J R Graves. J S Mahaffy. G W Granberry.

THE

Baptist Book House,

Graves, Mahaffy & Co., Props.,

227 Second St. Memphis, Tenn.

This house has been organized for the purpose of supplying the denomination and the trade with all the standard Baptist publications and Sunday-school literature published anywhere, and at publishers' prices.

DENOMINATIONAL.

OLD LANDMARKISM—WHAT IS IT? By J R Graves. In this work the author discusses and "sets up," by Scriptural and historical authority, all the Old Landmarks of the apostolic and primitive churches, and demonstrates what has been the general practice of the churches of Christ in all ages against ages. This work is rich in Scriptural and historical lore, and is a complete and unanswerable vindication of Old Landmarkism. Every good Landmarker should labor to give it the largest possible circulation. 292 pages. Price $1.00

INTER COMMUNION: THE CHURCHES OF CHRIST, THE TRUE, SCRIPTURAL AND CONSISTENT. By J R Graves. The author discusses the subject of the Lord's supper as altogether new treatment, showing that the grounds hitherto occupied by Baptists are not tenable, and that the Scriptures plead, and most of them wholly untenable and destructive to the very existence of the Baptist denomination, and that we have to attribute the growing dissatisfaction in the denomination with our position for the last half of this century to the neglect of Pedobaptists in assailing it. The author establishes beyond controversy, to be the simple and primitive church, and expressed in all our Articles of Faith, and that a return to the primitive faith and practice would be its salvation and prosperity throughout our bounds. [illegible] of the elements used in celebrating the Supper. This should be in the hands of every Baptist. Price, $1.00

UNTO WHAT WERE YE BAPTIZED? By J R Graves. The ordinance of baptism, [illegible] ment of the Supper is [illegible] baptism was designed [illegible] something for the profession of the subject, and for the government of the church. He first proves that the gospel is the ground of the right faith as professed there is no baptism—shows into what all denominations baptisms—into what Christ our great Exemplar was baptized—what was the baptism enjoined to be baptized in the manner in faith all right—[illegible] The symbolism of the ordinance explained; the Christian commanded and established by all standard Lexicographers, Critics and Commentators; Dean Stanley's admission in full, and the pointed and pertinent questions stated, "Did the church the right to change?" Price, $1.00

LITTLE BAPTIST. By J. M. Martin. Revised and corrected by [illegible] This is a little work in the form of a catechism. It is instructive fully and heartily the doctrines which Baptists hold and teach; and while just the book to place in the hands of young inquirers who will be found very, very useful. Price, 50 cts.

A SYNOPSIS OF CHURCH HISTORY. By W. R. Parson. This is a very able treatise on the doctrine and polity of the New Testament churches, [illegible] work in our denominational literature. Price in cloth, $1.00.

Three Reasons for Being a Baptist, and a Treatise on Church Government. This is a valuable little work, and has been blessed in the conversion of a great many to the Baptist faith, and strengthened multitudes in it. 224 pp. Price, 60c.

CHURCH MANUAL. By J. M. Pendleton, D.D. This in some respects is the very best of all the many works on the subject, and the author's division of editions into Personal and General is far preferable to the usual Private and Public, since these terms are ambiguous. Price, in cloth, 75 cts.

Baptist Church Directory. By Edward T. Hiscox, D.D. Price, in cloth, $1.25.

Baptist Church Manual. By Edward T. Hiscox, D.D. Price, 50 cts.

Baptist Short Method.—By Edward T. Hiscox, D.D. This is the work in which he gives a clear, condensed but comprehensive view of those points of difference which distinguish Baptists from other denominations, and so furnish the best arguments in the clearest words and in the most lucid style, for those who wish to know, and those who wish to defend our views. Price, 50 cts.

THE TRILEMMA, OR DEATH BY ONE OF THREE HORNS; By J. R. Graves. [illegible] by the decisions of their own General Associations and Conventions. The author shows that they cannot, "Are the baptisms of the Roman Catholic church valid? If they say "Yes," they thereby adopt the Roman Catholic church to be a true church of Christ, and that they are heretics and schismatics; and having separated from, and been excommunicated by, have no right to be recognized as Baptists. If they say "No," then they nullify their own baptisms all through, and must come from Rome, and if the Catholic Church is the Antichrist, Woman of Revelation, then Protestant ministers, one and all, are her "harlots" daughters. The author then answers the questions of Alien Immersion and Close Communion, and is rich in historical matter. The author shows that the baptisms of the Catholics, the anti-Missionary, and the Campbellites, one and all, came from Baptist churches, and if the baptisms of Baptists are not valid, they are unbaptized, and if valid, then baptism alone are churches. Price by mail, 50 cts.

BAPTIST DENOMINATION. By Miss M. J. Welch. This is a prize-book of the Sunday-school Board, setting forth the common religious [illegible] Baptist faith and practice made by the Pedobaptist world, answering them, with much ability, and in a most [illegible] manner, so as entitle the author to the gratitude of all true Baptists. In cloth 60

The Church—Its Polity and Ordinances. By Rev H Harvey, D.D. This book, on a very important subject, gives the results of Dr. Harvey's studies of many years, and the substance of his lectures to the Theological classes at Hamilton, N Y. It is a brief and pointed statement of the subject from a Baptist standpoint. It will be found especially [illegible] to ministers who want to have at hand a convenient book touching our views of church organization and polity Price, $1.00

BAPTIST FACTS vs. METHODIST FICTION. By A. C. Dayton. The very book to circulate among your Methodist friends. In cloth, 192 pages, 50 cts.

THE INFIDEL'S CONFESSION; OR, THE POWER OF CHRISTIAN UNION. By B. T. Taylor. The author sets forth in a very forcible manner the great importance of Christian union, how it might be brought about without any sacrifice of conscience, and that the want of it is not the fault of the Baptists. Price in cloth $1.25.

The Great Commoner, Theological and Ecclesiastical. A Dissertation on Communion by T. G. Jones, D.D. Price, in cloth, $1.00

The Symbolic Rite of Baptism; its Binding Witness. By W. C. Duncan, D.D. In cloth, 88 pages, 40 cts.

QUESTIONS OF THE AGE. By Ed. J. H. Baker. In cloth, 111 pages, 50 c.

Baptist Principle Idolatry Reproved, by C. D. Mallory, D.D. In cloth, 56 pages, 25 cts.

Denominational Works in Paper Covers.

	cts.
Questions to the Impenitent. By Pendleton	15
The Hero of Truth	10
Christian Baptism Defending a Baptist. Black	10
True Mission of Baptists. Peter and Sherwood	10
Ecclesiastical Unity. A. Jones, Jr.	10
Rights of Laymen. W. E. Paxton	10
Suffering Church	10
Spirit of God. J. R. Graves	15
Origin of Sprinkling for Baptism	10
A False Gospel Condemned. Dr. Henderson	10

Baptist Tracts. Every Baptist ought to aid in the circulation of these tracts. tracts or 400 pages in packages, 50 cts. postpaid; three packages, $1.00.

HISTORICAL.

ORCHARD'S HISTORY. By G. H. Orchard of England. Vol. I. is a history of foreign Baptists. Vol. II. is a history of the Baptists in America. Both chronologically arranged. Vol. I., pp. 362; Vol. II., pp. 378. Price, in cloth, [illegible]

The Baptist Succession. By D. B. Ray, author of Text-book on Campbellism. A basal-book of Baptist history. This work is a valuable contribution to Baptist literature, being a collection of historical facts, with copious table of contents and side-notes. 400 pages, $2.00.

THEODOSIA ERNEST; or Ten Days' Travel in Search of the Church. By C. D. Dayton. Vol. II., pp. 401. Price, in cloth, $1.50.

[illegible] By J M Cramp, D.D. A complete history of their origin, continuity, principles, extent.

THE ORIGIN OF BAPTISTS. By S. H. Ford, LL.D. You ought to be familiar with the History of your own denomination. At least the outline of it. You ought to read a book that proves that Baptists did not originate with Roger Williams, nor in England, nor with the mad men of Munster, as our enemies charge, but are older than the foundation of the Catholic church, and in the only church [illegible] community that has existed since the days of Christ, and in the only church [illegible] to be called the Church of Christ. This is a new and greatly enlarged edition. Price 60 cts.

Christ's Kingdom and Triumphs of Religious Liberty. By B B Underhill. An historical survey of the controversies pertaining to the rights of conscience, from the Kingdom Revolution to 1620. Price, $1.00

Lectures on Baptist History. By Wm R. Williams, D.D. Price, $1.75

The Great Conflict.—Containing Baptists and religious liberty. By Geo O Lorimer, D.D. Price, $1.00

Liberty of Conscience and the Baptists. By Rev. W. A. Jarrel. This is a new and able Centennial Tract, of 32 pages. Price, in cloth, 30 cts.

The Suffering Church. By Rev. W. H. Cutting. 40 pages. In paper 10 cts., in cloth 30 cts.

Servetus. The hero martyr of the sixteenth century, by S. H. Ford. In cloth, 118 pages, 60 cts.

HISTORY OF SUNDAY-SCHOOLS. By S. S. Dunean. This is a truly valuable and deeply interesting work on a most important subject. Every person who desires information [illegible]

POLEMICAL.

THE GRAVES-BURRUS DEBATE. This is the ablest and most learned discussion of the age. [illegible] pertinent differences between Baptists and Methodists has ever been presented to the American public. 1184 pages. Price, $3.00 in the paper. Price, in cloth, $3.50.

To meet a popular demand the above book will be divided into three volumes, thus: Immersion, $1.00; Infant Baptism, $1.00; Church of Christ, 1.00; The Lord's Supper, 50 cts.; Believers Baptism, 50 cts.; Final Preservance of the Saints, 50 cts.

The Graves-Burrus Debate.—2 Letters on Universalism, or modern Restorationism. All the Scriptures Restorationists claim, and all their most plausible arguments are answered in this work. Price, $1.00.

The Ray-Lucas Debate. On Campbellism. Price, $1.00

Carson on Baptism. This is one of the ablest works on the subject extant. No minister can well afford to be without it. Octavo of over 500 pages. Price, $2.00.

CAMPBELLISM EXPOSED. By A. P. Williams, D.D. One of the ablest works ever produced in refutation of the pernicious views held and taught by the so-called Christian church. Price in cloth, $1.50.

THE INFIDEL'S BARGAIN. This book by the prince of writers, Dr. A. C. Dayton, is one that every family should have. Its style is charming. Pages 281. Price, in cloth, $1.50.

THEODOSIA ERNEST; or, The Heroine of Faith. By A. C. Dayton. Illustrated. The subject of baptism is thoroughly discussed in a number and attractive style. Vol. I., p. 403. Price, in cloth, $1.50.

Pedobaptist and Campbellite Immersion. A. C. Dayton. This is a review of the arguments of Drs. Waller, Fuller, Wayland, Brookes and others. A valuable book, and should be generally read. In cloth, 270 pages, 60 cts.

Key to Campbellism. By D B Ray. A valuable work for all who wish to understand Campbellism. Price, $1.50

DOCTRINAL AND EXEGETICAL.

Fuller's Works. In three large octavo volumes—over 2400 pages. This valuable work affords almost a complete system of theology, and is valuable beyond estimate in any minister's library. Price, $6.00.

Seven Dispensations—Or, the Redemptive work of Christ contrasted with the world's great week of 6 days. A key to the typical and prophetical Scriptures. The author's great work. By J R Graves. Price, $2.00

CHRISTIAN PARADOXES. By Dr. N. M. Crawford. This is a book of great interest to the masses, most of whom are perplexed with the seeming paradoxical passages contained within the lids of the Bible, and seek up in its turn, and, with a fidelity known to very few writers, beautifully harmonizing them. Price in cloth, $1.00.

PHILOSOPHY OF RELIGION. By W. [illegible] A work which should be read with great by students and ministers interested on this subject. In cloth, $2.00.

CHURCH MEMBER'S HAND-BOOK OF SACRED ANTIQUITY. By Norvel Sweney. This is an able treatise on the will, on [illegible] on the whole plan of Christian church members, or Young students of theology, this work will be very valuable. Price $1.00.

THE BIBLE DOCTRINE OF THE HIDDEN LIFE, AND REVELATION OF MAN'S SPIRITUAL SPIRITUAL, By J. R. Graves, LL.D.—You want to [illegible] Scriptural idea of your state after death and before the resurrection. You want to protect your family against the pernicious teachings of [illegible] uniists. Get this book, read it, and get all your family to read it. It is the most interesting little book you ever read, and will explain a large number of the most difficult passages of Scriptures. You should read it without fail. Price by mail, 75 cts.

Christian Doctrines. A Compendium of Christian Theology by J. M. Pendleton, D.D. This is an excellent work of 382 pages, large type. Price, in cloth [illegible]

[illegible] TESTAMENT. This work, by the venerable Adam Clarke, LL.D., an able divine and able scholar, is the best work we know of for the general reader. Two volumes, each $1.75.

Notes on Matthew, Mark, Luke and John—Explanatory and practical. A popular commentary upon a critical basis, especially designed for pastors and Sunday-schools. By Geo W Clark, D.D, author of A New Harmony of the Gospels. These are valuable commentaries, and the author is a Baptist scholar who deals faithfully with God's word. Price, per vol., $2.00

ROMANISM.

SECLUSEVAL; or the Arts of Romanism. By Mrs. A. C. Graves. In this book is portrayed the arts and wiles of the Roman Catholic church in holding and shaping the minds of the rising generation. [illegible] Price, in cloth, $2.00.

THE WOMAN IN PURPLE AND SCARLET; OR, THE DOWNFALL OF CATHOLICISM. By Miss White. In this book, by a masterly hand, the curtain is lifted, and the untold miseries of counless victims are revealed. Here the deceptions, the intrigues, the cruelties, the unmasked designs of the Roman Catholic church are exposed. Yes, thirst for blood, for the blood of the saints of God, stands out as one of the prominent characteristics of the Roman hierarchy. In cloth $1.50.

Beeds of Darkness Disclosed—Relative to Auricular Confession, and its relations to sacerdotal celibacy, convents, [illegible] morality, and civil and religious liberty. By Rev J G White. 224 pp. Price, $1.50

HYMN BOOKS.

THE NEW BAPTIST HYMN AND TUNE BOOK. This should be [illegible] that Baptist would venture, with a selection of the sweetest Devotional Hymns and Sunday-school Songs yet made; and the music is staged notes, and can be used by those acquainted with the round notes well. Buy this nice Hymn and Tune Book for the Family Bible, and one for each child. This is designed to take the place of the old Southern Psalmist, issued twenty years ago. Examine it before you purchase. Price, $1.00 each, by mail.

THE NEW BAPTIST HYMN BOOK, without Music. 60 cts.

