exchanges North as well as South are calling upon their subscribers to increase their list, and thereby the ability to like a better paper, etc. This is right. If they had assistance who have enjoyed uninterrupted prosperity, how much more must we need it who have been smitten by the fever, and our business staid for four consecutive months! We do not complain nor repine, but trust in the love and ability of our brethren to make a special effort help us up and put us, if possible, beyond the net where the fever struck us.

They can do it with a little effort just now, and be convinced that we need it, they will do it.

There are seven months—twenty-nine numbers, to the close of this volume. Now there are quite a number whose time expired last July, who, we trust, will renew, and a thousand or two "old stand-by's" who would just as soon renew now as next winter, and we therefore make to all

A NEW PROPOSITION. Any brother can renew this month, to the close of this volume, seven months, for \$1.25. All new subscribers shall have the paper the next seven months for \$1.25. Now several thousand patrons can help us at once by accepting this liberal offer, and they can secure to us with a little effort several thousand new seven months subscribers at the reduced rate. Will not all try and see what they can do? Help us now, brethren and friends.

A WORD ABOUT SUSPENSION.

IT has no doubt been suggested to many of our subscribers that since this paper is liable to be suspended several months every year, or every few years, it would be better to take a paper published without the yellow fever belt and therefore not liable to suspend. We wish to make this statement to our patrons:—

1. Though we have been thrice compelled to suspend, while the yellow fever has been an epidemic in this city, while our subscribers have failed to receive, they have not lost a single number, for we have commenced to complete the volume at the number we left off—as we now do. This volume would have expired February 14th, 1880, had we not suspended, but now this volume will not close until May 29th, 1880, and with the rest we have had we hope to invigorate our writing.

2. We wish to say, and have every friend and brother say it for us, that we shall make the needed preparations in advance, so that, should the fever reappear next year or any future year while we publish the paper that we shall temporarily remove to some point, and issue the paper regularly. There will be no more suspensions on account of epidemics,—be assured of that. It came upon us so unexpected that when the Board of Health was satisfied it would be an epidemic, it was too late to think of moving.

EDITOR AND PUBLISHERS.

AN APOLOGY.

ATTENDANCE upon the Association and Convention the last two weeks is our excuse for not having prepared chapters of the—

7 DISPENSATIONS

for last and this weeks' papers. The subjects before us are of the most thrilling interest,—

- 1. The coming of Christ for his saints.
2. The events that will transpire after the rapture of the saints, and before Christ makes his visible appearance to judge the nations and avenge the blood of his saints, and establish the reign of his saints with him on the earth for "a thousand years."

We trust the winter studies of the unfulfilled Scriptures will be most profitable to thousands of thoughtful Christians, and the ministry especially.

It is not a "new hypothesis" that we propose to advocate—no wild visionary theory—but the faith our historical ancestors held from the earliest ages, supported by which they were made strong to—

"Bear their tolls, endure their pains."

The sign of the last days is the general unbelief in the second Advent and the lukewarmness of Christians. See your brother and neighbor and influence him to become a reader of the paper now.

KIND WORDS.—This is the only Baptist Sunday-school paper in the South. It is published by the Home Mission Board of the Southern Baptist Convention, and edited by Eld. S. Boykin. The Baptist Book House, Memphis, Tenn., is the regularly authorized agent for this excellent Sunday-school paper. Terms: Weekly, single copy, \$1, clubs of ten or more, each 60c. Semi-monthly, single copy, 50c.; clubs of ten or more, each 85c. Monthly, single copy, 25c.; clubs of ten or more, each 15c. The semi-monthly and weekly editions contain lesson papers, the monthly does not. Send for specimen copies.

BREVITIES.

"Masons do not require their chaplains to leave the name of Christ out of lodge prayers."—Central Baptist. "Mistaken again."—Religious Herald. Which editor knows whereof he affirms?

The statistics of the M. E. Church, South, for the current year, are as follows: Travelling preachers, 3,457; local, 5,762; superannuated, 306; white members, 783,211; colored, 1,428; Indian, 4,008.

IMMIGRATION TO TENNESSEE.—The stock company, known as the Massachusetts colony, have purchased fifty thousand acres of land in Grundy county, Tenn., extending from Moffat to a point near Gruettli, upon which five hundred families will settle about the first of October.

Those desiring to place their daughters in a thoroughly reliable institution, cannot do better than by availing themselves of the rare advantages offered by the Mary Sharp College, Winchester, Tenn. Its present is its thirtieth year under the same President, Z. C. Graves, LL.D., and Matron, Mrs. A. C. Graves.

Is the minister of Christ a priest? Has he power to forgive and to retain sins? If you say no, then who shall justify the Protestant Episcopal church in retaining that doctrine in her prayer-book? (See form and manner of ordering priests). Can a man be a priest who has no sacrifice to offer, and no altar upon which to offer it?

Bro. W. F. Luck, an esteemed minister of the Association, has gone to his reward, at the age of seventy-seven. He was in the ministry fifty-five years, twenty-one of which he spent in Missouri, and God had blessed abundantly his labors. Many an old Tennessee Baptist knew Bro. Luck, of Middle Tennessee, and for years one of our most active missionaries.

We call the attention of the churches not represented in the late Association to the request of the clerk in this issue. Let there be no delay in this matter, but send letter, with statistics and money for minutes, to Bro. J. H. Borum, at Dyersburg, at once, so that the name of your church may appear in the minutes, and your church can receive its pro rata of copies.

"If I were only permitted to preach again, I would endeavor to do it with greater simplicity and impressiveness. I would go directly to the conscience and seek to bring sinners at once to Christ."—Bishop Paine. Let every minister take note and be instructed by this, and throw those carefully written sermons to the—; sinners go to sleep under them.

A remarkable religious movement is progressing in France. M. Revelland, from being an infidel editor, has become a gospel preacher, while M. Jules Favre, late prime minister, M. M. Bouchard, Malerleux, and other leading men, have renounced Romanism and declared themselves Protestants. The people, too, in great numbers, particularly in the south of France, are renouncing the papacy.

"There ought to be a Women's Missionary Society in every church. What would become of the world if it were not for religious women?"—L. O. Kells, in Mississippi Record. Then why not a Man's Missionary Society, and a Young Men's, and a Young Ladies' Missionary Society in each church? Is not the church itself, including every member, Christ's ordained and commissioned missionary society for the evangelization of the world? Paul never recommended any other Society.

"No man can get into a Baptist church in Baltimore who sells whisky. He might come with millions of dollars, but he would have to give up his business before he could get in."—Dr. Williams. Would that could be said of every Baptist church in the land, but, alas! the men who sell and drink are the very men who can get in and remain in too many Baptist churches, even after they have become common drunkards, for they have money, and often influential families and relatives.

"Bro. C. C. Foote, who recently dropped the name Christian and took that of Baptist, in Ohio, was not rebaptized. Baptists up there are different to what they are in Texas."—Christian Mes-

senger. Bro. Foote did not merely drop the name Campbellite, but he dropped Campbellism and the sect as thoroughly unscriptural and dangerous. Baptists in the North do not understand Campbellism as we do here, that's the reason. They are slowly coming to their senses.