Southern Psalmist. A new, improved and revised edition, in which will be found, in place of the old Indian one of 8 [illegible] type, and also many new and favorite hymns, taking the place of camp meeting [illegible] were wanting in merit. The arrangement and numbering have not been interrupted. 1000 hymns

Plain sheep	$1.00
Morocco, gilt	1.50
Large size, sheep	1.25
Large size, morocco, gilt, pulpit ed.	2.50

THE LITTLE SERAPH is the Songs Book you want for your Sunday-school. It is admitted that this is the largest collection of our favorite songs that has ever been offered to our Sunday-schools. The doctrine is sound. The notes are the new seven-shaped notes. It is the very Book for Country Singing Schools. In the Seraph you will find "The Revel, By and [illegible] etc.

The Christian Harmony. Containing a choice collection of Hymns and Psalms, Tunes, Odes and Anthems from the best authors in Europe and America, together with a large number of New Tunes from eminent composers not before published, embracing a great variety of Metres suited to nearly all the Metres contained in the various Hymn and Psalm Books used by the different denominations. Designed also for the use of Singing Schools, Choirs, Social and Private Singing Parties. In the seven-syllable system of notation, with a few shape-character notes. Also a copious elucidation of the Science of Vocal Music and Plain Rules for Beginners. Revised edition greatly improved, with the edition of many New Tunes. By Wm. Walker, of South Carolina. Price $1.25. Reduction when one dozen or more are ordered at once.

SERMONS.

PENDLETON'S SERMONS. Fifty short Sermons on practical subjects, by J. M Pendleton. This is an invaluable work. Price, in cloth, $1.50.

[illegible] Fuller's—First, second and third series, with a fine steel portrait. Price, per vol., $2.00

Spurgeon's Sermons—10 vols.

Helps to the Pulpit. Cloth, $1.00.

Pulpit Themes. Cloth, $1.00.

BOOKS FOR OUR CHILDREN.

The Story of the Bible—From Genesis to Revelation, in simple language, for the Young. By Chas Foster. It has been the endeavor of the author, in preparing this work, to use as far as possible simple language and forms of expression as (while not indelicate nor displeasing to more cultured minds) shall be intelligible to children and uneducated adults, without further explanation. Price, $1.00

CITY OUT OF SIGHT. By Mrs Lizzie C. Dougherty. This little book portrays the attractions of the Celestial City; the way to it; the cost of the journey, etc. A delightful child's book. In cloth, 84 pages, 60 cts.

MISCELLANEOUS.

THE CHRISTIAN'S DAILY TREASURY. By Eleanor Temple. This little volume is a short and sharp point from the one text of Scripture for every day in the year. There are three hundred and sixty-five short sermons, or rather, Christian meditations and analytical texts, this work is almost indispensable. It may also be of great value to the Christian [illegible] of the sick and aged. It may become his treasury. Price $1.50.

THE CHURCH RECORD-BOOK is a blank book with printed Articles of Faith, Rules of Decorum, Covenant, Constitution, Form of Letters, Common Index for names of members. Price $10.00, paper, accurately ruled, [illegible] every paper, accurately ruled, [illegible] Record-Book ever offered to the churches. Clerks who have used this Book for recording the minutes are delighted with it in every particular. The binding is superb.

The Dance of Death. By William Harman. A book that is unique, in plain, forcible, and elegant language, it depicts the evils of the modern dance. The publication produces quite a sensation, as it is being read by the press, and by leading ministers of all denominations everywhere. Price, $1.50.

The Pastor. By Rev H Harvey, D.D. A book every Baptist preacher, who desires to know how to be a good and useful pastor, should have. It is so cheap every one can buy it. Price, 50 cts.

The Annotated Paragraph Bible.—Published by the London Tract Society. This is the best aid to Bible study yet published. Its notes are brief and full enough, without being cumbersome. It is recommended by hundreds of ministers. No minister ought to be without it. Price, in sheep, $6.00

Biblical Things Not Generally Known.—A compilation of the most interesting facts discovered by mature investigation and criticism. It is a book of ready reference, necessary to a right understanding of the Bible, and which have never before been within the public in such convenient form. Price, $1.50

Pronouncing Bible Dictionary, with Crudden's Complete Concordance. This invaluable work of Alexander Crudden, M.A., is presented in a compact form, embracing every Proper name of Scripture in the largest edition, together with four thousand questions and answers on the Old and New Testaments, with a large mass of valuable information for Bible Teachers and Students that ever before bound in one volume, making a handsome super-royal 8vo of over 700 pages. In cloth, $3.50.

Wipit Gems. Plain for furnishes by W W Wythe. Blue, tinted paper. Price, in cloth, $1.50. This is not a book of skeleton sermons for lazy young ministers, but a book intended to aid in the preparation of sermons.

Encyclopedia of Religious Knowledge; or a Dictionary of the Bible, Theology, Biography, Geography, Ecclesiastical Antiquities and Missions. New revised edition, 1879, issued as a complete book of reference on all Religious subjects. By Dr. Fairbairn and Rev. Brown. Illustrated by wood-cuts, maps and engravings on copper and steel. 1185 pages. In sheep extra $6.00.

SUNDAY-SCHOOL LECTURES. Subjects: Mission of the Young Men of the Sunday-School, Sphere and Mission of Women; The Origin of Masonry. 112 pages. 60 cts.

Send for catalogue.

Address all orders to the

BAPTIST BOOK HOUSE,

Memphis, Tenn.

Jas P Boyce tis
[illegible] 4th Avenue."

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.*

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XXXVI. MEMPHIS, TENN., MAY 8, 1880. New Series—Vol. XII. No 47.

Our Pulpit.

BAPTISM IS THE PROFESSION, ON THE PART OF THE SUBJECT, OF "THE FAITH" OF THE GOSPEL.

A SERMON BY REV. J. R. GRAVES, LL.D., EDITOR OF "THE BAPTIST," MEMPHIS, TENN.

[From the *Central Baptist.*]

"Unto (εἰς) what, then, were ye baptised?" Acts xix 3.

CHRISTIAN baptism is not the celebration of a religious rite by modes indifferent, but a specific act, to be administered by a specific body to persons professing specific qualifications, for the profession of specific truths. When one of these properties is wanting, the transaction is "null and void," since, unless the ordinances are observed as Christ commanded, they are not kept, but perverted, and being upon the parties not the commendation but condemnation of the Master.

The Divine Institutor of the rite selected but one word to indicate the act he designed to be observed, and that word, *baptizo*, which never had but one meaning when referring to persons, viz.: "To dip in or under water,"* and therefore immersion in water was the act he expressly commanded, and thereby as expressly forbade any other act to be performed in his name for Christian baptism.

It is admitted by all that a Scriptural church is the only organization he authorized to administer this rite; and it is a notable fact that all the most eminent Pedobaptist scholars of both continents freely admit that there is neither precept nor example in the Scriptures for the administration of baptism to any other than to those who give credible evidence of repentance toward God and faith in our Lord Jesus Christ, while some, whose scholarship cannot be doubted, frankly admit that the baptism of unbelieving children is not only not justified by the Scriptures, but utterly opposed to the genius of the gospel and the fundamental principles of the New Testament.† It only remains to ascertain what are the specific truths or *facts* Christian baptism was instituted to express, and this is what I propose to do in this discourse.

That baptism was instituted by Christ for some essential purpose all denominations admit. That it is for the *profession* of something on the part of the subject is not only set forth by all Catholic and Protestant creeds, but must be the conviction of every reader of the Scriptures. The question of Paul to the twelve disciples at Ephesus, which I have chosen to discuss, clearly supposes this.

When Paul heard from these disciples that they had not so much as heard of the existence of the third person in the Trinity, he asked with evident astonishment, "Unto what, then, were ye immersed?" He was understood by them to ask what faith they could have professed by their baptism; and they answered: "Into John's baptism," i. e., the faith preached by John the Baptist. They did not say they had been baptized by John, and their answer implies that they had not; for they could not have heard John preach or been baptized by him without having *heard* of, and *experienced*, professedly at least, the convicting and regenerating influences of the Holy Spirit. John baptized only those who gave him satisfactory evidence of repentance towards God and faith in Christ soon to appear, and no one could exercise these graces without the influences of the Holy Spirit. They had doubtless been instructed and immersed by Apollos, a disciple of John, who was preaching in these parts, and he knew nothing but the baptism of John, and had no authority to baptize. Three of the four essential properties of Christian baptism were wanting in their case:—

1. The proper authority, since no one but John was authorized to administer his baptism, and he certainly authorized none of his disciples to baptize.

2. They were evidently unregenerate, and therefore disqualified to receive Christian baptism.

3. They did not profess the proper faith in their baptism.

Paul therefore rightly instructed and baptised them.*

We learn from this Scripture,—

1. That persons may be immersed and yet not have received the Christian immersion.

2. That they may be immersed by an administrator who had himself been immersed, and yet not obeyed Christ in the act.

3. That persons may have been immersed and satisfied with their baptism, and yet not have received Christian immersion, or baptism, and—

4. That unless professing the proper qualifications and professing the proper faith, an immersion by even a proper authority is null and void.

This example is positive instruction to the [illegible] in a subsequent age to [illegible] particularly, where there has been an [illegible] the act, where there has been an [illegible] Corinth governing the ordinance. [illegible] conscientiously believed they were correctly administering the Lord's supper, while they were shamefully perverting it and making themselves gulty of the body and blood of Christ.

Now that Christian baptism has been and still is regarded as the act on the part of the subject of professing the faith of the church baptizing, whether true or false, is proven by the fact that from the third century onwards the "catechumens"—those under course of instruction for baptism—were required to repeat the creed of the church, and then the question was invariably asked, "Wilt thou be baptized into this faith?" i. e., do you desire to profess that you receive to hold and rest your salvation upon it? Only upon the candidate answering "I will," was baptism administered.

Even when the apostolic [illegible] perverted the rite of baptism to a "sacrament" and "seal" of salvation, and administered it to unconscious infants to secure their salvation, sponsors and godfathers and mothers were invented to answer for the speechless babe.

The Episcopalians retain this custom, and of every infant sprinkled by them this question is asked: "Dost thou believe all the articles of the Christian faith as contained in the apostles' creed?" The sponsor answers, (for the infant), "I do." "Wilt thou be baptized in this faith?" Sponsor for infant, "That is my desire."

The subject of baptism does not then profess any private faith he may entertain, but always the faith of the denomination baptizing him. Let us briefly notice the design of baptism held and taught by the leading ones around us.

The Roman Catholic church teaches this: "Baptism is a sacrament instituted by Christ to wash away *original* sin, and *all those we may have committed*; to communicate to mankind the spiritual regeneration and grace of Jesus Christ, and to unite them to the living head. If any shall say that baptism is not essential to salvation, let him be accursed. In baptism, not only our sins are remitted, but all the punishment of sins and wickedness.?—*Council of Trent.*

It is unto this faith, and to secure the remission of sins, that every one who receives the rite from the Catholics is baptised. The earliest perversion of the primitive faith touching this ordinance was by an inversion of the Scriptural order, placing the *water* of baptism before the *blood* of Christ, and thus making it necessary to reach the blood that cleanseth from all sin through the water of baptism. This change corrupted the whole gospel, and effectually subverted the whole plan of salvation, and made regeneration depend upon the will of men—the priesthood. Allow me to ask this church to decide now this question: "Should the First Baptist church of this city, at its next church meeting, adopt this design of baptism, and henceforth baptise into this faith, would you receive their immersions as valid baptisms?" If there is a member present who would endorse such an act for Christian baptism will he raise his hand? Not a member. If one of all the Baptist ministers present would, will he raise his hand? Thank God, not a minister. If you would not receive one immersed into this faith by a regular Baptist church, and therefore having no authority whatever to administer church ordinances.

Let us next inquire into what the Campbellites, or Disciples, baptize.

Mr. Campbell, the originator of this sect, is certainly qualified to explain this. He says:—

"*In* and by the act of immersion, as soon as our bodies are put under the water *at that very instant* all our former or old sins are all washed away."—*Ch. Bap.*, p. 100.

"Immersion is *the means* divinely appointed for the actual enjoyment of the first and greatest blessings."—*Mill. Har.*

"Remission of sins cannot be enjoyed by any person before immersion."

"Belief of this testimony is what impelled us into the water, knowing that the efficacy of his blood is to be communicated to our consciences in the way which God has pleased to appoint; we suggest, at the promise, but flee to the sacred ordinance which brought the blood of Jesus in contact with our consciences. [illegible] *and believing this, immersion is as a blasted nut—the shell is there, but the kernel is wanting.*"—*Ch. Bap.*, p. 521.;

You see the Campbellites baptize into the self-same faith as the Catholics do. Mr. [illegible] asserts, with all the force he can give his language, that the sinner can only come to Christ "*through the water*," that he can only reach the blood of Christ by being immersed into the water and without the candidate knows and believes this, and receives the rite to secure this, his baptism is "as a blasted nut!"

The Disciples, therefore, [illegible] of an apostate Christianity in placing the water

*See Liddell and Scott's Greek and English Lexicon, 6th edition.

† Dr. J. Lange, a celebrated German Pedobaptist, says: "All attempts to make out infant baptism from the New Testament fail. It is utterly opposed to the spirit of the apostolic age and to the fundamental principles of the New Testament."—*Apost. Baptism*, p. 189.

Dr. J. P. Lange, the renowned commentator, says: "Would that Protestant church folklil and assain to its final destiny, that baptism of new-born children must be abolished." It can do so, on any point of view, be justified by the Holy Scriptures."—*Apost. Baptism*, pp. 56, 57.

* My space does not permit me to discuss this statement here, but by no rules governing the Greek language can the original text be wrested to teach otherwise than that Paul laid his hands upon those who are said to have been baptized in this passage. This was ever the stronghold of our Alexandrian ancestors when charged with rebaptizing.

before the blood, thus bringing an unpardoned, unregenerate sinner to partake of as the sacrament of salvation. Surely no church of Christ can endorse this pernicious doctrine, by receiving those immersed by Catholics or Campbellites as Scripturally baptized, without herself rejecting the faith of the gospel.

That the Protestant Episcopal church baptizes into the same faith as its parent church, the Catholic, her own standards attest and her scholars freely admit.

Every one ever yet confirmed as a member of that body at his confirmation was required to give the answer to this question:—

QUES. "Who gave you this name?"

ANS. "My sponsors in baptism, wherein I was made a member of Christ, a child of God and an inheritor of the kingdom of heaven."

All adults, as well as infants, who receive the baptism of this church are properly baptized into that state of pardon, regeneration and salvation. Mallville, the distinguished preacher of that church, says: "I do not see how I can be commonly honest and yet deny that every baptized person is on that account regenerate."

Many come to us from the Methodist denomination, and let us ask from them the answer to the question: "Into what faith do they baptize?" Mr. Wesley, who asserted that he was the father and founder of the whole system, says: "*It is certain* that our church supposes that all who are baptized in their infancy are at the same time born again." . . "*If* infants are guilty of original sin, they cannot be saved in the ordinary way unless this be washed away by baptism." Into what do Methodists baptize adults? "By baptism we, who are by nature the children of wrath, are made the children of God. . . In all ages the outward baptism is a means of the inward. . . By water, then, as a means—the water of baptism—we are regenerated or born again."—*Wesley's Works, vol. vi. ser. 4.*

The last Methodist Conference that met in Memphis, Tenn., in an official report, condemned the growing practice of baptizing persons upon a profession of regeneration, as an *evil!* I quote a paragraph: "Baptism, too, has been unnecessarily deferred, not only in case of children, but sometimes postponed to an indefinite period in the case of adults. The practice of requiring a public profession of regeneration before baptism, has resulted [illegible] perverted, and the people encouraged to expect the divine blessing without the use of *the means* (i. e., baptism). We call attention to these *evils*, that we may ask diligently to remove them."—*Extract from the Western Methodist.*

It is a fact the truth of which every one can easily satisfy himself about by examining the Methodist ritual for the baptism of adults, *that no regenerate person can be baptized according to its teachings.* Every adult, without exception, is required to *profess himself an unregenerate, unpardoned sinner, and that he comes to baptism to obtain remission of sins and regeneration of heart—he is baptized in the hope of obtaining them.* You clearly see and you have decided that immersions into such a faith by Baptist churches would be worse than null, since the subject would profess a false and pernicious faith, and such baptisms, if they could be so called, would only introduce profoundly unregenerate adults into the church.

By referring to the "Shorter Catechism" we have a concise statement of the faith into which the Presbyterian church baptizes:—

QUES. "What is a sacrament?"

ANS. "A sacrament is a holy ordinance instituted by Christ, wherein [illegible] (i. e., in the sealing of which) by sensible signs, Christ and the benefits of the New Covenant are represented, *sealed* and *applied* to believers."

It is evident that the Covenant of Grace is worthless to any one, unless *sealed and applied* to him. Therefore unless the sacrament is received, none of the benefits of Christ's death can be enjoyed by any one. This is clear. Now what ordinances are sacraments, "signs or by seal through which alone the benefits of Christ's death are enjoyed?

ANS. "The sacraments of the New Testament are baptism and the Lord's supper."

QUES. "What is baptism?"

ANS. "Baptism is a sacrament of the New Testament wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of the engrafting into himself, of remission of sins by his blood, and regeneration by his Spirit, of adoption, and resurrection unto everlasting life."

If any one doubts that the design held and taught by Presbyterians differs from that held and taught by the Catholics, let him hear how the most distinguished expounders of Presbyterianism, professors in their Theological Seminaries, explain it:—

Dr. Hodge, of Princeton, says: "We are baptized in order that we may be united to Christ and be made partakers of his benefits. This baptism unto repentance is a baptism that the remission of sins may be obtained."

Dr. Nevin, the scarcely less distinguished professor of theology in the Mercersburg Seminary, held and taught, "that the church (Presbyterian) makes us Christians by the sacrament of holy baptism, which she always held to be of supernatural force for that very purpose." (See *Pritchard*, p. 124).

We new inquire, Into what do Baptist churches baptize?

Our historical ancestors, A. D. 1120, four hundred years before a Protestant sect existed or Luther and Calvin had been born, taught this concerning the above doctrine of remission and regeneration by baptism, in a little work defining Anti-Christ, viz.:

"A third work of anti-Christ consists in this, that he attributes the regeneration of the Holy Ghost unto the mere external act—baptizing infants into the faith, teaching that thereby regeneration must be had, on which principle he bestows orders, and indeed grounds all his Christianity, which is contrary to the word of the Holy scriptures."

Can it be that there is a Baptist church in this age, that will condemn the decision of the martyr Baptists of the 12th century and approve and endorse the baptismal acts of anti-Christ by receiving them as valid?

From the fourteen Articles of Faith put forth by them, I copy the seventh:

ART. 7. "We believe in the ordinance of baptism. The water is the visible, external, which *represents* to us that which by virtue of God's invisible operation, *is within us*, viz.: the renovation of our minds, and the mortification of our members through faith of Jesus Christ: and by this ordinance we are received into the holy congregation of God's people, previously professing and *declaring our* faith and change of life."

This design we hold and profess to-day, and to develop more clearly the work or righteousness of Jesus Christ upon which our faith taker hold and rests, I point you to the baptism of Christ himself. He is our great exemplar, as well as teacher, and he not only determined the not by his example, but he expressly declared into the belief and profession of what we should be immersed.

He declared that his own baptism was in some sense "to fulfill all righteousness," and we may say our baptism is to do the same thing *in the same sense.*

He came to earth to work out a perfect righteousness for his people, to satisfy the infinite claim of Divine justice. This he evidently could not literally accomplish by being baptized, else he might have ascended from the water in a chariot of glory to the right hand of the Father. But if he did fulfill the "all-righteousness" he came to earth to accomplish, he must have done it *figuratively.* He set before their eyes, in a vivid figure, the *three great acts* by which he did fulfill the "all-righteousness" the law required in order that those for whom he appeared might be set free from the Divine law and their redemption eternally secured.

1. The law required the death of the transgressor, and Christ must therefore stand under the stroke of death for them.

2. The power of the grave must be vanquished, and he must needs be buried—go down into its rocky citadel and rob death of his sting. Spoil the powers of darkness and make a show of them openly, and light up the dark valley of the shadow of death with the hope of glory.

3. His must needs rise for their justification. By these acts, prefigured in his baptism, Christ prefigured his crucifixion, burial and resurrection. He was crucified before their eyes. In another place he alludes to his coming crucifixion as a baptism. "I have a baptism," etc. "How am I straitened until it be accomplished." (Luke xii. 50).

Paul also declares that three acts constitute the whole gospel by which we are saved, if we rightly apprehend and believe. 1. How that Christ died for our sins according to the Scripture. 2. That he was buried. 3. That he rose again the third day. (1 Cor. xv. 1-15). Christ, then, in a lively figure set before the eyes of all, his sacrificial work—the gospel of our salvation, and he has made it the positive duty of every disciple to do the same thing, to be baptized into the faith of what Christ has done for him, and the profession that he has in his heart accepted of Christ and relies solely upon his "all-righteousness" for his salvation.

And is it too much for Christ to require of those whom he died to save, to represent these great acts of his redemptive work, and profess their own personal faith in, and conscious salvation by them as they enter his church on earth? The soul redeemed by his precious blood will rejoice to do it, despite the sneers of an ungodly world. He sees in it a sublimity and a grandeur beyond a mere mortal's comprehension! He glories in the privilege of setting before the eyes of the world his "all-righteousness" of its Savior, of setting forth the crucifixion and thus preaching the gospel of Christ to all beholders.

This, be assured, is the baptism into which Christ commanded his church to baptize, and by the institution of this he forbade us to observe or to *recognize* any other.

CONCLUSIONS FROM THESE POSITIONS.

1. *If* Christian baptism was designed to commemorate the "all-righteousness" of Christ and in which we are to profess before the world our personal faith and conscious participation in it, then is baptism in no sense a "sacrament" or means of securing the grace of remission of sins or regeneration of heart—and to baptize infants, or [illegible] secure for them these graces, is to pervert the ordinances and to corrupt Christianity.

2. *We see that baptism cannot be "the law of pardon," nor the act that unites the soul to Christ.*

Faith, and faith alone, independent of all overt acts, unites to Christ and secures our justification before God. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. iii. 24.) Therefore we conclude that a man is justified by faith without deeds of law. To faith, as the medium of salvation, nothing can be added without destroying the whole scheme of salvation.

"Christ has become of none effect unto you, whosoever of you are (or seek to be) justified by law, (the law of pardon or any other law) ye are fallen from grace." (Gal. v. 4.)

The "all-righteousness" of Christ is the only *efficient* and faith the only *instrumental* cause of our salvation. Baptism, nor any rite or ordinance is a means in order to this end.

"For Christ is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them. But the righteousness which is of faith speaketh on this wise, say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above.) Or, who shall descend into the deep? (that is to bring Christ up again from the dead.) But what saveth it? The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed." (Rom. x. 4-11.)

3. *Nor is it by baptism that we become the children of God.*

"For we are all children of God by faith in Christ Jesus." (Gal. iii. 26.)

4. Nor is baptism the seal of the covenant of grace. "In whom (Christ) also after that ye believed ye were sealed by that Holy Spirit of promise." (Eph. i. 13.)

5. We also see, *that baptism does nothing towards cleansing the soul from the guilt or securing the remission of sin.*

The blood of Christ alone does this. "The blood of Jesus Christ his Son cleanseth us from all sin." (1 Jno. i. 7.) To say that something must be added to his blood is to say that his blood alone is not sufficient, which is to profane it. While false religions direct the sinner to *water* for his cleansing, the Holy Spirit by all the types and the evangelists and apostles in all their writings point us to the blood of Christ alone, by which we have peace, and by which our consciences are purified from dead works, and by which we have access unto God.

6. Nor are we anywhere in God's word taught that we come to this blood of Christ through *water*, but by *faith* alone. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remissions of sins that are past." (Rom. iii. 25.)

7. Finally, we learn from the symbolism of baptism and by all the Scriptures which indicate the order, that in the plan of salvation the blood of Christ precedes the water of baptism. This is the grand and distinguishing test of genuine Christianity. It teaches the sinner to come to the water through blood—to the church through Christ and not through water to blood or through the church to Christ.

This is the vital saving doctrine that distinguishes us as Baptists from other denominations. We put blood, in every case, *before* water. We do not teach that baptism is essential to salvation, but that salvation is essential to baptism.

To those who have never been baptized into the faith of the gospel—have never professed a correct faith, or professed no faith: Let me, in all affection and earnestness, beg and entreat you to seriously and prayerfully think on these things. Will you not, as you love your own souls, and as you hope you love Christ, carefully examine the New Testament and learn for yourselves what Christ requires of you as the act and the profession for baptism? Do not fail to do it—do not refuse to do it, and still hope to be saved. Step [illegible] there is any saving merit in the act of baptism; not that it is "a sacrament of grace and salvation," for it is not; but because an aversion to know and do the will of Christ should be an all-conviction proof to you that your heart is not right in the sight of God. Can you hope to be saved while you openly condemn the authority of Christ and reject the council of God against your own soul? Your neglect of Christian baptism will not, on its own account, condemn you; but it certainly will as indicative of the state of your heart. Your persistent disobedience is certainly evidence against you. Christ says: "If a man loves me he will keep my commandments."

Your inexcusable neglect and disobedience declare you not the friend of Christ. It may be that you are willing to wear the name but unwilling to bear the cross of Christ. Can you then be his disciple? "And he that taketh not his cross, and followeth after me is not worthy of me." Does not this cross of Christ try you and find you wanting? Do fleshly ties and love of kindred prevent you? Christ has said, if any one loves father or mother, brother or sister, husband or wife, more than me, he is not worthy of me. Is it the reproach of the world and shame to be associated with the people of God because poor and moving in a humbler circle of society?

Christ has said, he that is ashamed of me and of my word—and equally true of his people—before men, of him will I be ashamed before my father and his holy angels. Again, "except a man deny himself, and take up his cross and follow me, he cannot be my disciple."

"Ashamed of Jesus, that dear friend
On whom my hopes of heaven depend!
No, when I blush, be this my shame
That I no more revere his name."

EMBASSADOR.

THE discussion of this subject, I believe, has grown out of the position taken by the editor of THE BAPTIST, that the apostles were embassadors of Christ. I understood him to use the term in a special sense, that the apostles were special embassadors sent forth by the Savior to perform a certain work. Breth. Searcy and Fawcett seem disposed to use the word in its broadest signification. I prefer to use either of the terms commissioner or apostle, giving preference to the former. Whatever term is employed it is necessary to draw a very marked line of distinction between the dual official characters of the apostles. The apostles acted as embassadors in a twofold capacity. They acted as embassadors (or ministers) of Christ to the unbelieving world in offering terms of reconciliation between Christ and sinners in his name. I term this their general embassadorship. Again they were special commissioners of our Lord, authorised to reduce to practice his teaching in reference to the requirements and purposes of his kingdom—that kingdom prophesied of by Daniel as being set up by the God of heaven, which we understand to be composed of the churches of Christ; therefore whatever pertains to their polity and purpose does so to the purpose and polity of the whole kingdom. The special mission of the apostles was declared by the Savior when he said, "I give unto you the keys of the kingdom. Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." That is, whatever the apostles established in the churches (or the kingdom) became the equivalent of the fiat, decree or promulgation of the King of heaven. That the apostles might perform the special work assigned them according to the desire of the Lord they were placed under the immediate direction of the Holy Spirit.

The apostles were embassadors of Christ in a spiritual sense, to offer salvation, or reconciliation, from God to sinners. (1) They were also embassadors of Christ in an ecclesiastical sense, to establish the polity and practice of the churches, or the kingdom (2) Do brethren Searcy and Fawcett claim to be embassadors of Christ equally with the apostles in the latter sense? If so then the Catholic theory of apostolic succession is true, and ministers have the authority to make or annul laws for the kingdom. I dare say those brethren do claim so much. If those brethren could be induced to recognise the duality (or dual nature) of the apostolic office they would at once renounce their theory as a pernicious error. They are treading on dangerous ground, along with Dr. W. E. Paxton. If no such theory had ever existed there never would have been any Catholic hierarchies. When ministers claim they have authority to perform the most insignificant act independent of direct church authority, or sanction, the foundation is laid for ministerial supremacy.

Jacksonville, Ark. T. H. GRANBERRY.

REMARKS.—1. Our Bro. Granberry wants to know if Bro. Fawcett and council believe that ordinary ministers of the gospel have the right to establish the polity and practice of the church or the kingdom. We are somewhat astonished that our brother should ask such a question with our article before him—surely he did not read it. We said of *embassador* "there is a sense in which it is not applicable to ministers of the gospel." We then showed wherein as follows: "As a minister of the highest rank employed by a government to represent and manage its interests at the court or seat of government of some other power—the office of the ordinary minister of the gospel does not in every particular fill this definition. He is not *per se* the representative of God the divine sovereign to manage his business or the interests of his kingdom within the realm of the Prince of Darkness. This is peculiarly the business of the church of Christ. With this before his eyes, how could our brother get the idea that we taught that ministers of the gospel has the right to "establish the polity and practice of the church?"

2. "Do Breth. Searcy and Fawcett claim to be embassadors of Christ equally with the apostles in the latter sense?" Of course not, as what we have written abundantly shows.

3. "If those brethren could be induced to recognise the duality (or dual nature) of the apostles office, they would at once renounce their theory as a pernicious error."

Most certainly we recognise the dual character of the apostles, and this is one of our main points. Hence, we said, "Paul in the use of this term (embassador) put himself in the category with ordinary ministers, as Peter did when he said, "the elders which are among you I exhort, who am also an elder." Though Peter was an apostle, yet he was an elder. He did not mean however by this to say that apostle and elder always mean the same thing.

No one can be more opposed to ministers assuming unauthorised power than we are. But we are not afraid to use a term as applicable to ministers of the gospel that the Holy Spirit so uses. If Titus was an embassador, we see no reason why other ministers of the gospel are not. If Bro. Granberry, or any other brother, will show that "we" in the expression, "now then we are embassadors for Christ," refers exclusively to apostles as such, then we will yield the point. If they cannot, it would be frank in them to yield it. Bro. Fawcett can speak for himself. J. R. G.

DR. GRAVES'S SERMON.