A subscriber asks a searching question of Presbyterians. He says: "I notice in the Examiner of June 6th, in the account of the Northern anniversaries at Saratoga, an address by Dr. Jessup, (Presbyterian), missionary to Syria, and moderator of the late Presbyterian general assembly at that place. In the address, said to have been 'eminently practical, strong and timely,' and, I will add, an address that appears to have been of a most admirable Christian spirit, the Doctor alludes to the purpose of God in sending Adoniram Judson to India, and making him a Baptist on the way? Now if God did make Dr. Judson a Baptist, of which I have not the least doubt, did he ever make any one a Presbyterian?" Now if there is a Presbyterian who can answer this question, we will open our columns with pleasure to give him "verges scope."

worm, and fire unquenchable and chains indissoluble." Even the Pelagians, who held to no original sin or inherited depravity, yet acknowledged that baptism was necessary to infants, since without it, though they might in some middle state enjoy an eternal blessed life, yet could never enter the kingdom of God. Pelagius expressed himself doubtfully as to their future state; for he says: "Whither they do not go at death, I know" (that is, they do not go into the kingdom), "but whither they do go, I know not." Many of the Greek fathers, especially, as Gregory of Nazianzus, and Gregory of Nyssa, held to a sort of middle state where those dying unbaptized through no fault of their own, would be "neither glorified nor punished." Though not in a state of misery, they would forever lack the beatific vision of God.

Ambrose, who lived in the time of Augustine, speaking of this unfortunate class, thus remarks: "But suppose they do obtain a freedom from punishment, yet I question whether they shall have the crown of the kingdom." Martyrdom alone, in the opinion of the fathers generally, would avail to admit one into the kingdom of God without baptism. In later times, the scholastic theologians, as a general thing, assigned to unbaptized infants a limbus puerorum, where they might suffer indeed the poenam damni for original sin, but not the more terrible poenam sensus for actual sins. Augustine was wholly opposed to this middle state, and to the Pelagian view, which separated paradise, the many mansions and the eternal life from the joys of God's kingdom. He places all men after the judgment either with Christ on the one side, or with the devil on the other, and maintains that infants dying unbaptized "do fall into condemnation and the second death." In one of his sermons (the only known instance of his consigning these hapless ones to eternal flames) he says to his Pelagian adversaries, "Thus I have explained to you what is the kingdom, and what everlasting fire, so that when you confess the infant will not be in the kingdom, you must acknowledge he will be in everlasting fire."

Yet Augustine, and, indeed, most of the fathers and older theologians held that there were different degrees of suffering even in everlasting fire. Thus Anselm says: "Though all shall not be equally tormented in hell. For after the day of judgment there will be no angel nor human person but what will be either in the kingdom of God or else in hell. So then the sin of infants is less than the sin of Adam," etc.

If we come down to modern times we find that Bunyan, for example, though he speaks of lost sinners as forever scorching, broiling and frying, in the fiery furnace of hell, yet when he explains the nature of this suffering, refers this "fire" to the lost sinners' "thinking on their sins with unspeakable torment," "for that," he says, "I understand to be the fire that Christ speaketh of, which shall never be quenched." See his "Sighs from Hell," comments on Luke xvi. 23. So the elder Edwards speaks of the bodies of the damned as "burning and roasting" in the glowing flames of hell, to all eternity. Yet, in his famous sermon entitled "Sinners in the Hands of an Angry God," he refers these fire torments to those "corrupt and hellish principles" reigning in wicked men, which "are the beginning of hell-fire," and which "would presently kindle and flame out into hell-fire if it were not for God's restraints."

But let us now listen to Augustine's explanatory qualifications relative to this eternal condemnation, death and fire to which he assigns unbaptized infants. In his De Peccatorum Meritis, chap. 16, he thus remarks: "It may well be said that infants departing this life without baptism will be damnatione omnium mittissima, under the mildest condemnation of all." And again, in Lib. 5, Contra Julianum, chap. 8, he says: "Ego autem non dico, parvulos sine Christi baptismate morientes tanta poena esse peccandos ut eis non nasci potius expediret," which Dr. Wall translates as follows: "I do not say that infants dying without the baptism of Christ will be punished with so great pain as that it were better for them not to have been born; since our Lord spoke this not of all sinners, but of the most profligate and impious ones. For if in

the day of judgment some shall be punished in a more tolerable degree than others, as he said of men of Sodom, and would be understood not of them only, who can doubt but that infants unbaptized, who have only original sin, and are not loaded with any sin of their own, will be in damnatione omnium levisima, in the lightest condemnation of all? which, as I am not able to define what or how great it will be, so I dare not say that it would be better for them not to be at all, than to be in that state."

In view of the above, we would close by simply asking whether it be not a crime, we care not how often it has been committed, to quote a writer's strong utterances on the one side of this painful question, and putting the worst construction on them possible, without also quoting his explanations, if he has left any, on the other?—Rev. D. B. Ford, in Watchman.

THE BAPTIST FOR 1879-1880.

4000 Workers Wanted!!

THE SERIALS that will appear through the coming six months.

I.

The Letters on Universalism, will appear regularly until finished.

II.

"Popular Scientific Fallacies Exposed." By Dr. Frost of California. These will be a rich feast to every thinker. Every minister should be posted, for he will have them to meet.

III.

The 7 Dispensations, by the Editor. This series has entered upon by far the most interesting part of this dispensation, the Friday of the World's Great Week. There will now be considered all the prophecies that remain to be fulfilled before the coming of the Lord.

IV.

1. Saturday of the World's Week—the Millennium and the teachings of the Scriptures concerning that age—who will remain upon the earth—the employment of the Saints.

V.

2. All the events predicted to take place in connection with and immediately following the Coming.

VI.

1. Saturday of the World's Week—the Millennium and the teachings of the Scriptures concerning that age—who will remain upon the earth—the employment of the Saints.

VII.

2. The Apostasy at the close, and the fate of the wicked.

VIII.

3. The final Judgment—who are to be judged, and the end of the wicked.

IX.

4. The Conflagration.

X.

5. The new heavens and the new earth—the home of the Redeemed.

XI.

6. The consummation of Christ's Redemptive Work and Covenant with the Father—the giving up of his kingdom to God.

XII.

7. The 7th Age, Ages of Ages, the World's Eternal Sabbath OUR HEAVEN.

XIII.

A valuable Historical Article in each number of the paper.

XIV.

The Pulpit will be filled each Sabbath by some one of our ablest and soundest preachers, and this feature alone will be worth many times the subscription price of the paper to every subscriber.

XV.

The Family Department and Children's column will receive special attention.

XVI.

News from the States, which for the past year has been so prized, will be continued.

XVII.

In the Editorial Department all the great issues and questions which agitate and deeply concern the welfare of the denomination will be discussed, and the Educational and Missionary interests of the State will be advocated.

Historical Department.

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

Standard Baptist Histories. Orchard's History of Ancient Baptists 1.50 Orchard's History of English Baptists 1.50 Hay's Baptist Succession 1.50 Origin and Historical Succession of Baptists .50

AUGUSTINE ON INFANT DAMNATION.

AUGUSTINE, the most distinguished theologian of the early Christian church, born A. D. 354, has been styled durus infantium pater, a hard father to infants, though the title properly belongs to Fulgentius, some of whose writings, with their exceedingly harsh utterances, having been wrongly fathered upon Augustine. Fulgentius went so far as to sentence even the unbaptized fetus to be "tormented with the everlasting punishment of eternal fire," and "to suffer the deed, held that "as through one offence judgment came upon all men unto condemnation," so all infants were under this condemnation, and that they could not be freed from it, and be admitted into the kingdom of God, unless they were born again by baptism. All the fathers, and all the theologians down to the time of Zwingle and Calvin, held that the birth "of water and of the Spirit" referred to baptism, that no unbaptized person could be saved. Thus Cyril of Jerusalem affirmed that "if one be ever so upright, and yet do not receive the seal of water, he cannot enter into the kingdom of heaven. This is a bold speech, but it is none of mine; it is Jesus Christ that has made this decree." And Chrysostom says: "Now, should it happen that death coming upon us unexpectedly, which God forbid, we depart hence uninitiated (unbaptized), even if we have ten thousand good things, there will be nothing in store for us save gehenna and the vomiting

DR. T. G. JONES'S VIEWS OF ALIEN IMMERSIONS.

OUR brother will excuse this display of his name before our readers, but he will agree with us that the end in this case will justify the means.

Bro. Jones fills with acknowledged ability the first pulpit at the capitol of the State, and as a denominational writer he enjoys no mean reputation. His history of the "Origin and Continuity of the Baptists," published by the American Baptist Publication Society, and after a careful examination we unhesitatingly give it the preference over "Historical Lectures," of that great master of the English language, Dr. Wm. R. Williams, published by the same Society. Bro. Jones's History now is and ever will be quoted as a Baptist authority, and his name will add weight to any list of Baptist authorities upon any denominational question. It must therefore interest every Baptist to know that his positions touching all issues between Baptists and their ecclesiastical opponents are in accord with the "Old Landmarks" of the denomination.

We have recently seen it stated in the Reflector, at Nashville, that Dr. Jones regards the Immersions of Pedobaptists as valid. We understand by valid, that they meet the regulations of the law, and they are therefore legal. There are some who discredit their knowledge of their own language by saying an act is irregular, but legal, and unscriptural, but valid—not conceiving that an irregular act is one in violation of law! But our author understands the force of the terms he uses.

Repelling the charge of opponents that our baptisms came from Roger Williams, he states a fact, that cannot too often be stated, that "Roger Williams never baptized any one who baptized others, and that his irregular baptism ceased with himself and the few private individual whom he baptized." and we think that another fact should not only be stated, but emphasized, viz: that ROGER WILLIAMS NEVER WAS A BAPTIST ONE HOUR IN HIS LIFE.* Dr. Jones, not satisfied with this, "carries the war into Africa," and concludes a peace in this way:—

We hesitate not to say, however, that if all the Baptists of this country were compelled to trace their baptism to Roger Williams, we should consider it far better than that of those by whom it is condemned. We should regard it as real, if irregular, while that of our opponents is neither regular nor irregular BAPTISM.† Those from whom they received it obtained it, directly or indirectly, from the anti-Christian clergy of the apostate church of Rome. And even the poor authority, thence derived, was subsequently revoked with anathemas and bulls of excommunication.

If this language means anything, and it most certainly does, the author asserts that the rite administered by Pedobaptists, which they call baptism, is not entitled to the name *baptism*, because NO BAPTISM IN ANY SENSE. This settles the matter forever—is better than a volume. If the reader will go through his valuable book, they will see that it is constructed upon the understood fact that other denominations are not churches, regular or irregular, because not churches in any sense. He maintains there can be no churches without baptism, and no baptism except the immersion of a qualified subject, with a scriptural designation, and by the authority of a Scriptural church.

This is sensible, and in accord with Baptist faith "from the days of John the Baptist until now."

With these statements put upon public record for all people and all time, we cannot believe, until we have it from himself, that Dr. Jones, a brother whom we have always so much admired as a Christian gentleman and consistent Baptist, could be constrained, even to sanction the false position of his church, to endorse an act as Scriptural or valid baptism, which he thus unqualifiedly denounces as "neither regular nor irregular baptism!" If this language means anything—and Dr. Jones has not elsewhere written in this book without meaning—it means that the reputed baptisms of Protestants are no real baptisms in any sense, since those reputed but false churches had no Scriptural

authority to administer church ordinances, and all the shadow of authority they have they got from the anti-Christian clergy of the apostate church of Rome, and even that was subsequently revoked, etc.

Dr. Jones here classes all the Protestant sects as the descendants of an anti-Christian body, the natural offspring of the meritless woman described in Revelations.

Bro. Jones would look upon that man as a credulous simpleton—and we should most certainly—who could respect his opinion about anything, should he, in the face of this mature and published statement, endorse the baptismal acts of these sects, by any mode, as scriptural or valid.

Dr. Jones has put himself upon record as an anti-alien-immersionist, and if his views have recently undergone a change, he owes it to himself and his friends to revise his book and expurgate the above paragraph.

THE "REFLECTOR'S" STATEMENT.

ELD. MAYFIELD has twice published to the world that the Reflector, the one great paper, "has TWICE as many SUBSCRIBERS in Middle and East Tennessee as any other Baptist paper."

Eld. J. M. D. Cate's Messenger has 850 subscribers in Tennessee—will Eld. Mayfield presume to say he has twice this number in Middle and East Tennessee? Will he make oath that he has 850 bona fide subscribers upon the entire list of the Reflector? The last time we counted we had about twice this number in Tennessee, and a few hundred more than 1000 in Mississippi. But if Eld. Mayfield will obtain the permission from Bro. Rogers to use his statement concerning the list of the Reflector we will expose the falsity of Eld. Mayfield's statement which he has twice made to disparage this paper. Will he do it, or correct his statement? It is a question with us if a business letter does not warrant us to use it. If, after consultation with our legal adviser we are satisfied that we are justified, we will use it and let our readers decide as to the veraciousness of the Reflector's statement.

We have no desire in the world to antagonize the Reflector. It is a war of its own raising upon the "old leaders of Tennessee," without the slightest provocation in the world, and a game of "brag and bluff" he is playing to raise the stock of the Reflector at the expense of this paper and Bro. Cate's Messenger, which he is almost as anxious to destroy as he is to get THE BAPTIST out of the way. If he will not grant us peace we must try and conquer it—peace we desire.

Dr. Williams adds ten additions to the church; nine by baptism, and one restored.—O. L. Teasdale, Bro. R. A. Hill, of Denmark, a graduate of the Southwestern Baptist University, and a young minister of the most excellent promise, has been called to the pastorate of the church at Crockett, Texas.—Dr. T. C. Teasdale is conducting meetings at Winchester, with Bro. J. J. Burnett's church. The students attending the Mary Sharp College have been greatly interested, and a number have professed conversion. A great work is being done by Bro. Teasdale at this point.—The meeting at Jackson was still in progress up to late reports, and many were being gathered into the arms of Christ. Dr. Hendrickson, the pastor, is still assisted by Dr. W. A. Montgomery. The interest among the students of the University has been marked from the beginning.—The Sunday-school of the Knoxville church, of which Rev. G. B. Eager is pastor, numbers five hundred. Bro. Eager is one of the liveliest Sunday-school men in the State.—The members of the Knoxville church, as a mass, are not rich, but have contributed this year as follows: State missions, \$60; Foreign missions, \$121.50; Theological Seminary, \$50; Domestic missions, \$50, besides the pastor's salary promptly every month. This is a noble church, and performs its work systematically.—We closed our session of the Tennessee Baptist State Convention last night (18th inst.) in the spirit of Christian love and affection: and this morning I concluded to see if I could not do something for THE BAPTIST. As a result you will find enclosed \$8.75.—J. J. Turner, Brownsville.

Bro. J. P. Hale, of Osceola, Ark., gave us a call this week. He reports a good meeting at that place last month, thirteen additions to the church—twelve of these by baptism.

Eld. Bibb, of Barfield Point, Ark., called to see us Wednesday last. He is an old-time reader of THE BAPTIST, and we were pleased to welcome him.