[We copy the sermon furnished by our Chief to the Central Baptist by special request of that paper. We deem it one of his best on the design of Baptism, if not the best ever published. We may be partial. The following from the pen of Dr. Tait, of California, confirms our opinion.]

DEAR CENTRAL:—Before me lies the sermon of Dr. J. R. Graves on "Baptism, the profession, on the part of the subject, of 'the faith' of the gospel"—to which I beg to call special attention and with your permission, to append a few notes:—

1. The sermon is a good one, and merits from all the most careful and thorough study. I thank Dr. Graves and the editors of the *Central*, for its publication.

2. The teaching is for the most part, as I believe, sound and correct.

3. There can be no manner of doubt, as it seems to me, that the principle sought to be elaborated, set forth and enforced, is, indeed, the true one—viz: that the faith, into which any one is immersed, determines the whole question of the validity of said immersion. This right and all else can hardly fail to be right. With the specific faith or "truths" in hand it is hardly possible to go astray. The "specification"—"the specific [illegible]" must all be straight-forward and correct. They all stand or fall together. There is no middle ground. It must be all the one thing or the other. The specific faith cannot lead us wrong. And thus, as I once before and under other circumstances said, is putting the emphasis just where it belongs. It is emphasizing just what God has emphasized. The one faith is everything. Apart from it, it is impossible to please God. Superindnced into the man, and all must be right. For only those who have it, can teach it—and only those to whom it has been taught and into whom it has been inwrought and inworked can by any possible means or measures render it the obedience it demands. No other things being equal, can their be any mistaking the nature and character of that obedience.

4. This was the fundamental defect in the status of the twelve at Ephesus. They had been immersed, not into the faith of Jesus Christ—but into what had now become another faith. Johannism embodied only the prophetic truths concerning the Lord Jesus. It knew nothing of the historical facts concerning Jesus—nor the one great doctrine, truth or teaching to be derived and drawn from these facts. And now that these facts were in existence any system of faith that assumed to omit them—or from which they were absent because unknown, was in just so much faulty and defective. And to hold on to it, when the fuller faith had come whether from design or ignorance, was to make another faith of it, and nullify it as a sin-covering. Immersion into, no matter by whom, when nor where, was null and void and of no consequence. And this was the precise condition of these twelve disciples at Ephesus, and even of Apollos himself up to the time

hen Aquila and Priscilla, having heard him, and ceiving that he knew only "the immersion of hn"—by which is meant "the faith that John reached"—they took him to them and expounded to him the way of God more perfectly. That is to say, they filled up the deficiency, in what had hitherto been the true faith. Had Apollos and the wive remained as they were, they must have one to perdition. For they had not been immersed into the full, the rounded out, and what ad now become the faith of Christ. And into his they must be immersed, if immersed at all, parish.

d. If it be true—and it certainly is—that the bject or person immersed is immersed into and ofesses the faith of his teachers, or as Dr. Graves it, "the faith of the denomination baptizing m," how imperative that the faith of that ach or people be the faith of Jesus Christ, and t some other faith. The one immersion of the ible has to do, kind reader, with the question of our and my relation to the one faith, and not th our relation to any other system whatsoever. We must be immersed if immersed at all—and immersed we must be, *provided* only we are possessed of the specific qualifications, with a specific immersion, into a specific system, body of truth creed, and for a specific purpose. All this stands t with great clearness in the sermon of Dr. raves.

6. From all this we are more and more impressed with the idea that the true field of theological arfare and controversy is the differest and conecting systems of faith. Every man who believes himself possessed of the faith of Jams Christ, ould abjure and refuse all sympathy with, affiliation for and partnership in all and every other stem of faith whatsoever. As between different faiths there is an "irrepressible conflict" that ever can or should down. Errors and truth can ever lie down together in the same cradle as ough they were twin sistars of the same breast for such they are not. The one great point then be settled is, *What is the faith of Jesus Christ?* nd determined, and its opposite must be the faith antichrist. There is the faith of Jesus Christ—d there is the faith of antichrist—and each has and or purpose to serve. Look well, and see hich is which.—*S. A. Taft, in Central Baptist.*

Santa Rosa, Cal., March 24, 1880.

OUR TEXAS LETTER.

BRO. OUR A[illegible] glad to say that the signs of prosperity with our church are good. a feel that the clouds are breaking away, and sunlight is coming.

The financial condition of our church is good, its spiritual condition, we are sorry to say, is t by any means as good as we desire to see. t we hope that there will be a revival with us fore the season is over.

Since the first of last December we have finished auditory room of our church, with the exception of a few seats that are yet to be made. The ening rooms by the baptistry are not finished t, the pastor's study is also unfinished, but we pe to have this work done this year.

We generally pay as we go; we owe but little w, and are able to pay that little. We rather ink our church is stronger financially than any her church in town. It is able to live well, if it ill only make the proper use of its means.

Our church has also furnished itself with a new gan, and a set of very elegant chandliers. Our eatest need now is soul prosperity. This we can ve if we will ask "the giver of every good and rfect gift" for it. We ask the prayers of the ethren in general that we may have a spiritual freshing.

We have a very good Sabbath-school, also a eekly prayer-meeting, which has generally been ery well attended.

The ladies of the church have formed an "Aid ciety," which is doing a good work. It has en at work only about three months, and has ade enough to pay for the painting of the inside of the church.

The "American Bible Union" donated to the hurch a large pulpit Bible, for which we are very ankful.

We expect to do our part in contributing to the foreign mission work this year. Our church has been passing through great trials for several years, but we trust that it is now hopefully approaching brighter days. God grant that they may soon come, and we believe they will.

A. J. HILL.

Crockett, Texas, April 28, 1880.

THE PEACE OF GOD.

BY ISAAC WILLIAMS.

THE child leans on its parent's breast,
Leaves there its cares, and is at rest,
The bird sits singing by his nest,
And tells aloud
His trust in God, and so is blest
'Neath every cloud.

He has no stores, he sows no seed,
Yet sings aloud, and feels not need,
By flowing streams or grassy mead
He sings to shame
Men, who forget in fear of need,
A Father's name.

The heart that trusts forever sings,
And feels as light as it had wings,
A well of peace within it springs.
Come good or ill,
Whate'er to-day, to-morrow brings,
It is his will!

A WORD FROM WASHINGTON TERRITORY.

BRO. A. M. RUSSELL writes us cheering intelligence from Washington Territory, where he is now laboring. He is building up a sound Baptist church in Dayton. He has the hearty opposition of the *liberal* half and half Baptists that are there, but he speaks of the kindness of *true* brethren:—

"So kind are they that we scarcely realise the cost of living. In consequence I am more given to my work than at any former period, and I see and realise more clearly the many advantages of a consecrated membership and ministry.

"In one thing infidelity and all the issues are agreed, i. e., in their opposition to Baptists. Our line of defense then, must be equal to all the opposition these combinations can bring. May our God make us equal to the emergency."

Will Bro. R. write a full letter for THE BAPTIST? He many friends in Arkansas and Tennessee will be delighted to hear from him and his new field.

IN MEMORIAM.

MRS. SARAH YOUNG, daughter of James [illegible] wife of Rev. C. B. Young, was born in Madison county, Ala., July 9, 1811, and died near Sardis, Miss., April 15, 1880. She united with the Baptist church at Chinshoms, upon a confession of faith and baptism, in 1841, under the ministry of Eld. George Tucker. She was married to Bro. C. B. Young December 9, 1848, when she became the stepmother of five children, for whom she cared, and whom she loved with all the tender affection of a mother indeed. In cheerful and effective co-operation with her husband, she contributed largely to the formation of their intellectual and religious characters, and was permitted to see them all consistent members of the Baptist church—two having passed upward into the light before her.

She lived happily with her husband—a faithful and effective minister of Christ—for thirty-one years; during which time, she was his worthy helpmate. Deeply concerned for the prosperity of the Redeemer's cause, alive with anxiety for the success of her husband, Sister Young remained through all the changing circumstances of his eventful life, a pastor's prudent counselor, hearty sympathiser, and affectionate wife.

Her sufferings were protracted and painful, but were borne with true Christian fortitude. She died in full assurance of hope; leaving a stricken husband, a sorrowing sister, three weeping stepchildren, and many saddened friends to mourn her loss. But she has left them the legacy of a memory fragrant with the perfume of good deeds, and they sorrow not as those who have no hope.

Sardis, Miss. J. K. P.

Baptist Record please copy.

Whoso mocketh the poor reproacheth his Maker, and he that is glad at calamities shall not go unpunished. (Prov. xvii. 5.)

The Baptist.

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

J. R. GRAVES, ... Editor and Proprietor
J. R. SEARCY, Arkansas Editor, Annville, Jackson Co., Ark.
G. W. GRANBERRY, ... Office Editor.
JAS. S. MABRY, . . . Book-keeper and Order Clerk.

Business Office: 227 Second street, Memphis, Tenn.

Terms, $2.50 per annum, in advance. Send money by Postoffice Order, Registered Letter, Express or Draft at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as he enjoined them upon his followers, the same in number, in mode, in order, and in *symbolic meaning*, unchanged and unchangeable till he come.

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

Distinguishing Policy of Historical Baptists.

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

INTER-COMMUNION BETWEEN BAPTISTS.*

"Because there is one loaf, we, the many [members of the *one* church at Corinth] are *one body*, [church], for we all partake of the one loaf."—1 Cor. x. 17. *Trans. Emp. Diaglott.*

"Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them onto you."—1 Cor. xi. 2.

THAT the Supper is a commemorative ordinance, instituted by Christ, to be observed *by* and *in* each local church, until he comes again, every Baptist will admit. This implies that each participant must, at least, be a member of some Scriptural church, which also implies that he must have been Scripturally baptized—immersed. Now the question I wish more particularly to discuss in this chapter is,—

Can a local church Scripturally or consistently extend the invitation to participate beyond her own membership and discipline?

I well know that but few brethren can follow me in this discussion with unprejudiced minds, such is the power of denominational precedent over us all. I shall, without doubt, be confronted, at the very threshold with the traditions of fathers and the almost immemorial "usages" of the denomination. But it weighs not a feather's weight with me; though it can be proved that some Baptists, since the days of Paul, and that the very churches he planted and instructed, have practiced inter-communion, the question is, "What were the instructions *he* gave?" These must constitute the "Old Landmarks" to guide us in the observance of this ordinance, and not "denominational usage" or the mistakes and errors of our fathers, if our ancestors did, indeed, err from the "old paths." The writer can easily remember when Baptist Associations were wont to close their sessions by celebrating the Lord's supper, and this they did for years; but was it right because our fathers did it? Who will advocate this practice to-day, or what Association on this continent will presume to administer the Supper? And yet what a clamor would have been raised about the ears of the man who, *in those days*, had lifted his voice in condemnation of it! Fifty years ago our fathers were wont to advise the churches to send their licentiates to the Association to receive ordination, and it was wont to select a presbytery, and, between them, ordain the ministers. But who will advocate so unscriptural a procedure *now?* Twenty-five or thirty years ago, the overwhelming majority of our churches in the South would endorse Campbellite and alien immersions as valid; but there is not an Association in the South, let the question be fairly laid before it, that would endorse them to-day. And why? Because the attention of the churches has been called to a serious consideration of the question by discussions, *pro*

*Part of a chapter copied from "Old Landmarkism—What is It?" just issued, and which can be had of "Willie, the Little Colporteur," by all members of the Convention, for $1.

and con, and Scriptural truth and consistency have triumphed.

Now, touching the Lord's supper, Baptists have not departed from "the form of sound words" in formulating their belief. They universally hold that it is a *local church ordinance*, i. e., an ordinance to be observed *in*, and by a local church, but they have generally fallen into a "slip-shod" way of observing it, quite as unscriptural as either of the bad "usages" I have mentioned above.

They now generally observe it, not as a strictly local *church* ordinance, i. e., confined to the members of the singular church celebrating the rite, but as a *denominational* observance, as belonging to the kingdom rather than to each local organization of the kingdom. Many and great evils, and gross inconsistencies, damaging to our denominational influence and growth, have sprung out of this practice, which it is my object to point out; encouraged, as my faith is by the past, I believe that in a few years our churches will, as a *body*, return to the "old paths," in this, as they were in other matters, and walk in them and find rest from the opposition which they have justly brought down upon their own heads.

ARGUMENTS FROM OUR CHURCH CONSTITUTION.

A church, by its constitution, is strictly an independent body. It absolutely controls its own *acts*, and can, in no sense, control those of any other church. Its prerogatives, like its reponsibilities, terminate with itself, and its authority is limited, as to the objects over which it is exercised, to its own membership, and it has not a church privilege it can extend to those outside its pale. If, then, the Supper was committed to each local church, its observance was limited to the membership of each church, and it can rightly be observed, *only by the united membership of such churches*, and not by them, in common with the membership of other churches. No church can extend its privileges, any more than its discipline, beyond its organization.

I never heard an intelligent Baptist claim that members of other Baptist churches have a right to participate in the Supper, when spread in any Baptist church. And why? Because they know it is a local church ordinance, like voting in the administration of the government or each church. If Christ did not institute it to be observed by local churches as such, but for the denomination—i. e. the churches, and their members generally, wherever they may chance to be—then each member in good standing, would have a right to go uninvited to the Supper, wherever spread, and the local church would have no right to prevent him; but in that case, the individual churches could not be made responsible for any "leaven" that might be introduced into the feast, nor would it be in the power of any local church to obey the apostolic injunction, "purge out the old leaven, that ye may be a new lump, as ye are unleavened. Therefore let us keep the feast [observe the supper], not with old leaven, neither with the leaven of malice and wickedness," etc. But what Christ did not authorize in the observance of the supper, he certainly forbade, and, if he did command its observance by each local church as such, he forbade its being converted into *a denominational* or a *social* ordinance, i. e., observed by a particular church in common with parts of as many churches as may chance to be present. It certainly is either the one thing or the other—limited or unlimited. In this respect, Baptists who cannot feel the force of the argument from the specifications of one thing prohibiting another, cannot blame Pedobaptists for not seeing that, when Christ specified believers only in the commission, he forbade the baptism of unbelievers, bells and babies.

Again, when a person, having accepted Christ as his Savior, and seeks, as he should, the privileges of his church, he unites with a local church and not with the denomination generally, and receives and enjoys church privileges *in that church alone*. He can vote on all questions of ecclesiastical polity in that particular church, and in no other. He can participate in the Supper in that church and no other, since he is under the watch and care of that church and no other.

ARGUMENT SECOND.

To such local church is committed the sole guardianship of the ordinances it administers.

It is commanded to allow only members, possessing certain qualifications, to come to the feast. Any who may have fallen into heresies, or whose Christian conversation is not such as becometh Godliness—drunkards, fornicators, covetous, revellers—i.e., *dancers*, extortioners, etc., with such it is not to eat.

The church of Corinth was not merely permitted, but peremptorily commanded, to prohibit the table to every one it did not know—so far as it had the ability to learn—was free from leaven: "Purge out the old leaven, that ye [the church celebrating] may be a new lump." "Therefore let us keep the feast, not with the old leaven," etc.