We were glad to welcome to our office this week, Eld. J. K. Fant, pastor at Sardis, Miss., and J. D. Anderson, the pastor at Longtown, Miss. Well may Cold Water be proud of these young brethren. God prosper them in the noble work they are doing for the Master.

We regret to announce that Eld. B. R. Womack, pastor of the First church, has resigned. Bro. Womack had served the church with marked ability for the past two years, and during that time has baptized quite a number into the fellowship of the church. Both the First and Central churches are now pastorless.

Mr. Spurgeon has a kind of wit which is sometimes as sharp as an arrow. He says that every one is willing to find an excuse for slaying away from a prayer-meeting. Bro. A., for instance, thought it looked like rain, and concluded to remain at home. On Thursday evening, however, though it was pouring, he hired a carriage and took his whole family to the Academy to hear M. Agassiz deliver a lecture on the "Intelligence of the Lobster." It is always easy to find a reason for not doing what you don't want to do.

ARKANSAS.—From Jacksonville.—Eld. J. G. Melton has been chosen by the Jacksonville church as pastor for the year ending September, 1880.—T. H. Granberry was licensed to preach by the Jacksonville church Saturday before the second Sunday in September.—The Jacksonville church contributed about fifteen dollars for missionary work for the year ending October. The church has only about thirty members.—The Arkansas Baptist has been recently founded at Bebee, Joshua Hill editor and proprietor. Bro. Hill is a young layman.—The Caroline Association met at Mount Vernon the Saturday before the second Sunday in October. Eld. J. P. Eagle was re-elected moderator, and Bro. Blackwood of Little Rock was again chosen clerk. Eld. W. A. Forbes was appointed to preach the next annual sermon, and Eld. J. P. Eagle to preach the missionary sermon. The Association paid one hundred dollars for missionary work in its territory last year, besides helping the State Board to the amount of twenty dollars, and giving the Foreign Mission Board ten dollars.

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NEWS FROM THE STATES.

The Baptist cause flourished there many ago, but for a long time has had but little more than "a name to live." We rejoice at its present upward tendency. Brethren rally to your missionaries.—Texas Baptist.—Eld. S. A. Hayden recently baptized several persons into the fellowship of the church at Jefferson.—Eld. W. W. Koep, of Huntsville, has been called to the church at Texarkana, and has the matter of acceptance under consideration. Eld. Koep has a very important work in Huntsville, and Texarkana also, very much needs a good pastor. We hope he will be wisely directed.—Texas Baptist Herald.

NORTH CAROLINA.—The Convention sixty missionaries in the field.—\$27,161.25 was expended in State mission work during the past Conventional year. \$21,040 of this was expended in church building. The churches in the State have also contributed \$2,675.70 to foreign missions.

KENTUCKY.—Rev. T. J. Rowan, of the Southern Seminary, is pastor of the Walnut-street Mission, preaching there every Sunday morning. He is now conducting nightly meetings with hopeful prospects.—Recorder.—The new meeting-house in La Grange, Oldham county, will be dedicated to the service of God on the fourth Sunday of this month.—Eld. J. L. Talbert recently closed a meeting with his church at Columbus. Seventeen were added to the churches by baptism.

ALABAMA.—Eld. T. W. Tobey has accepted a call to Camden and Rock West churches, in Wilcox county, and will remove to his new field early in December.—An appeal is made for help to build a Baptist house of worship at Decatur. Five hundred dollars is needed to affect this purpose.—Eld. T. W. Tobey, of Union Springs has donated his valuable and extensive library to the Southern Baptist Theological Seminary at Louisville, Ky.

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He practices what he preaches.—Eld. J. M. Phillips, of Chattanooga, chairman of the Sunday-school Board, conducted the Sunday-school exercises during the Convention; and whether classed as an "old" or "young" leader, is the right man in the right place. The report on Sunday-schools was made the special order for Saturday night, and the house was densely packed with an attentive and appreciative audience. Short speeches were made by Elds. W. D. Mayfield, G. B. Eager, W. C. Grace, and Judge W. P. Boud. Bro. Provence, the pastor at Brownsville, is an active Sunday school worker and did everything in his power to further the cause. The dedication of the new church building was the central feature of the Sunday exercises. Dr. T. G. Jones, of Nashville, preached the dedicatory sermon. The house was crowded to its utmost capacity, and may went away unable to find room. The universal verdict was, that the sermon was well worthy of the high position the Doctor holds as a pulpit orator, and as an original and vigorous thinker.—The Convention took a new departure in discontinuing the old method of employing a paid secretary to conduct its operations in the field, and appointed a layman to that office, without salary. Upon recommendation of the Mission Board, Bro. Anderson of Nashville was appointed.—"If the brethren will only pray for our University, they will give to it also."—Dr. G. W. Griffin.—In this Dr. Griffin is correct. If man feels enough interest in a thing to pray for it, he will feel enough to work for it.—By special request Dr. J. R. Graves preached at the Christian church Sunday night. The house was filled to the last foot of standing room, and many were turned away. His theme was the "New Birth." Thirty-three years ago he preached in the same house, from the same text.—An effort was made to raise funds to liquidate the indebtedness of the State Mission Board to Dr. Montgomery, their secretary for 1878. Some \$125 was secured in cash and pledges. This debt should be paid at once.

GOOD NEWS.

BRO. GRAVES:—Our hearts are made glad by re-appearance of THE BAPTIST, and our prayers are that you may never have to suspend again. It may seem a little out of date now to give a report of meetings which were held some months since, but that the brethren at large may know and rejoice with us, I will give a brief statement of the work as connected with the churches to which I am preaching.

On the fifth Sunday in August we commenced a meeting with Big Creek church, Shelby county, continuing eight days, which resulted in twenty additions to the church. Eld. J. P. Kincaid done the preaching. Faithfully, clearly and powerfully was the truth presented to the glory of God, the salvation of sinners, the establishing of his truth, and upbuilding of his kingdom. In the number received were two Methodists, one of forty years standing. The other had been a Methodist thirty-odd years, without having received even their so-called baptism. There were other professions, but I count none but those who obey the Lord Jesus Christ by uniting with his church.

Closing this meeting with the impressive and solemn ordinance of baptism, we proceeded to Salem church, Lauderdale county, where we commenced a meeting Saturday before the second Sunday in September. This meeting continued ten days, resulting in thirty-two additions to the church. The preaching was done by Elds. J. P. Kincaid and E. C. Faulkner. Eld. Faulkner did most of the preaching. The influence of the truth so clearly and forcibly presented by these faithful and earnest men of God, was felt far and wide, and will be as bread cast upon the waters, to be gathered up many days hence. This precious and most glorious meeting was closed beside the flowing waters of Big Hatchie river, where twenty-six were baptized, in the presence of a large assembly, characterized by deep solemnity.

In reference to the meeting at Mt. Pisgah church, Shelby county, which was appointed for the third Sunday in September, I failed to get

ing you through another epistle, and receive regular weekly visits from THE BAPTIST, notwithstanding the "great paper" of Middle Tennessee. I see you ask all your friends to help a little now. Enclosed find two dollars. Although there are some dozen papers due me before my time is out, you can move up my figures as paid for, and I hope other subscribers will all give a lift now, in this your time of need. With much esteem I remain your brother in Christ, WM. MURRELL, Austin, Ark.

BRO. GRAVES:—I was glad to see THE BAPTIST make its appearance again, and as a proof of my appreciation, I send you four new subscribers, the same being for the remaining seven months of the present volume. O. L. HAILEY, Trenton, Tenn.