Each church, then, is the guardian of the feast. It cannot allocate the responsibility; it must see that no disqualified person comes to the table; it must, then, have absolute control of the Supper; but, if it is its duty to invite the members of all Baptists churches present, regardless of their known character, then it has no power to discharge this duty. It would evidently have no control over this ordinance; would be robbed of one of its most important prerogatives as a church. But, if it is not its duty to invite any but its own members, then it ought not to do it, and, if the act robs it of the power to obey the laws of its Head, and preserve the purity of this sacred ordinance, then it may know the practice is wrong, and fraught with evil.

I conclude with this argument in logical form:

1. Any practice that puts it out of the power of the church to discharge a positive command of Christ must be sinful, and forbidden by Christ.

2. The practice of inviting all members of Baptist churches present, to observe the Lord's supper, does put it out of the power of that church to discharge the positive duty enjoined.—1 Cor. 5.

3. Therefore, the practice of inviting all members of Baptist churches present to observe the Lord's supper, is sinful and forbidden by Christ.—Q. E. D.

A FEW AUTHORITIES.

Dr. Richard Fuller says:—

"It may commend itself to those who prefer the Word of God to sentimentalism and popularity, it is that happens us to follow Christ immediately; that it is an individual duty, and must precede membership; and that as the Passover was a *meal for each family only*, so the Supper is a family repast, *for the members of that particular church in which the table is spread.* This is so plain to our minds, hearts, consciences, that there is never any discussion about it."

Prof. W. W. Gardner, Bethel College, Kentucky, in his able work on "Church Communion," says:—

"The same is equally true of communion at the Lord's table, which is a *church act*, and the appointed token, not of the *Christian*, nor denominational, but of church-fellowship subsisting between communicants at the same table. Hence, it follows that a member of one Baptist church has no more right, *as a right*, to claim communion in another Baptist church than he has to claim the right of *voting*; for both are equally *church acts and church privileges*. The Lord's supper being a *church* ordinance, as all admit, and every church being required to exercise discipline over all its communicants, it necessarily follows that no church can Scripturally extend its communion beyond the limits of its discipline. And this, in fact, settles the question of church communion, and restricts the Lord's supper to the members of each particular church as such." pp. 15, 16.

How astonished the reader should be when the same author says, in this same book, that all Baptists present may be invited, as a matter of *courtesy!*

Dr. Hiscox says:—

"Strictly speaking, the privileges of a church are co-extensive with the authority of the church; and the right of communing, therefore, is limited to those over whom the church exercises the right of discipline. Consequently the right to commune in any church is confined to the members of that particular church, and if the members of other churches are at any time invited, it is a mere matter of courtesy extended to them."—*Directory*, p. 27.

If the right to commune is confined to the members of the particular church communing, who has confined it? Was it not the Divine Founder of the feast? Dr. H. will say so. Who, then, has the right to extend it beyond the limits of the church, as a mere matter of courtesy, or for any other purpose? This is the question. Is it not manifestly "adding to the things written in the book?"

Dr. Curtis, author of an able work on "Communion and Progress of Baptist Principles," says:—

"Then, then, it is clear, [i. e., from 1 Cor. xv.], that the Lord's supper is given in charge to those visible churches of Christ in the midst of which he has promised to walk and dwell. (Rev. ii. 1). To each of these it belongs to administer it as one family. [Then certainly not as parts of different families or bodies]. The members of that particular church are to be tarried for, and is to be a symbol of their relations, as members, to each other. In all ordinary cases, it should be partaken of by each Christian in the particular church of which he is a member."—*Progress of Baptist Principles*, p. 107.

It is only from the Scriptures we learn how an ordinance is to be ordinarily observed. From what book can Dr. Curtis, or any one else, learn how they are to be *extraordinarily* observed? The one specified form of their observance is the only form we may observe. Neither Christ nor his apostles gave an exceptional case, and who may presume to say that a church may deviate in the remotest degree whatever from the exact command of the Master? It is this deviation that has raised such a storm of prejudice and odium against us, and cost us so many thousands of conscientious members annually. Our practice is manifestly inconsistent and unscriptural.

But the most conclusive argument in support of observing the Supper by one church only, is the *symbolism* of the ordinance, which no writer on communion has ever attempted to develop.* Paul says, "Because there is one [i. e., but one] loaf, [and there never should be but one loaf], we, the many, [members of the one church at Corinth], are one [and but one] body," by which term he meant that one church at Corinth. If the many had consisted of members of several different churches, Paul could not have said, "We are members of one body" or the selfsame church, and no Baptist pastor can say it after he has invited the members of a number of different churches to his Supper. This we will develop at length in another chapter.

P. S.—The remainder of the discussion on the symbolism of the Supper, as well as the direct teachings of the Scriptures condemning intercommunion, and a chapter on the gross inconsistencies and the positive evils of the practice, will be found in "Old Landmarkism—What is It?" which is for sale by the little colporteur of the Baptist Book House.

"BUT FEW ARE CHOSEN."

THIS is the way that a northern editor looks upon the way the anniversaries of the North are run. We commend it to the President of the Southern Baptist Convention. I will be a misfortune if this shall ever be truly said of it:—

"It is our pride and boast that in our Baptist Zion are many able men—men of thought as well as men of action; and these gather in large numbers at our anniversaries—an unusual number of them were at Saratoga. And yet whosoever reads the reports, and notes the names that appear on committees, etc., will fail to get any adequate idea of the number present. It will be seen that the same names appear again and again, and that in each societies report. They are on the Boards and on the Executive Committees, on the occasional Committees, and on for set speeches, and yet there are other men, in large numbers—good men, true men, modest men, unobtrusive men, consequently unrecognized men. Nor is this all: the same men are in the same, or similar prominence from year to year. The same names are put into the hat and drawn out in a little different order year after year. Whoever has attended our anniversary may know, to a moral certainty, who will carry on the business next year. Nothing but death can interfere with the arrangement. We could easily name brethren—good men to be sure—who are not forgetful that he who moves that a matter be "referred to a committee is by courtesy made chairman of said committee, and to whose lips the language of such a motion is very familiar. To be sure, these are our "working" brethren—useful men. We are glad there are so many of them. Still, we do look forward for a time when our chairmen and our managing brethren will remember that there are other men in attendance upon our anniversaries than those whose voices most frequently sound out the words, "Mr. President!" When this idea gets possession of the minds of chairmen, and set speeches give place to deliberate action, then our anniversaries will come much nearer giving satisfaction to the entire body of Baptists."

*Beck, in his Philosophy, refers to it.

EXPLANATION.

DURING our absence on field service in Florida and Louisiana it seems a lively discussion of our position on "church authority" has been carried on between the *Mississippi Record* and *Alabama Baptist*, but of the merits of the controversy we cannot judge, having seen only an article or two of the discussion. We learn from what little we have seen that Bro. Gambrell has been combatting our position, i. e., that the ordinances belong to the churches and not the ministry; but how successfully we cannot tell. Bro. Renfroe, of the *Alabama Baptist*, is combating Bro. Gambrell's position, but intimates that he does not understand clearly what our position is. We will re-state it. In our Lecture on "The Church," touching its prerogatives we lay down these postulates:—

I. That a Christian church is a local congregation, and complete in itself.

II. That, under Christ, each church is absolutely sovereign and independent.

III. That to each church Christ committed the sole guardianship and control of the ordinances,—preaching the gospel, and administering baptism and the Lord's supper.

IV. That no semblance of ecclesiastical authority can be exercised save by a local church.

V. That each local church is invested with all ecclesiastical power, and by each local church alone,—power to elect and commission and depose its own officers,—power to receive, discipline and exclude its own members.

"EAR-MARKERS."

IN the *Southern Baptist*, "B. H." proposes to give Bro. Gambrell and his followers the name of "Ear-Markers," for the reasons assigned:

"If I did not dislike nick-names, I would want to call those who contend for ministerial baptisms regardless of a church vote for membership, as 'Ear-Markers'; for it resembles the wild custom of marking sheep and letting them go whithersoever they will. Those thus baptized would have to be called 'loose Baptists,' [Ear-Marked Baptists] I suppose; and may stray into any field and any fold, either of the faithful or the faithless. Is that the doctrine some of our would-be leaders are trying to defend? I hope that these 'Ear-Markers' will pause awhile to consider, before going further, and even then make [illegible]

Bro. Gambrell certainly has not "paused" to consider what a wild state of confusion he would introduce into our denomination by robbing the churches of the guardianship of the ordinances committed to them by the Master, and transferring it to the ministry, with whom every perversion and corruption of Christianity has originated. The thousands, to-day, in Pedobaptist societies who desire immersion at the hands of a Baptist minister could and would be gratified by these "Ear-Markers." And then the thousands who would join the Pedobaptists, could they only be immersed by some Baptist minister, would also be accommodated by those irresponsible "baptisers." Then there are very many who, if they could only be truely baptized, would never unite themselves with any local church, and aid in bearing its burdens, and be compelled to submit to its discipline, and ere long the land would be filled with those who have been instructed to believe that they are members of Christ's kingdom, of his "church universal or invisible," though not members of any particular church. How immeasurably would the churches of Christ be depleted of members, and emasculated of her influence, by the natural workings of this policy.

This is not all, nor the worst of it. How long before the ministers and the churches would be alienated from each other, and bitter feuds and dissensions spring up between them by placing the ordinances in the hands of the ministry, unless the churches are *divinely enjoined to receive to membership, without examination, all who may be baptized by any Baptist minister*, and who will say they should do this?

We will illustrate this by an actual case that occurred in West Tennessee before the war.

A prominent man, wealthy and influential, presented himself to the church at S——, and asked for baptism. He was examined as to his evidences of regeneration and he could give none at all satisfactory to the church, and was unanimously refused her fellowship, and of course the church refused to administer to him her ordinances.

Some weeks or months after, one of Bro. Gambrell's "Ear-Markers" visited the place and this man applied to him for baptism, and he, in open defiance of the authority of the church, took him down to the creek, and in the presence of the whole population, dipped him into the water and pronounced him baptised; saying to the people, that by virtue of his ordination he was authorized to baptize whom he deemed fit, and he did regard his friend and brother eminently fit to receive Christian baptism.

The church refused to accept his baptism as valid, or to fellowship him as a Christian brother, and the Pedobaptists and the world took sides with the man, and the result was, in a few years afterwards the church became extinct—it was before this occurrence one if not the most prominent churches in the Association. That church, until the day of its death, had no good feelings for that minister, nor that minister for that church. This example would be multiplied by hundreds and thousands should the churches allow this "ear-marking" business to come into vogue, and we would speedily see a "new denomination," that would soon deserve the name of Baptists anarchists.

If Bro. G. claims that the churches should receive all who may have been dipped by Baptists ministers, then the ministry would have the right to dictate to the churches whom they must fellowship, and thus would exercise autocratic authority, and the churches would have no power to keep pure her membership; and, how soon would it become a mass of corruption? But if the right to, and the duty are by this theory allowed and enjoined to be exercised by the churches, then thousands, yearly dipped by these ministers, will on examination be rejected by the churches, and then the hard feelings, crimination and re-crimination will arise between the members and the churches, and these rejected immersed ones, and the ministers who immersed them, and who can see and conceive the interminable confusion and bitterness [illegible] From all which may the good Lord deliver us.

But the more to confound this confusion, the right of these "baptired" disciples to the Lord's supper will be introduced, and, if it be true, that all duly baptized Christian are entitled to the Supper, as our standard authors on communion teach, then why are not these persons so entitled? The "ear-markers" will so claim, or else they must take our position that the Lord's supper is like voting a church rite, and therefore must be limited to the actual membership of the church celebrating it. But, should they assume this position, they would be compelled, to be consistent, to admit that baptism, the other ordinance, is also a *church ordinance*, as their church articles teach, and this would be the renunciation of the claim that ministers have the right to baptize whom they see fit, regardless of the church.

BAPTISM AND SALVATION.

"THE sinner (saved) must be baptized. 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.' A sinner is not saved *by* baptism, but he is not saved *without it*—where, like confession, it is a known duty and can be performed."—*Dr. G. A. Lofton.*

Our attention has been called to this expression of our old pastor, and the present successful pastor of the Third church, St. Louis, Mo. We confess that the sentence is incomprehensible to us, viewed from any *Baptist* standpoint known to us.

We understand the Scriptures to teach that a man must be *absolutely* and *unqualifiedly* saved before he is entitled to baptism. He is baptized because he has believed into Christ—been sealed in Christ by God the Holy Spirit, and adopted as a child by God the Father, and all this before he is entitled to approach the door of the church. He is baptized *because* he has, by God's grace, entered into, and now sustains the relations to the Father, the Son, and the Holy Spirit. He is a child of God, and absolutely and uncontingently saved, and therefore it is his duty to be baptized as an act and *test* of obedience. *He must therefore be saved without baptism.* The only question is, can a child of God live and die in disobedience through false instruction or malign influences. We doubt not for one moment the soundness of our Bro. Lofton, but regard this as a most unfortunate expression of the relation of baptism to salvation. Our own views are presented at length in our sermon published in this issue.

WHAT IS THIS?

WE trust Bro. Gambrell will not regard this as tainted with "heretical pravity." It is from the pen of Dr. H. H. Tucker, of the *Georgia Index*. We think it is sound as a nut—pure gold. It was, as every Bible reader knows, not the soul of man that was made an offering for sin, it was the Second Person in the Trinity. (See Isa. liii.) If the two, the divine and human were one, then both suffered—and therefore the divinity suffered. It certainly was not the man who said, "for thee I bear these agonies," or "I give unto thee eternal life." What man or angel could say this? It was the divine Savior who said it, the sufferer of Calvary:

If it was only the man Christ Jesus that died, it was the Second Person of the glorious Trinity that was identified with him, so that the two were one; and when that soul was made an offering for sin he saw his seed, (Isa. liii. 10), the objects of his love, were before his eyes; and in his infinite capacity he was able to see not only all, but each, and to dwell on the idiosyncrasies of each, as if he were the only one. I stood before that cross; he saw me; he loved me: he said, "for thee, for thee, O, thou much loved one, (calling me by name,) for thee I bear these agonies; for thee this life blood trickles from me; it is that thy sins may be washed away that this fountain is opened; I give unto thee eternal life."

OUR VISIT TO EAST TENNESSEE.

BRETHREN write to ask us "how much we charge for one sermon." Before they write once again, we say to our brethren in East Tennessee, we charge nothing, we never charged for a sermon in our life, never expect to. For our services we do expect to be paid. We desire to come to East Tennessee to get acquainted with the Baptists, and shake the hand of the brethren for the last time, and see Carson College, talk to the boys, and do all the good we can in every way.

If all the churches visited together see fit to pay our traveling expenses, very well; if not, very well.

SUMMARY.

J. B. S.

Rev. Hogan Allen, of Hamburg, writes that he has been sick, and consequently unable to meet his appointments on his mission tour for several weeks, but that he is up now and ready to work. He thinks the work of the General Association is encouraging—especially for a score or more of boys from his old community to attend Centennial Institute next session. He thinks Bro. Graves' lecture, so far as he has been able to learn, convinced the people that inter-communion is wrong. Even other denomination seem to be convinced.