TRIBUTE OF AFFECTION.

AT a called meeting of the Evergreen Baptist church held June 1st, 1879, the following preamble and resolutions were on motion unanimously adopted:—Whereas, Our Heavenly Father has seen fit to call from among us, into rest, by the hand of death, our beloved Brother, Thomas Poindexter Frith, therefore be it Resolved, That this church has lost one of her best, most devoted, and exemplary members, one whose place will be hard to fill, and who always exhibited in his deportment the fruits of the Holy Spirit. Resolved, That we humbly bow to the will of our God, in this our sad bereavement, and would also direct the chastened widow and orphans of our deceased brother, to Him who careth for even the sparrow's fall. Resolved, That we cause these resolutions to be spread upon the church book and that a copy be furnished THE BAPTIST, and Marksville Bulletin, for publication, and a copy also be furnished the family of our deceased brother; and be it also Resolved, That the meeting-house be draped in mourning for the period of thirty days. HENRY BENNETT, JOSHUA GLASS, A. B. WILLIAMS, } Committee. Evergreen, Avoyelles Parish, La., July 4, 1879.

MARK HIM.

ELD. W. W. ELLIS was recently excluded from the Ozark Baptist church, in Pemiscot county, Mo., for the crime of adultery and falsehood. He refuses to surrender his credentials. Will all Baptist papers publish him and protect the churches and peace of other families. Done by order of the church in conference Saturday before the Second Sunday in July, 1879. GEO. W. BINN, Moderator. JAS. SMITH, Church Clerk.

He practices what he preaches.—Eld. J. M. Phillips, of Chattanooga, chairman of the Sunday-school Board, conducted the Sunday-school exercises during the Convention; and whether classed as an "old" or "young" leader, is the right man in the right place. The report on Sunday-schools was made the special order for Saturday night, and the house was densely packed with an attentive and appreciative audience. Short speeches were made by Elds. W. D. Mayfield, G. B. Eager, W. C. Grace, and Judge W. P. Boud. Bro. Provence, the pastor at Brownsville, is an active Sunday school worker and did everything in his power to further the cause. The dedication of the new church building was the central feature of the Sunday exercises. Dr. T. G. Jones, of Nashville, preached the dedicatory sermon. The house was crowded to its utmost capacity, and may went away unable to find room. The universal verdict was, that the sermon was well worthy of the high position the Doctor holds as a pulpit orator, and as an original and vigorous thinker.—The Convention took a new departure in discontinuing the old method of employing a paid secretary to conduct its operations in the field, and appointed a layman to that office, without salary. Upon recommendation of the Mission Board, Bro. Anderson of Nashville was appointed.—"If the brethren will only pray for our University, they will give to it also."—Dr. G. W. Griffin.—In this Dr. Griffin is correct. If man feels enough interest in a thing to pray for it, he will feel enough to work for it.—By special request Dr. J. R. Graves preached at the Christian church Sunday night. The house was filled to the last foot of standing room, and many were turned away. His theme was the "New Birth." Thirty-three years ago he preached in the same house, from the same text.—An effort was made to raise funds to liquidate the indebtedness of the State Mission Board to Dr. Montgomery, their secretary for 1878. Some \$125 was secured in cash and pledges. This debt should be paid at once.

GOOD NEWS.

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On the fifth Sunday in August we commenced a meeting with Big Creek church, Shelby county, continuing eight days, which resulted in twenty additions to the church. Eld. J. P. Kincaid done the preaching. Faithfully, clearly and powerfully was the truth presented to the glory of God, the salvation of sinners, the establishing of his truth, and upbuilding of his kingdom. In the number received were two Methodists, one of forty years standing. The other had been a Methodist thirty-odd years, without having received even their so-called baptism. There were other professions, but I count none but those who obey the Lord Jesus Christ by uniting with his church.

Closing this meeting with the impressive and solemn ordinance of baptism, we proceeded to Salem church, Lauderdale county, where we commenced a meeting Saturday before the second Sunday in September. This meeting continued ten days, resulting in thirty-two additions to the church. The preaching was done by Elds. J. P. Kincaid and E. C. Faulkner. Eld. Faulkner did most of the preaching. The influence of the truth so clearly and forcibly presented by these faithful and earnest men of God, was felt far and wide, and will be as bread cast upon the waters, to be gathered up many days hence. This precious and most glorious meeting was closed beside the flowing waters of Big Hatchie river, where twenty-six were baptized, in the presence of a large assembly, characterized by deep solemnity.

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ing you through another epistle, and receive regular weekly visits from THE BAPTIST, notwithstanding the "great paper" of Middle Tennessee. I see you ask all your friends to help a little now. Enclosed find two dollars. Although there are some dozen papers due me before my time is out, you can move up my figures as paid for, and I hope other subscribers will all give a lift now, in this your time of need. With much esteem I remain your brother in Christ, WM. MURRELL, Austin, Ark.

BRO. GRAVES:—I was glad to see THE BAPTIST make its appearance again, and as a proof of my appreciation, I send you four new subscribers, the same being for the remaining seven months of the present volume. O. L. HAILEY, Trenton, Tenn.

TRIBUTE OF AFFECTION.

AT a called meeting of the Evergreen Baptist church held June 1st, 1879, the following preamble and resolutions were on motion unanimously adopted:—Whereas, Our Heavenly Father has seen fit to call from among us, into rest, by the hand of death, our beloved Brother, Thomas Poindexter Frith, therefore be it Resolved, That this church has lost one of her best, most devoted, and exemplary members, one whose place will be hard to fill, and who always exhibited in his deportment the fruits of the Holy Spirit. Resolved, That we humbly bow to the will of our God, in this our sad bereavement, and would also direct the chastened widow and orphans of our deceased brother, to Him who careth for even the sparrow's fall. Resolved, That we cause these resolutions to be spread upon the church book and that a copy be furnished THE BAPTIST, and Marksville Bulletin, for publication, and a copy also be furnished the family of our deceased brother; and be it also Resolved, That the meeting-house be draped in mourning for the period of thirty days. HENRY BENNETT, JOSHUA GLASS, A. B. WILLIAMS, } Committee. Evergreen, Avoyelles Parish, La., July 4, 1879.

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left high and dry on the shores of time, with no... prayer be that of the Master, "Lead us not into temptation," and say with the Psalmist, "Hold thou me up and I shall be safe."—Mrs. S. K. Brundage, in American Messenger.

NAME OF THE GOOD SAMARITAN.

BERLIN, the well-known philanthropist of Stelthal, while yet a candidate for the ministry, was traveling on one occasion from Strasbonrg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God, and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon-driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the gospel; please tell me the name of the Good Samaritan."

"That," said Oberlin, "I cannot do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine." Soon he had driven out of sight, and Oberlin never saw him again.

The charm of this story is that no name is given of any person—all we have is the generous spirit which prompted it.

THAT MYSTERIOUS TRANSPARENT CLOCK.

ONE of Houdin's most puzzling contrivances is a clock that can be seen in the window of Byrd's jewelry store, Main street, consisting simply of a brass hand and a glass dial, and which, in spite of its complete transparency and absolute lack of anything corresponding to an inside pendulum or weights, kept accurate time, and what was more curious still, returned to correct time if purposely moved backward or forward. There were other performances of this mysterious time-piece, but the chief source of interest was the veritable keeping time by a clock without any works, and the same kind of mechanical mystery has since been frequently exhibited, very much to the bewilderment of people in general, if not to the more ingenious of mechanicians.