THOSE BOYS.—After preaching at Holly Springs last Saturday we dined with Bro. Robert Powell, and was introduced to his only son whom he calls Searcy. We appreciate the compliment, and hope the child will make a good and useful man. On Sabbath evening, *en route* for Antioch church, we called in at the home of Bev. T. J. Pirtle, and was introduced to a sprightly looking boy whom they call Graves. Thus it is evident that THE BAPTIST is read and appreciated in that section of the country.

Bev. T. J. Pirtle is going to school, studdying hard and learning fast, although he has a family and farm to look after. When he was first married he could scarcely read. Now he is a good English scholar. He is studying composition, rhetoric and mathematics. He is determined to have an education. He it a very promising preacher, and we feel a deep interest in him, and

hope others will copy his example in trying to learn.

HOW WE WERE TREATED AT ANTIOCH.—It was dusk when we got to the church. Quite a group of brethren and friends were at the steps. One brother in greeting us cordially dropped a coin into our hand. We did not let our left hand know what our right hand was doing, but dropped it into our pocket and hurried into the church, as we did not want our thoughts divided between the Lord and mammon. We preached the best we could, went home with a brother, and sat up and talked till midnight. Before retiring we concluded to look at the coin that had been dropped into our hand without a word from the donor, and, behold! it was a *twenty-dollar gold piece*. Antioch church was our first pastorate, and for years flourished beyond any church in the country; but it has been on the back-ground now for a long time. We yet pray and hope that it will revive. It has no pastor. Eld. Pirtle preaches for them occasionally.

ARKANSAS MISSION BOARD.

THE Board of the State Baptist Convention of Arkansas is in need of a Missionary to work for Christ on the St. Louis, Iron Mountain and Southern railway between Little Rock and the Missouri line, and at several points adjacent; and also needs a good, strong man to work at Hot Springs, where a multitude is now congregated. If the hearts of the servants of God in the ministry are turned towards this field of labor, we invite such to correspond with the Secretary of the Board. This is sent to the press at the request of the Board as expressed in a resolution passed at the meeting at Russellville, April 6th, 1880.

BENJ. THOMAS, Secretary.

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
Ray's Baptist Succession	1.50
Origin and Historical Succession of Baptists	.50

BAPTIST SUCCESSION.

IT is claimed by some Baptists, who claim to be "liberal" that it is an evidence of *ignorance* and *bigotry* peculiarly characteristic of the Landmark school, for a Baptist to claim that the kingdom of Christ has stood, unbroken and unchanged as to the character of its citizens, from the day Christ set it up until now, as the prophets declared it would. (Dan. ii. 44). Now, since there can be no visible kingdom without true visible churches, which constitute it, then it must follow that if the kingdom has stood unmoved and unchanged, true churches of Christ have existed, unchanged and uncorrupted, in all ages since the ascension. It was Christ himself who declared that churches like the one he built while on earth should never be prevailed against by "the gates of hell."

Which class of Baptists put the most honor upon Christ and his word, spoken by prophets and apostles, those who hold and teach that his kingdom has never been broken in pieces or given to another people, and that churches like the one Christ built have never been exterminated from the earth or corrupted in form or doctrine, or those Baptists who assert in the ear of an unbelieving world that the prophets are not to be relied upon, and that even the declarations of Christ himself and of the Holy Spirit cannot be relied upon, because Christ has not by his almighty power and providence preserved from corruption or extinction, churches like those he and his apostles constituted? We do not profess to be able to find in the obscurity of past ages every link in this chain, but it is enough for us to know that Christ himself has declared that it has never been broken, to believe in its continuity.

The sense in which any existing Baptist church is the succesor of the First church of Judea—the model and pattern of all—is the same as that existing between any regular Masonic Lodge and the first Lodge that was ever instituted. Ten thousand local Lodges may have existed and passed away, but this fact in nowise affects the continuity of Masonry. From the day it was organized as symbolic Masonry, it has stood; and, though it may have decayed in some places, it has flourished in others, and never has had but one beginning. Thus it has been with the institution called the Kingdom of Christ; it has had a continuous existence, or the words of Christ have failed; and, therefore, there has been no need of originating it *de novo*, and no unbaptised man ever had any authority to originate baptism, or a church *de novo*.* I understand that Christ's declaration (Matt. xvi. 18), and Paul's statement (Heb. xii. 28), are emphatic commentaries upon the prophecy of Daniel (ii. 44.)

We do not admit that it devolves upon us more than upon every other lover of Jesus to prove, by incontestible historical facts, that this kingdom of the Messiah has stood from the day it was set up by him, unbroken and unmoved; to question it, is to doubt his sure word of promise. To deny it, is to impeach his veracity, and leave the world without a Bible or a Christ. We dare not do this. We believe that his kingdom has stood unchanged, as firmly as we believe in the divinity of the Son of God, and, when we are forced to surrender the one faith, we can easily give up the other. If Christ has not kept his promise concerning his church to keep it, how can I trust him concerning my salvation? If he has not the power to save his church, he certainly has not the power to save me. For Christians to admit that Christ has not preserved his kingdom unbroken, unmoved, unchanged, and uncorrupted is to surrender the whole ground to infidelity. I deny that a man is believer in the Bible who denies this.

Nor do we admit the claims of the "Librals" upon us, to prove the continuous existance of the church, of which we are a member, or which baptized us, in order to prove our doctrine of church sucession, and that we have been Scriptnrally baptized or ordained. As well might the Infidel call upon me to prove every link of my descent from Adam, before I am allowed to claim an interest in the redemptive work of Christ, which was confined to the family of Adam! We point to the word of God, and, and until the Infidel can destroy its authenticity, our hope is unshaken. In like manner, we point the "Liberal" Baptist to the records of Christ, and will he say they are not authentic? Until the Infidel can prove, by incontestible historical facts, that his kingdom has been broken and removed one year, one day, or one hour from the earth, then we surrender our Bible with our position.

The wire of the Atlantic Cable is of peculiar formation, peculiarly insulated, and history informs us that several years ago it was laid down across the *entire* ocean, from Valentia, Ireland, to Newfoundland. I suppose there are persons who stoutly deny this as quite improbable, if not impossible, and assert that I am foolish to believe it, and even call upon me for proof of its *continuity* before they will believe. I satisfy them that the *wire* cable that I trace from Valentia to the ocean, and for a thousand miles along the *plateau*, where it drops beyond my line, is the same with that which I find upon the *plateau*, on this side of the deep soundings, and onward to the telegraph station at Newfoundland. In addition, I satisfy them that the *cipher* of the message started at Valentia is the same with that received at Newfoundland, on this side, and that *no other company on earth uses that peculiar cipher*. Furthermore, I convince them that the *message* received at this end of the wire is precisely the same with that started at the other, and that there is no other way conceivable by which the message could be transmitted. Still those persons refuse to believe unless I will trace the *continuity* of that wire for the hundreds of miles of those almost soundless depths. What would the candid world say of such a demand?

I cannot forbear quoting a paragraph from the reply of Dr. J. W. Smith to Albert Barnes:—

"Whatever is found in the New Testament has its worthy or if you traced it there. It is only a doubtful practice, whose thread must be traced then carefully through the labyrinth of history, with painful uncertainty, lest you reach its end, while yet a century or two from Christ. Why, sir, if between us and the Apostolic age there yawned a *fathomless* chasm, into which our opposers prove that a Baptist church exists to-day started in this way.

*Nor can our opposers prove that a Baptist church exists to-day started in this way.

whose silent darkness intervening history had fallen, with a Baptist church on this side, and a New [illegible] on the other, we should hardly bridge the gulf, and look for the records of our birth among the hills of Galilee. But our history is not thus lost. That work is in progress which will link the Baptists of to-day with the Baptists of Jerusalem."—p. 22

But is it a fact that only the ignorant and bigoted Landmarkers presume to advocate the continuity of the kingdom of Christ, which involves the unbroken succession of visible churches in all ages?

Here are a few authors whose scholarship and standard character will hardly be questioned:—

Dr. J. Newton Brown, editor of *Encyclopedia of Religious Knowledge*, a scholar who had given twenty-five years to the study of history:—

"The ancient Waldenses, [illegible] and Donatists were our historical ancestors, and that a succession of whom continued to the Reformation."

Dr. Joseph Belcher says:—

"It will be seen that the Baptists claim the high antiquity of the commencement of the Christian church. They can trace a succession of those who have believed the same doctrine, and administered the same ordinances, directly up to the apostolic age."—*Rel. Den. in Europe and America*, p. 62.

Dr. Howell says:—

"I assert that from the days of the apostles to the present time, the true, legitimate Baptist church has ever been a missionary body."—*Letters to Dr. Watson*, p. 3.

Dr, Benedict says:—

"The more I study the subject, the stronger are my convictions that, if all the facts in the case could be obtained, a very good succession could be made out."—*His. Bap.*, p. 51.

"The Welsh Baptist have the fullest confidence that the sentiments have always lived in their mountainous retreats, from the apostolic age to the present time, although the people were not always congregated in churches. Their country, in their estimation, was another Piedmont, where the witnesses for the truth found shelter and concealment in times of universal darkness and superstition.—*Ibid.*, p. 54.

Geo. B. Taylor, D. D., now missionary in Rome, in a small work called the "The Baptists," on page 5, says:—

"The Baptists, however, do not date from the Reformation. Though anti-papists, they are not, in the technical and historical sense of the word, Protestants; for though they have ever protested, and do now protest against the heresies and abominations of Rome, they did not come out from Rome, having never been identified with the Roman hierarchy."

On page 8, he says:—

"Baptist principles and Baptist practices have existed in all the ages from the Reformation back to apostolic times."

They could not have existed without organizations any more than the rites of Masonry.

And on page 35, Dr. Taylor says:—

"[illegible] apostles; but that our searching orders are the Commission, and that the first Baptist church was the Church at Jerusalem. And I beg you, calling no creeds, like the Berean Jews, to search the Scriptures daily, whether these things be so."

Mr. Orchard, the Historian, says:—

"I have demonstrated, so far as human testimony is allowed to prove any fact, that the Baptist churches, as the Church of Christ, has existed from the day of Pentecost to this privileged period."—*Orchards Bap. His.*, Vol. II p. 11.

On Baptist succession, Dr. Peck remarks that—

"Baptists in every age from the apostles, remained true to the kingdom which Christ came to establish."—*Christian Denom.*, p. 197.

To the above add the names of John L. Waller, Dr. J. M. Cramp, and many others, and crown all with that of Dr. Wm. R. Williams, of New York, and we would be justified in believing that not those who *affirm*, but those who deny the continuity of the kingdom of Christ, are to be pitied for their ignorance or their prejudice.

We close this with the testimony of two learned Presbyterian Historians, Prof. Ypeig and Dr. J. J. Dermout, authors of "History of the Reformed Church of the Netherlands." They devote one chapter of that work to the history of Baptists, and this is the closing paragraph:—

"We have now seen that the Baptists, who were formerly called Anabaptists, and, in later times, Mennonites, were the original Waldenses, and who, even from the most ancient times, have received such well deserved honors. On this account, the Baptists may be considered as of all—the only religious community which has continued from the time of the apostles—as a Christian society that has kept pure, through all ages, the evangelical doctrines of religion. The uncorrupted inward and outward condition of the Baptist community affords proof of the truth, contested by the Roman church, of the great necessity of a reformation of religion, such as that which took place in the sixteenth century, and also, a refutation of the erroneous charge of the Roman Catholics, that their denomination is the most ancient."—*Transl. by Prof. Talvy, in South. Bap. Biblical*, vol v. p. 29.

* This extract is taken from Chap. x. of "Old Landmarkism—What is it?" now ready for orders, price $1.25

BREVITIES.

Dr. W. A. Montgomery, of the First church, this city, has accepted the invitation to deliver the commencement sermon before the Brownsville Female College, next June.

Will not the clerks of all the Associations in West Tennessee send us a copy of their minutes or the time and place of holding their next Association? We especially wish those of West Tennessee at once.

We learn that Eld. R. Day is seriously ill, and his recovery considered doubtful. Bro. Day has won, by his long and faithful service, the esteem and love of thousands of brethren in West Tennessee, and all will unite with us that his valuable life may be spared yet longer to the denomination.

Mr. Payne, of Nashville, Tenn., the drunken infidel who wrote that miserable pamphlet called Ariel, is now "old and friendless," "blind and helpless," and has been sent to the poor house as a pauper to be supported by the taxes raised in part from his "beasts." "Righteous are thy judgments, O Lord."

Several have professed conversion in the meetings at the First Church last week—two additions to the church Sunday morning. Dr. Montgomery is doing all the work, assisted by a few members. He is preaching with unusual interest and forcefulness, and the good seed must bring forth sooner or later. The pressure of work upon us, after so long an absence, to get ready to go to the Southern Baptist Convention, has prevented and will prevent our co-operation with him in this work.

THE MINISTERS' FUND.—We are peculiarly gratified in receiving $1.00, each, from Bro. and Sister Gwinn, of Tallahassee, Fla.,. We shall ever remember them as devoted Christians. God give them grace to be good worshipers for Jesus, and strengthen the little band in that city. Are there not other Christian husbands and wives who will give $1.00 each to help carry the young ministers through this year. Every dollar of this fund will be returned to the treasury of the Board to help other needy young ministers, and thus your dollar will work on and on long after you have passed away.

MAN THE AUTHOR OF SECTARIANISM.

J. R. S.

IN a former article we showed that the Scriptures, reason, and the concurrent testimony of all the different religious denominations, agree that God is not the author of sectarianism. That as order is the law of nature, it is also the law of grace. If God is not the author of sectarianism, it follows that man is by force of reasoning; but, as this is a subject vitally connected with the best interest of truth and Christianity, we propose to examine it somewhat carefully in the light of history, that our readers may see what was the cause and origin of the different sects.

The celebrated historian, Mosheim, says: "The first thing, therefore, that should be naturally treated in the internal history of the church, is the history of the ministers, rulers, and form of government. When we look back to the commencement of the Christian church, we find its government administered jointly by the pastors and the people. But in process of time the scene changes, and we see these pastors affecting an air of pre-eminence and superiority—trampling upon the rights and privileges of the community, and assuming to themselves a supreme authority, both in civil and religious matters." (Vol. 1 p. 17.)

The same historian says of the religion of the Jews at the birth of Christ: "The superfluous doctors who vaunted their profund knowledge of the law and their deep science in spiritual and divine things, were constantly showing their fallibility and their ignorance by their religious differences, divided into a great variety of sects." The Pharisees, the Sadnees and the Esunes are mentioned as the three leading sects. Concerning the Pharisees the Master says: "Except your righteousness shall exceed the righteousness of the Scribe and the Pharisees ye shall in no case enter tho kingdom of heaven." The Sadnecas denied the resurection, and Jesus said unto them: "Ye do err, not knowing the Scriptures nor the power of God." What was true of Jewish sectarianism is true of sectarianism among Christians. Mosheim says of the Jewish sects: "None of these sects indeed seem to have the interests of real and true piety at heart, nor were their principles and discipline at all adopted to the advancement of pure and substantial virtue." This is pre eminently true of the sectarianism of to-day. Sacces of the sects *is sine qua non*, though virtue and truth may be sacrificed to accomplish it. Dr. Mosheim, in speaking of John the Baptist and the material of which the Christian church was constituted, says: "The exhortations of this respectable messenger were not without effect, and those who moved by his solemn admonitions had founded the resolution of correcting their evil dispositions and amending their lives were initiated into the kingdom of the Redeemer by the ceremony of immersion or baptism." (Vol. 1. p. 55.) The same historian says, "The first Christian church founded by the apostles was that of Jerusalem, which was the model of those that were afterwards erected during the first century." Hence, according to history, all the churches formed during the first hundred years after Christ's ascension were upon the same model, or alike in origination, doctrine and discipline. In this purest age of the church there were no sects. None dared leave the apostolic model and set up a church for themselves in accordance with their own tastes and convenience.

Our historian says: "If, however, it be true that the apostles acted by Divine inspiration, and in conformity with the commands of their blessed Master, and this no Christian can call in question, then it follows that that form of government which the primitive churches borrowed from that of Jerusalem, the first Christian assembly established by the apostles themselves, must be esteemed of Divine institution." (Vol. 1. p. 87.)

This reasoning is fair, and is in support of uniform church government and directly opposed to sectarianism. In the first century, Dr. Mosheim says, "Whoever acknowledged Christ as the Savior of mankind and the solemn profession of his name to be him, was immediately baptized and received into the church. But, in process of time, when the church began to flourish and its members increase, it was thought prudent and necessary to divide Christians into two orders distinguished by the names of *believers* and *catechumens*. The former were those who had been solemnly admitted into the church by baptism, and, in consequence thereof were instructed in all the mysteries of religion; had access to all the parts of Divine worship, and were authorized to vote in the ecclesiastical assemblies. The latter were such as had not been dedicated to God and Christ by baptism, and were therefore admitted neither to the public prayers nor to the holy communion, nor to the ecclesiastical assemblies. Here we find the germ of sectarianism, when "it was thought prudent and necessary to divide Christians into two orders." Here the Divine model was thrown aside, and what was prudent and necessary taken up in its place. As men will naturally differ in their opinions of what is prudent and necessary if they are left to form churches after this model, their churches will differ as widely as their opinions of prudence and necessity differ. Each brings out an organization essentially different from all others; and yet we are required to recognize each as, if not *the* church, *a* church of Christ. Had we the time it would be interesting to trace the rise of all the sects—but this would be to compile ecclesiastical history. It is not a matter of conjecture, but a historic fact that each sect that is extant to-day was brought into existence by men hundreds of years after the death of the apostles, and in some instances these men made churches by accident, not intending to do it. The Greek Catholic church is really the oldest Christian sect extant. Next we have the Roman Catholic church, which has existed in some form ever since its separation from the Greek church. But it never existed in its present form *till* July, 1870, when it declared the Pope infallible. In the sixteenth century we have the development of the Lutheran church, under Luther, the Presbyterian church under John Calvin, and the Episcopal church under Henry VIII., King of England. In 1729 Mr. Wesley with a few others organized a kind of society for improvement in literature and morals. This little society met with such favor that in six years in Oxford it numbered fourteen members. Of course Mr. Wesley did not dream of making a church, for he lived and died a member of the church of England. But he visited America, organized some of his societies here and they grew into a church as by magic, and now they are the leading Protestant sect in America. This sect is only a little more than one hundred years old, and from it has gone out, perhaps, a dozen smaller sects, each differing in some essential particular from all the rest. On the 10th day of February, 1810, the Cumberland Presbyterian were organized and became a separate sect or church. There are a number of sects called by the general name, Baptist, because they practice immersion. These sects were all in their infancy hissed at by stronger ones. The founders of neither of these sects had any more authority to found a church than we have. Yet they have grown into popularity, and courtesy demands that we call them churches of Christ, though some of them are not one hundred years old.

BOOK NOTICES.

WE are indebted to the author, Dr. H. A. Tupper, Corresponding Secretary of the Foreign Mission Board, Richmond, Va., for a copy of his great work, "Foreign Missions of the Southern Baptist Convention—511 p. This work was undertaken at the instance of the Southern Baptist Convention as an efficient means of extending missionary intelligence among our churches, and of arrousing a more general and lively interest in the work of evangelizing heathen lands. This the work is well calculated to do. It contains a full history of the mission fields, and the missionaries we have sent forth to cultivate them. If any brother would thoroughly post himself so as to think, talk and give intelligently to Foreign Mission, let him purchase and read this work. To us it is more interesting than any novel that Dickens or Bulwer ever wrote. Orders addressed to the Baptist Book House will be filled at published prices, $3.50; ministers, $2.75.

NEWS FROM THE STATES.

Arkansas.—Meetings are being conducted at the church at Texarkana. Two have been received by experience and one by letter.——Eld. F. P. Repp has resigned his position as Arkansas editor of the *Baptist Reflector*, published at Nashville, Tenn.

Georgia.—The State Convention met at Savannah on the 23d ult. Eld. P. H. Mell was elected moderator. Eld. F. M. Daniel, of Atlanta, preached the introductory sermon.——The Savannah church was organized eighty years ago.——The Georgia Baptist State Convention comprises 82,130 members.——The next session of the State Convention will be held at Athens.

South Carolina.—Rev. A. P. Pugh will spend vacation in the Reedy River Association as a Missionary of the Board. He is a Seminary student from South Carolina.——"I am happily located, and God is blessing my work. Have baptised five, and four more awaiting the ordinance. Crowded houses here and at Florence."—*O. P. Gregory, Chester.*——The church at Cowpens are making a determined effort to build them a house of worship.

Texas.—Eld. W. E. Penn is now holding meetings at Bryan, and the interest is increasing with each service.——The Fifth Ward church, Houston, has extended a call to Eld. W. E. Penn to become their pastor. He will doubtless accept, as he has located near the church.——The fourth anniversary of the Broadway church, Galveston, was celebrated April 25th, by special services. The *News* says: "The rapid growth of this church has been a matter of surprise to many, and the fact that it is now out of debt is a matter of gratification and pride to the members."

Ala——.—Eld. John Dennis, of Dallas county, died on the 22d ult., in the ninetieth year of his age.——Rev. J. F Dearing, late of Dr. J. L. Taylor's, Mt. Pinesville, has accepted a call to the church at Gadsden.——Rev. S. A. Goodwin, of Union Springs, recently visited Midway, in Bullock county, and secured one thousand and twenty dollars in heads and cash, for the support of the Southern Baptist Theological Seminary.——In a meeting at Evergreen, conducted by Eld. J. A. Howard, twenty were added to the church.——Dr. Sumner is meeting with encouragement in his work as pastor of the church at Athens. Received several valuable accessions by letter recently.

Kentucky.—Dr. T. G. Jones, of Nashville, Tenn., will became before the Seminary, at Louisville, on the "Elements of Pastoral Success." The lecture will be delivered on the 29th inst.——Dr. Whitsitt has returned to Louisville, to remain till after the Seminary Commencement. He is looking quite well, and says he feels like work.——The *Recorder* makes the following statement in reference to the recent enforcement of the Sunday law in Louisville: "We are informed that most of the churches in the city were visited, and the names were taken of all those receiving money for labor performed on Sunday, including preachers, sextons, organists, singers or others, with the understanding that indictments are to be preferred against them under the general provisions of the Sunday law. It is needless to say that all this is done out of a pure spirit of spite. None for a moment believes that such indictments can be sustained."

Missouri.—Rev. R. S. Duncan gives the following brief notes of the workings of the Third church, St. Louis, in the *Central Baptist*: "During the present pastorate 185 have been baptised into the fellowship of the church, and the present membership is 475. In the past year the church has given $1,020 for Foreign Missions; $256 for Home Missions; $[illegible] for Sunday-school work; paid off and provided for a debt of $2,000, and paid its current expenses of $6,000, including the pastor's salary of $2,000. During the year the church edifice has been tastefully and beautifully repaired and fitted up. The weekly prayer-meetings have an average attendance of 200, and the congregations on Lord's day are large. The sisters are a power in the church, having of themselves raised $1,000 of the monies expended in the past year. Dr. Lofton and the Third church are doing a noble work for the Master in St. Louis, and they deserve a large place in the affections of the denomination throughout the State. They will be heard from in the future."

Virginia.—Dr. W. E. Hatcher is preparing a Biography of Dr. J. B. Jeter for publication. He says: "For success in this undertaking, I will be dependent to no small extent upon the friends of Dr. Jeter, and I beg pardon for seeking thus publicly for their assistance. Important facts, characteristic incidents, or letters of special interest written by the deceased, will be gratefully received. Persons holding letters, with which they are not willing to part, can furnish accurate copies, or send the originals, which will be returned. I will be most thankful for prompt replies." He can be addressed at Richmond.——Eld. R. H. Pitt, of Hanover county, has been called to the care of the Venable street church, Richmond, and has accepted.——"Dr. J. B. Hawthorne gave the right hand of fellowship to thirty-five new members last Sunday morning, and at night baptised five persons—making in all forty accessions as the result of the meeting recently held at the First Baptist church in this city (Richmond."—*Religious Herald.*——Mt. Tabor church, at Woodville, recently enjoyed a revival season. Many professed faith in Christ.——The First church, Richmond, will celebrate its first centennial on June 6. A number of distinguished ministers will participate in the services.

North Carolina.—Dr. Pritchard, president of Wake Forest College, states that Raleigh has about 12,000 inhabitants, and that about one person in every seven is a Baptist. He places Raleigh third in the list of southern cities as regards the number of Baptists, and social position or our denomination, Richmond, Va., and Atlanta, Ga., being respectively first and second.——Rev. G. W. Pendry died at his residence, Bear Chapel Hill, on the 17th ult., aged 72 years. He was an active and [illegible] minister, and for forty years labored assiduously in the cause of Christ.——Rev. J. J. Boone recently baptized eight converts into the fellowship of the Statesville church, the result of a two weeks' meeting.——The meetings at the First church, Raleigh, conducted by Dr. T. C. Teasdale, closed on the 25th ult. About fifty persons professed conversion, and twenty-six have been baptised.——In reference to the meetings at the Second church, Raleigh, the *Recorder* says: "Dr. Nelson has had overflowing congregations; so much so that the brethren have been compelled to move to Metropolitan Hall, in the center of the city. About one hundred and twenty persons have professed conversion, and about thirty have been buried with Christ in baptism."——The 70th anniversary of the Chowan Association takes place at Hobbs, Perquimans county, on Tuesday after the second Sunday in May.

Tennessee.—There were four candidates baptized by Bro. Clark at Bristol on the 25th ult., making fifteen additions during April. Two of them were students of Bristol Female College.——The commencement of Bristol Female College comes off on the 2d and 3rd of June. Bro. Wester has worked hard and has the pleasure of knowing that the college is growing in favor with the people.——Prof. Barrett, of Winchester, will deliver the literary address at the commencement of the Southwestern Baptist University at Jackson. Dr. James P. Boyce will preach the commencement sermon at 11 a. m., and Rev. T. P. Manning, of Hernando, ——, the sermon before the Society of Religious Inquiry, at 8 p. m., May 30th.——The church at Jackson is moving steadily forward, and Dr. Hendrickson has great reason to rejoice that his labors are so richly crowned with success. Members are constantly being received by baptism and letter.——The Second church, Knoxville, has been without a pastor for three years. They keep up a regular prayer-meeting and a live Sunday-school.——A church was organized at Cedar Vale recently, by Eld. E. L. Titsworth, of Mossy Creek, in conjunction with other brethren. Twenty-three persons joined in the organization, and six have been baptised since.——We understand that the Second church, Chattanooga, has been disbanded. We are not informed as to the facts in the case, and hope some of the brethren in that place will enlighten us.——Elder J. M. Phillips has resigned the care of the First church, Chattanooga, and has accepted a call to Tuscaloosa, Ala. We regret exceedingly that Bro. Phillips has decided to leave the State, especially so, as he was one of the most active workers in our State Convention, and Chairman of the Sunday-school Board. Our prayers and best wishes attend him in his new field of labor.

Mississippi.—"Our ladies have organized an intermediate missionary society here, in which we hope much good will be done."—*J. D. Anderson, Ephesia.*——We are informed by a responsible brother that Eld. J. B. Barry was excluded from Pleasant Grove church, at Red Banks, at a meeting of the church, April 25. Will Bro. H. S. Quinn, clerk of Mt. Moriah church, explain about the resolutions forwarded to us for publication?——Eld. A. A. Hicks, of Ballentintes, baptized fifty-two converts into the fellowship of the four churches named his charge last year. He is still serving them, and the congregations are large and attentive. He presented the claims of Foreign Missions to Fellowship church, the second Sunday in April, and $25.15 was realized.——Rev. E. A. Taylor, of Grenada, who recently assisted Pastor Bowan at the Central church, in a series of meetings, writes this to the *Record*: "How did the impression get out that Dr. Landrum intended to return to Memphis? He said his wife will return soon on a visit. I met all the active members, but did not so much as hear a change intimated. Dr. L. has the heart of Memphis, but since Bro. Bowan took the Doctor's pastorate, he has the heart of the Central church. Besides the man, they love their young pastor for his 'works' sake.' Bro. Bowan began his personal labors in Memphis last January, and since then about $1,000 has been raised toward paying the church's indebtedness, the congregations have increased, and about sixty-five have been added to the church."——In the same article Bro. Taylor says this of the superintendent of the First church Sunday-school, Bro. R. G. Craig: "A distinguished Baptist in Mississippi, who was once a member of the First church, said to me: 'I have visited many Sunday-schools, from Richmond to the Gulf, but I have never seen a better superintendent than Bro. Craig, of the First church of Memphis.'"——Rev E. M. Parks and wife, late of Arkansas, have united themselves with the Senatobia church.——The ladies of the Senatobia church, Eld. S. E. King, pastor, raise annually, by their own efforts, over one hundred dollars, which they contribute to Missions and benevolent objects. A most worthy example to ladies of other churches.——"The Clinton meeting is progressing encouraghgly. Several have professed Christ. The interest is increasing. Bro. Nachinger is doing excellent preaching. We look for a great harvest."—*Record.*——Eld. D. I. Purser is holding interesting meetings at West Point. Several have united with the church.

ONE HUNDRED DOLLARS WANTED WITHIN THIRTY DAYS.

WE have not called upon our patrons during the twelve months past for one dollar to aid our young ministers at the Southwestern Baptist University. We should not now, but a promising young minister writes us that he will need $100 to carry him through the present session. We know him to be heart and soul devoted to his calling. He has struggled long and manfully. He should not leave without finishing his course. We call upon every brother and sister who reads these lines to send us at least $1, if possible, and it is if your heart is in it, and the money shall be acknowledged under this request, and as often as $10 is sent in we will forward it to the treasurer, to be applied to this brother's assistance, who proposes to refund it to the Ministerial Board.