The French Society for the Encouragement of National Industry has recently been investigating and reporting on the subject. They have issued a "bulletin," illustrated by engravings, which lays bare the mystery in all its details. Without entering into the minutiae of the matter, it may be explained that the mechanism, it appears, lies coiled up in the ornamental knob in which the hand terminates behind the central pivot—at the end of the hand opposite to the point indicating the time on the dial. This knob contains the whole of the clock-work, consisting of a mainspring and a system of wheels which carry around a little platinum weight once in twelve hours. The motion of this weight around the inside of the ornamental knob keeps altering the center of gravity of the delicately-balance hand, which thus, by its own weight, moves in a circle around the dial once in twelve hours, or, by a simple modification of the machinery, once every hour. It is easy to see that as any external interference with the hand or hands of such a clock does not affect the motion of

the little platinum weight, they must naturally revert to the position in which that weight will sustain them on being allowed to move freely again.

STRENGTH OF APPETITE.

WHO what fearful extremes will the power and despotic sway of the appetite lead us frail human beings, and how far we will pander to a depraved and sensual appetite, when once it has a fast, firm hold upon us, only those know who are held in the toils. Step by step it approaches on our better judgment; inch by inch it gains the mastery over us, until the power becomes so great, so intense, that we cannot break the chains which bind us in the unwelcome thrifldom, and fairly despise ourselves for our weakness when it is too late. Look at the immense army of smokers and tobacco chewers, and the scarcely smaller one of liquor drinkers, and you can form some idea of the power and sway of the appetite. Scarcely a single one was born with a taste or liking for either tobacco or liquor, but conviviality, or perhaps the desire to "do as men do" caused the first trembling step, then a bolder one was taken, until the whole system was completely invested by the arch enemy, retreat was utterly impossible, and with faltering step and shamed looks the entire castle of the body was unconditionally surrendered. We have drawn no fancy picture, but one from real life, and would earnestly entreat our young readers to avoid the first step toward pandering to a debased appetite and they will then, and only then, be safe.

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, Pentleton's Sermons, The Infidel's Daughter, Orchard's History of Baptists, Vol. I. and II., (choice of either volume), Christian Paradoxes, or any other book worth \$1.50, to be selected from the catalogue of the Baptist Book House.

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

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

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

6. Or, for six new subscribers, any three of the books mentioned in No. 6, or books of same value.

7. In a word, for every two new subscribers we give books to amount of \$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 books alone.

One Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silvery fountains and gently flowing rivulets, that water every farm and meadow and every garden, and that shall flow on every night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all, that it is to be done.

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

FARM AND HOME.

HOW TO CURE BACON.

W. BROWN.—You ask for the best way of curing bacon. Try mine—my Virginia wife's plan—and you have no cause to ask the question.

First, we have a plank meat-house, dark and dry, with floor two feet above the ground, with free ventilation below.

Secondly, we fatten our Berkshire pigs, so as to slaughter as soon as the weather is cold enough.

Third, when killed, the hogs are thoroughly cleaned—no hair, bristles, or dirt left on. When opened and viscera removed, they are carefully washed with cold water. Here my supervision ceases, wife becoming generalissimo.

Fourth, an old bow-legged, banjoing, Virginia negro, who has been foreman in slaughtering, and very obedient to my commands, does the cutting and trimming. Whilst doing so, if I make a suggestion, I find Davy a different individual; he becomes indignant. "Go way, Doctor, dis do your job; I do it just as Miss Anna done."

The hog is nicely cut, neatly trimmed, and is ready for the salt. For every hundred pounds of meat an ounce of salt and half an ounce of cayenne pepper are mixed with a pint of salt, and roughly rubbed in the hock and on the inside of joints. They are then laid on a platform and thoroughly covered with Kanawha salt. Northern salt will do; it has time in it, and will make the meat soft. When it has taken salt enough, it is taken out of the bulk, salt washed off, and the joints rubbed thoroughly with a mixture of equal parts of red black pepper and syrup; then packed with hickory wood and corn cobs in a wooden box. The joints are then packed into loose sacks, and sweet, well-bleached blue grass hay stuffed in around the joints. Then, sacks well white-washed and hung up. In this way your bacon never gets strong, but improves by its own sweetening. You will have no "skippers" or

It is often asked by our guests, "How do you make your bacon? It is so good." I have yet to see any to excel it. It is salted in a tight vessel, to be packed in its own bloody brine, is not fit to eat, and will not keep well.—N. H. H. in Religious Herald.

GIN GEARING.

If there are still quite a number of the fashioned horse power gin-houses in this country, it is well to give some rules, attention to which will save great wear and tear of mules.

The cogs of the pinion should not be too deeply in those of the king. About half the depth of the teeth, with every part so firmly braced to prevent "jumping." The rapid turning of the teeth, or cogs, is evidence of much friction. Wooden cogs on a cast-iron wheel, working into iron, are better than iron against wood.

The sweep or lever is nearly always set to the ground. A good way to place the proper height is this: Place the end of the sweep on the ground, or horse, which is to be used, in proper position before the lever, and draw it to fit as he can walk without jerking. Draw the traces tight by so that they will form an exact angle with the slope of the animal's back. This will indicate the height the band should be. The only object of the band should be to sustain the

traces when not pulling, and it should be barely taut.

8. The animal should be as close to the lever as possible, not even the single tree intervening. The latter should be fastened on the top of the lever, and each independent of the other, and at such distance from the end that the mule, when walking with his head just within the circle, will pull in a line at right angles with the lever. Stretchers are an abomination, and should not be used.

These rules are all in accordance with well understood mechanical principles, and work well in practice, as we have demonstrated to our satisfaction, and to the great saving of horse-power.

KEEPING UP FLESH.

The bare pastures will suggest the absolute necessity of feeding to keep stock growing. Young stock suffers more than mature stock from falling off in flesh in the fall, and for the reason that besides the actual loss of flesh from insufficient food, young stock receive a check which they do not subsequently recover. In this connection the question of shelter comes in as an important factor. No animal should be left exposed to chilling winds in late autumn or winter. It is simply a question of the conservation of force. If an animal, whether a horse, a steer, a hog, or sheep or young animal loses flesh, it loses force. To regain this, not only must the feed be supplied to keep up the natural waste, but the flesh lost must also again be put on. Thus all the animal waste formerly supplied in originally gaining the same amount of flesh is a dead loss, but the time lost in losing and again gaining this flesh must again be taken into account. Thus the wise farmer not only feeds early and well, but he also shelters early and well, knowing that the loss of heat means loss of flesh, and that loss of flesh means loss of profits. In this the stock raiser, of course, is guided somewhat by the relative cost of shelter and the cheapness of food; nevertheless we always find that those who give the best shelter have the best stock, and for the simple reason that warmth conserves the natural heat in animals as well as man.

ON THE CARE OF THE FEET.

A clever writer says that the feet should be given as nice care as the hands, beginning with a bath of fifteen minutes in hot soap and water, followed by scraping with an ivory knife, nails may be left to take care of themselves, with constant bathing and well-fitting shoes, unless they have begun to grow into the flesh, when all to be done is to scrape a groove lengthwise in each corner of the nail. The whole foot should be anointed with purified olive oil, or oil of sweet almonds, after such a bath. The oil will soak off the old skin, and wear away the scabby tissue about the nails, while it renders the sole as soft and pliant as those of a young child. Such treatment persisted in will make the foot as supple and elastic as the Arab's and helps to realize that highbred ideal figure so few women ever approach.

When the St. Nicholas hotel was opened, many years ago, New York and the whole country were deeply interested in this most superb of hosteries. Other formidable rivals have since sprung up, but still the St. Nicholas—well named in its traditional reference to good cheer and hospitality—stands in its pristine dignity. Excellence of cuisine, superb appointments, and all the modern conveniences.



Ridges' Food has received the most qualified testimony from persons of the highest character and responsibility in this and other countries.

ITEMS OF INTEREST.

The soil should be fed so that it in turn may feed plants; for in proportion to the richness of the soil, either natural or artificial, in just such proportion may it be made to yield a heavy crop.

It is a fact far to the West and South to the tune of 20,000,000 bushels of wheat, and from 80,000,000 to 100,000,000 bushels of corn more than was ever produced in the West, and 800,000 bales of cotton more than was ever before produced in one year in the South. The tobacco crop will be 12,000,000 pounds more, and the sugar crop 200,000 hogsheads more than ever before produced in one year.

It is estimated that at least 80,000 tons of wheat will be shipped from eastern Oregon and Washington territory this year through Walla Walla alone. This estimate does not include a vast stretch of territory where the farmers must seek another outlet. It is evident that eastern Oregon and Washington territory will, in the future, contribute largely to the grain exports of the Pacific coast.

FATTENING HOGS.

They should be made fat before cold weather, as less food is required for this purpose in moderately warm weather, than when it is so cold that a large portion of the food is consumed in keeping up the animal heat. This is a fact not properly appreciated by some farmers, whose habit is to defer the final fattening process until December or January, when two ears of corn will go no farther than one fed in September, October and November. The porkers should be ready for the "first killing," by the middle of November, and all should be salted down before Christmas, except a few of the smaller ones which may be spared for the sake of a few spare ribs and backbone in January and February.

If, from any cause, a large hog cannot be fattened in time to make good bacon, it is an excellent plan to convert it into pickled pork for family use. This may be done as late as February or March. Pickled pork, well prepared, is very superior—better than bacon—for boiling with vegetables in spring and summer. It is a matter of surprise that farmers do not convert most of the fat portions of the hog into pickle. It is not only a better, but a more economical form, as there is absolutely no waste, as in the case of bacon, and the risk of loss from spoiling is much less.

IMPROVED AGRICULTURE.

In all parts of the South improved agriculture is necessary, for renewing the fertility of the soil. There are thousands of acres of land which do not produce profitable crops. Their owners manage to live and that is all. They drag out a miserable existence in one way or another, whereas a judicious exercise of the means within their reach would enable them to live in comfort, and make their farms pleasant places to inhabit instead of a continued scene of discontent and discomfort. There is not a tiller of the soil who cannot make his farm rich, and, while doing this, get, during the years of gradual enrichment, a gradually increasing yield of grain or hay. Many think the land must lie idle to get richer, but this is a mistake, as by a judicious use of manure, together with plowing under clover, peas and other green crops, the land will give a larger yield, besides continually increasing in richness as long as this system is kept up.—Exchange.

A WORD TO FARMERS' SONS.

Farmers' sons are quite apt to suppose that they can only attain to any coveted

position in life through an avenue of some trade or profession. They look about and find the wealthy men nearly all belonging to these classes. They do not stop to consider that only the wealthy ones come to view; that for every one of those who has acquired wealth or distinction, ninety-nine others have failed and disappeared, or have never risen to notice at all. They act on the belief that they are the only persons that can be called into public life, ignoring the fact that it is the training they get that constitutes the difference, rather than the calling. A farmer of equal learning and culture with the lawyer would, we believe, find himself in just as good request, with perhaps many chances in his favor. If the farmer allows the professional man to monopolize all the advantages at the start, he must expect to find himself at a disadvantage all the way through.—Derigo Rural.

COTTON SEED.

We hope none of our farmers will continue the old wasteful practice of exposing their cotton seed to the weather, during the winter, for the purpose of killing them. They should be stored under shelter, where they will be kept dry until the time for composting arrives. The seed represents truly the strength of the land which the crop has abstracted. Practically, the lint—the only part, which goes away from the farm—contains no elements of value to the soil. Store the seed, convenient to the stable, and have ready a quantity of acid phosphate in time for composting. In due time we will supply the formula.

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Jos. Cook's Lectures.

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With Preludes on Current Events. 12mo. Price, \$1.50.

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Rev. C. H. Spurgeon the eminent Baptist preacher of London, England, says: "These are very excellent lectures. We have God for raising up such a champion for his truth as Joseph Cook. Few could hold down Theodore Parker, and that class of middle-class, as Mr. Cook has done. He has a strong conviction, the courage of his convictions, and force to support his courage. In reasoning, the infidel party have not met their match. We know of no other man one half so well qualified to the peculiar service of exploding the pretensions of material science as this great preacher, whom all Boston is rejoicing in."

"We know of no man that is doing more to-day to show the reasonableness of Christianity, and the unreasonableness of unbelief, nor do we know of any one who is doing it with such admirable tolerance, yet dramatic intensity."—The Independent.

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Baptist Book House, Memphis, Tenn.

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New and revised editions of old and valuable works will soon be brought out, and arrangements have been made to bring out several new books next fall.

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THE ORIGIN OF BAPTISM. By A. M. Ford, LL.D.

THE TRILEMA, OR DEATH BY ONE OF THREE HORNS. By J. M. Mahaffy, LL.D.

THE WOMAN IN THE DOWNFALL OF CATHOLICISM. By Miss White.

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

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

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," hoarseness, 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 tops of the hips. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which year after year lay aside as useless 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 laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me

the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and my physical energies. I do not believe that any one would ever be afflicted with *hernia*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister 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 *prolapsus of the muscles which support the internal organs*. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—*dyspepsia*. It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed.

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

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

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

Let All Take Notice. This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. B. Graves, L.L.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. J. B. GRAVES, L.L.D., Office of Man'g Co., Conn., May 1, 1878.

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

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

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it, if she could not get another one of the same kind. S. TURNER, M.D., Hayneville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak

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

TESTIMONY OF PUBLIC SPEAKERS From the Governor of Tennessee.

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

Executive Office, Nashville, Tenn., December 21, 1878.

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

MINISTERS' TESTIMONY.

DEAR BRO. GRAVES:—You made me a name three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years, until wearing it, rather than doing such things as the head of "humburgery." Recently the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the selected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I was enabled at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP. A. L. FOSTER, D.D., Pastor Third Baptist Church, St. Louis.

BANNING BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great value would surprise those who know nothing of it. N. H. 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 in my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration. Coleman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one. J. A. 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 in one week without it: every minister, strong or weak, should have one. A. ROUTH, Union Depot, East Tennessee. Fourteen is One.

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

My friends:—I have been wearing the Banning's Body and Lung Brace about fifty days, for extreme weakness of my back and misery in my chest; and as a true remedy, I say that I am much benefited, though nothing like clear of my misery. I can ride horse-back or 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 in a long time. I find the Brace to be truly the very mechanical help I need. H. U. LOWRY, Horn Lake, Miss., May 19, 1877.

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

For Horse-back Riding.

I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparative ease. I am sure I could not have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible. H. E. MELVIN, Camden, Miss., January 8, 1877.

A GEORGIA EVANGELIST.

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

TESTIMONY OF FARMERS.

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

Through Messrs. Flowers & Wilson of Kenton Station, Ohio county, Tenn., I procured one of your Improved Banning's Lung and Body Braces. It is just what I so much needed. I am well pleased with it, and would not be deprived of the use of it for one hundred gold dollars. I feel that I am quite a new man since I put it on, and would heartily and cheerfully recommend it to all who may be, as I was, suffering, and unable to do the work required of us as farmers. THOMAS FLOWERS, Rathford Station, Tenn.

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

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
Horn's 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 expressed, made, are \$2.50 extra. Front Pad and Spring duplicated for \$2.00. Hernia pads (separately) for single or double rupture \$2.50. Sent by mail, post paid.

DIRECTIONS FOR MEASURING.

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

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

THE BAPTIST.

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

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Our Pulpit.

THAT BLESSED HOPE.

A Sermon delivered by D. L. Moody, the Evangelist, at the Great Chicago Tabernacle.

IN 2 Timothy, iii. 16, Paul declares: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" but there are some people who tell us when we take up prophecy that it is all very well to be believed, but there is no use in one trying to understand it; these future events are things that the church does not agree about, and it is better to let them alone, and deal only with those prophecies which have already been fulfilled. But Paul does not talk that way; he says: "All Scripture is profitable for doctrine." If these people are right, he ought to have said: "Some Scripture is profitable; but you cannot understand the prophecies, so you had better let them alone." If God did not mean to have us study the prophecies, he would not have put them in the Bible. Some of them are fulfilled, and he is at work fulfilling the rest, so that if we do not see them all completed in this life, we shall in the world to come.

I do not want to teach anything to-day dogmatically, on my own authority, but to my mind this precious doctrine—for such I must call it—of the return of the Lord to this earth is taught in the New Testament as clearly as any other doctrine is; yet I was in the church fifteen or sixteen years before I ever heard a sermon on it. There is hardly any church that does not make a great deal of baptism, but the New Testament only speaks about baptism thirteen times, while it speaks of the return of our Lord fifty times; and yet the church has had very little to say about it. Now, I can see a reason for this: the devil does not want us to see this truth, for nothing would wake up the church so much. The moment a man takes hold of the truth that Jesus Christ is coming back again to receive his friends to himself, this world loses its hold upon him; gas-stocks and water-stocks, and stocks in banks and horse-railroads, are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who at his coming will take him into his blessed kingdom.

In 2 Peter, i. 20, we read: "No prophecy of the Scripture is of any private interpretation." Some people say: "O yes, the prophecies are all well enough for the priests and doctors, but not for the rank and file of the church." But Peter says: "The prophecy came not by the will of man, but holy men spake as they were moved by the Holy Ghost," and those men are the very ones who tell us of the return of our Lord. Look at Daniel ii. 45, where he tells the meaning of that stone which the king saw in his dream that was cut out of the mountain without hands, and that broke in pieces the iron, the brass, the clay, the silver, and the gold. "The dream is certain and the interpretation thereof sure," says Daniel. Now we have seen the fulfillment of that prophecy all but the closing part of it. The kingdoms of Babylon and Medo-Persia and Greece and Rome have all been broken in pieces, and now it only remains for this stone cut out of the mountain without hands to smite the image and break it in pieces till it becomes like the dust of the summer threshing floor, and for this stone to become a great mountain and fill the whole earth.

BUT HOW IS HE GOING TO COME?

We are told how he is going to come. When those disciples stood looking up into heaven at the time of his ascension, there appeared two angels, who said; Acts, i. 11: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." How did he go up? He took his flesh and bones up with him. "Look at me; handle me; give me something to eat; a spirit hath not flesh and bones as ye see me have; I am the identical one whom they crucified and laid in the grave. Now I am risen from the dead and am going up to heaven," Luke xxiv. 39, 48. He is gone, say the angels, but he will come again just as he went. An angel was sent to announce his birth of the virgin; angels sang of his advent in Bethlehem; an angel told the women of his resurrection; and two angels told the disciples of his coming again. It is the same testimony in all these cases.

I do not know why people should not like to read the Bible, and find out all about this precious doctrine of our Lord's return. Some have gone beyond prophecy, and tried to tell the very day he would come. Perhaps that is one reason why people do not believe this doctrine. He is coming, we know that; but just when he is coming we do not know; Matt. xxiv. 36, settles that. The angels do not know; and Christ says that even he does not know, but that is something the Father keeps to himself. If Christ had said: "I will not come back for 2,000 years, none of his disciples would have begun to watch for him, but it is the proper attitude of a Christian to be always looking for his Lord's return. So God does not tell us just when he is to come, but Christ tells us to watch. In this same chapter we find that he is to come unexpectedly and suddenly. In the twenty-seventh verse we have these words: "For as the lightning cometh out of the east and shineth unto the west, even so shall also the coming of the Son of Man be." And again in the forty-fourth verse: "Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh."

Some people say that means death: but the word of God does not say it means death. Death is our enemy, but our Lord hath the keys of death; he has conquered death, hell and the grave, and at any moment he may come to set us free from death, and destroy our last enemy for us; so the proper state for a believer in Christ is waiting and watching for our Lord's return.

In the last chapter of John there is a text that seems to settle this matter. Peter asks the question about John: "Lord what shall this man do?" Jesus said unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die." They did not think that the coming of the Lord meant death; there was a great difference between those two things in their minds.

CHRIST IS THE PRINCE OF LIFE.

There is no death where he is; death flies at his coming; dead bodies sprang to life when he touched them or spoke to them. His coming is not death; he is the resurrection and the life; when he sets up his kingdom there is to be no death, but life forevermore.

There is another mistake, as you will find if you read your Bible carefully. Some people think that the coming of Christ everything is to be done up in a few minutes; but I do not so understand

it. The first thing he is to do is to take his church out of the world. He calls the church his bride, and he says he is going to prepare a place for her. We may judge, says one, what a glorious place it will be from the length of time he is in preparing it, and when the place is ready he will come and take the church to himself.

In the closing verses of the fourth chapter of 1 Thessalonians, Paul says: "If we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with him."

We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words. That is the comfort of the church. There was a time when I used to mourn that I should not be alive in the millennium; but now I expect to be alive in the millennium. Dean Alford says—and almost everybody bows to him in the matter of interpretation—that he must insist that this coming of Christ to take his church to himself in the clouds is not the same event as that to judge the world at the last day. The deliverance of the church is one thing, judgment is another. Now, I cannot find any place in the Bible where it tells me to wait for signs of the coming of the millennium, as the return of the Jews, and such like; but it tells me to look for the coming of the Lord; to watch for it; to be ready at midnight to meet him, like those five wise virgins. The trump of God may be sounded, for anything we know, before I finish this sermon—at any rate we are told that he will come as a thief in the night, and at an hour when many look not for him.

Some of you may shake your heads and say, "oh, well, that is too deep for the most of us; such things ought not to be said before these young converts; only the very wisest characters, such as ministers and professors in the theological seminaries, can understand them." But my friends, you find that Paul wrote about these things to those young converts among the Thessalonians, and he tells them to comfort one another with these words. Here in the first chapter of 1 Thessalonians Paul says, "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven whom he raised from the dead, even Jesus." To wait for his Son; that is the true attitude of every child of God. If he is doing that he is ready for the duties of life, ready for God's work; ay, that makes him feel that he is just ready to begin to work for God.

Then in 1 Thessalonians, ii. 19, he says: "For what is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming?" And again, in the third chapter, at the thirteenth verse, "To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Still again, in the fifth chapter, "For ye yourselves know perfectly that the day of the Lord so cometh as a thief in the night." But ye, brethren, are not in darkness, that that day should overtake you as a thief. He has something to say about this same thing in every chapter, indeed I have