AMOUNTS CONTRIBUTED.

J R Graves, Memphis, $1 00; Yates Anderson, Memphis $1 00; Robt Humphrey, Missouri, 1 00; A J Fawcett, Arkansas, 1 00; "A Friend, Austin, Ark., 1 00; M L Gwynn and wife, Fla., 2 00; B F Sherrouse and mother La., 2 00; G W Tull and wife Miss., 2 00; W P Dishough, Ark; 1 00; John T [illegible], Tenn., 1 00.

REV. J. R. GRAVES ON CLOSE COMMUNION.

[We copy the following letter of a Pedobaptist, from the *Alabama Baptist*, in reference to the Lecture on Communion delivered at Arcadia, La., by our editor-in-chief, during his visit to Louisiana.]

EDS. ALABAMA BAPTIST:—Away over here in the woods, removed fifty miles from a steamboat landing, on a stream that is not navigable more than six months in the year, is the village of Arcadia, where, for the past five days, we have been honored by the presence of Rev. J. R. Graves, of Tennessee, who has delivered five lectures;—teaching these people the doctrines of baptism.

On Sunday last the church was crowded with some five hundred people, who listened unwearied, from 11 a. m., to 3 p. m., four hours, without intermission, and many would have gladly listened till the sun went down. Our religious creed is not that of your denomination, but we were entertained and instructed in listening to Dr Graves, who is a very able man, and who has removed from our mind a prejudice that we have entertained against you Baptists on "close communion." Our prejudice came from ignorance, and our ignorance on your "close communion," came from the ignorance of your own people who mislead us.

Dr. Graves says that each Baptist church is a separate and distinct organization, a perfect church, having ordinances pertaining to its own pespetuation. Among these ordinances are those of VOTING and of COMMUNION. One is as much a church ordinance as the other. Who are entitled to vote? Only the members of that church who are in good and regular standing in the same. Who are entitled to approach the communion table? who are entitled to participate in this ordinance pertaining to *that particular* church? Only those in good and regular standing in the same. No, Mr. Editor, we again reiterate that we are not of your creed; we grant you the right of making communion a "church ordinance," and we require at your hands that no one sit at the Lord's table in your church unworthily. How are you to do this? Simply by eating with those in good and regular standing in the church in which this ordinance is celebrated. Don't invite the visiting brethren to vote or commune with you, for they have no rights in your particular church ordinances. Do this, be CONSISTENT, and we Methodists, Presbyterians, etc., will say that (from your Baptist standpoint) you are right in close communion.—*Z., Arcadia, La., March 29.*

LITTLE ROCK LETTER.

DBO. GRAVES:—It has been quite a time since I penned my last lines to the Old Banner. I shall only have time this morning to say a few things to your readers.

You are aware that I recently had a public discussion with your old friend, Dr. S. Watson, of your city, the great spiritist, at Atkins, on the Little Rock and Fort Smith railway. The discussion only lasted two nights, though the understanding of the brethren and myself was that it was to continue at least three or four. He was in the affirmative, and said all he had to say, I suppose. He did that, however, in his first speech, or nearly so. He has certain Scriptures to which he refers as invincible, and when their unapplicability is shown, he returns to them and repeats his argument, and calls what is said against his view a quibble. Surely a very convenient method. He has less reference to logical deduction than any man I have ever met.

My connection with the *Reflector* is dissolved. The editors wrote me that the arrangement did not pay them; and, of course, this was a good reason why I should retire, unless there was a reasonable hope of getting up a "boom." Of this I could see no prospect. I think the idea of the editors was a great mistake—that Arkansans would become interested in a paper that furnished little Arkansas reading. They will never be hearty in the support of such a paper, and I think they are right. Taxation without representation is not a popular idea over this way.

Dr. Watson denied before a large Little Rock audience that he had ever been challenged to a test sance by Dr. W. P. Harrison of Athmis, Ga. I challenged him before that audience to meet me at the Capital Hotel the next morning, and I would exhibit the challenge. I did so in the presence of a committee of gentlemen. He then said he had never heard of it before, and wondered why Dr. Harrison had not sent him a copy. Yet this challenge has been published in the "Middle Life" since 1873, a book issued from the very city in which the Doctor lives. Is it yet too late for Dr. Watson to accept this challenge? Dr. Watson promised that he would come here next fall or winter, and that he and I could repeat our Atkins discussion before a Little Rock audience. I expect to keep his memory jogged on this.

The Eight-street church is making very creditable efforts to relieve itself of its indebtedness. Over one hundred dollars were raised on a recent Sabbath. Pastor Forbes is encouraged. Congregations good and Sunday-schools prosperous.

I only know of two brethren who are going to the Convention from our State, Bro. Fishes, of this city, and Bro. Eagle, of Lonoke. I believe Arkansas is entitled to five or six this year. Shall not have time to go myself.

Our Home Mission Board wants one or two more missionaries. See call of Bro. Fishes, of the secretary. Breth. Jameson and Grammer are at work. There is much work to be done in the Arkansas mission field. Here I must close.

Little Rock, April 30, 1880. T. B. EARY.

The Young South.

"IN THE LONG RUN."

THE old-fashioned saying,
So highly esteemed
And so carelessly uttered,
Is one of the best!
Oh, ponder you trifler,
With life-work begun,
The deep earnest meaning
Of "In the long run."

For "In the long," boys,
The seed will spring up
That was sown in the garden,
Or dropped in the cup.
And, remember! no tears
Will spring from the weed;
And no beautiful fruit
From unworthy seed.

How many a stripping
In trouble to-day,
By careless living
With comrades too gay,
With character shipwrecked
And duties undone,
Will do sorrow's harvesting
"In the long run."

And, "in the long run,"
The toiler fares best,
Who performs honest labor
And takes honest;
Who, content and happy,
Hastes not, in a day
Or a year, as heap riches
That will pass away!

The good and the evil,
That hide in the earth,
The joy and the sorrow,
The pain and the mirth,
The battles unheeded,
The victories won,
"In the long run."

Mrs. M. A. Kidder, in N. Y. Ledger.

THE MAN WHO KILLED A LION DURING A SNOW-STORM

"CONFESS as a story, uncle, a real wide-awake story," exclaimed the boys, as they crowded around my study-chair.

"Do you want a made-up story, or one that is true?"

"A true story and full of life, please, and let it begin with once upon a time."

"Be quiet, then, and I will tell you a true story—that is, the events shall be true, but the filling-up shall be mine; and after I have told it, I want you to see if you can find out who the person was of whom I am going to speak."

"Well, then, 'once upon a time,' many hundred years ago, there lived a man who was a most remarkable person—he did not seem to be afraid of anything. His home, from all that I can learn about him, was in the mountains, and he was used to seeing and killing wild animals, such as bears and lions. The people near where he lived were of a different nation—a nation of thieves and robbers. Two of these robbers were very fierce and and terrible-looking, so much so that they were called the lion-like men, and one day, while engaged in their mischief, were attacked by him, and he killed them both. On another occasion he fought an Egyptian giant. This giant was a famous fellow, and if the other two 'lion-like men' were terrible-looking, this one was more so. He was so tall that he could not enter an ordinary house-door without stooping very low, for he stood nearly eight feet high in his bare feet, and carried in his hand a spear weighing more than a hundred pounds. No doubt he had killed scores and scores of people, but he found more than his match this time; for the man of whom I am telling had nothing but a walking-stick to defend himself with. But he was not afraid of the giant: for running up, he snatched the big spear out of his hand, and then thrust it through the giant's body and killed him."

"Was that indeed true, uncle?"

"Every word of it. But listen further. What I am now going to tell you about him is the most wonderful thing yet. This man killed a lion—he went down and slew a lion in a pit. Some think it was an old unused well or cistern, where the lion fell in. But my opinion is that as this man was traveling among the mountains, there came up a violent snow-storm, and it became very cold, for it was a 'snowy day.' He looked out for a place of shelter from the violence of the storm, and found a cavern into which he went, and in the cavern he found a lion. A lion is enough to make a brave man's heart tremble, especially when one is in close quarters with him. But the man did not fear nor tremble. The shelter was large enough for one, but not large enough for two—at least, so the man thought; so he killed the lion, and, I suppose tumbled the carcass into the snow."

"How did he kill him?" come from the boys.

"I don't know. He may have had a spear, or a club, or some other weapon; or, he may have had neither—perhaps nothing but his hands. The book I got the story from simply says he killed him, and that it was during a snow-storm."

"What book is that story in?"

"In the Bible. It is told in two different places. And what is more it tells you the man's name, the name of his father, who was also a 'valiant man,' and the name of the place where he lived. Now, get your Bibles and hunt it up."

—New York Observer.

TURNED WHITE.

A PERSONS hair has been known to turn white in a single night from fright or some other mental distress. But by a little act of carelessness, the hair of a cashier in a Parisian store was turned white in an hour or two. A French correspondent tells the story: He went to the bank to cash a check of his firm for one hundred and fifty thousand francs (30,000), in order to pay several bills. As he was away longer than was expected, the proprietors became uneasy. A sort of epidemic of runaway cashiers had entered Paris, and the more they thought of his not coming the more alarmed they became.

Failing to find him at his restaurant or at home, they notified the police, and set the telegraph to work. Meantime, the poor cashier was as much afraid that the money was lost as they were.

On his return from the bank he turned by force of habit into his restaurant for breakfast, usually eaten in Paris about eleven o'clock.

Meeting a friend, he invited him to join him. They lingered over the meal. Suddenly remembering that it was late, the cashier hastily put on an overcoat and departed for his place of business.

On his way he discovered that he had not his bank-book in which was the money. He had, in fact, put on another person's coat, doubtless his friend's.

He hurried back to the restaurant. His friend was not there, nor was the coat he wanted. He learned that his friend had gone to take a Turkish bath. He took a cab and drove in all haste to the bath.

His friend, on seeing him, laughed. It was all right. Coats were exchanged. The cashier arrived at the office just as the police thought they had captured him. After telling his story, he had a long faint, and his hair turned from black to white.—*Youth's Companion.*

BE CABEFUL WHAT YOU READ.

THE rule made early in life to read only the best books will be found of the greatest value.

Mr. Ralph Waldo Emmerson's advice is, "never to read a book till it has been out a year, supposing that length of time necessary to show whether the volume has, as the French say, "a reason for being."

One should not read everything that intrudes itself upon his notice any more than one should admit to his companionship every person he meets. "Books," like friends, should be few and well chosen."

There is always danger of reading too much, but the best authors may be read many times with profit. If you should read Macaulay until he becomes thoroughly familiar to you, you will have a solid foundation of historical knowledge around which you may group earlier and succeeding events. Adopt Dr. Johnson's method, and when you have read something you particularly wish to remember, be sure to tell it to some appreciative friend, and thus fix it in the mind.

The modern novel may become a "thief of time." Feeding too much fiction saps the mental powers as surely as dissipation weakens the body.

At one of our public libraries quite recently a boy was reported who had actually read one hundred and two novels, or stories, in ninety-one days. To a large class of readers our public libraries are only known as containing a supply of the most exciting tales, and it becomes a question whether it is right for them to furnish any literature but that which instructs and elevates.—*Youth's Companion.*

JUSTICE MARSHALL AND THE TURKEY.

CHIEF-JUSTICE MARSHALL was a great man; but great men are not apt to be proud. He was not too proud to wait upon himself. He was in the habit of going to market himself, and carrying home his purchases. Often would he be seen going home at sunrise, with poultry in one hand and vegetables in the other.

On one of these occasions a fashionable young man from the North, who had removed to Richmond, was swearing violently because he could find no one to carry home his turkey. Judge Marshall stepped up to him and asked him where he lived. When he heard, he said:—

"That is my way; I will carry your turkey home for you."

When they came to the house the young man asked, "What shall I pay you?"

"Oh, nothing," said the Judge; "you are welcome; it was all in my way, and it was no trouble to me."

"Who is that polite old man who brought my turkey home for me?" asked the young man of a by-stander.

"Oh," said he, "that was Judge Marshall, chief-Justice of the United States."

"Why did he bring home my turkey?"

"I suppose he did it," said the by-stander, "to teach you not to feel above attending to your business."—*Golden Threads.*

ENIGMA.

I am hard to overcome. If you take off the first letter of my name, it does not change me "a bit." If you take off another you still have a "bit" left. If you take off still another the whole of "it" remains. You take off another. It is not "" wholly used up. All or when goes to show that if you want to get rid of me you must throw me off altogether. I am a giant, who for years have destroyed many thousand people. No one seems to be afraid of me, for I do not at first appear to be a great foe, but little by little my toils grow around my enemy until he is securely bound by them, that he easily falls a victim. Not only are the old people destroyed by me, but many young people, who make my acquaintance unconscious of the harm I might do them, and often when they are grown, and ought to be their own masters, they find that they are my slaves. I advise all the young people to take warning and regard me as your bitterest enemy.

A prize book will be given to the boy or girl who will send us the first correct answer to the above. It can readily be solved. So all must try it.

POST OFFICE.

We have not received this week any letters or answers to our Enigmas for the past two weeks, consequently we publish none in this issue. We hope to have many before our next. We would be glad if our little friends would be prompt in answering Enigmas and questions in this column.

A GOOD HABIT.—A man who is very rich now was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to play till all my work for the day was finished, and never to spend money till I had earned it. If I had but half an hour's work to do in a day, I must do that the first thing, and in half an hour. After this was done, I was allowed to play. I early formed the habit of doing everything in its time, and it soon became perfectly easy to do so. It is to this habit that I owe my prosperity."

Men trust rather to their eyes than to their ears; the effect of precepts is therefore slow and tedious, whilst that of examples is summary and effectual.

To all Sufferers from Prolapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was 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 exclusion 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 theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I 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," soreness, 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 base of the ribs.* 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 see want to complain of, and which has carried hundreds to their graves, and which year is laying 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 been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the pains 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 and physical energies. I do not believe that any one would ever be afflicted with *hernia*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister 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 costiveness 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 [illegible], 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 to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, Esq., are made different, and are more durable, and an improvement over the previous style now in market. We sell to no other party South of the Ohio River.

E. C. DARNERON.

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

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

S. TURNER, M.D.

Hayneville, La., April 19, 1877.

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

W. C. LAWRENCE, M.D.

Crawfordville, Miss.

TESTIMONY OF PUBLIC SPEAKERS

From the Governor of Tennessee.

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

Executive Office, Nashville, Tenn., December 21, 1876.

Dr. J. R. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass in 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 present, some three [illegible], of one of Banning's Lung and Body Braces. I accepted and [illegible] with things under the head of "hard buggery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EXERTION, and my physical strength has not taken the [illegible] Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise, need it.

G. A. LOFTON, D.D.

Pastor Third Baptist Church, St. Louis.

HANDLING BRACE—Having given the Brace of Prof. Graves to a public speaker or singer, the testimony of such gentlemen as to its great benefit would surprise those who know nothing of it.

E. H. FORD, LL.D.

Editor Christian Repository.

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

Coleman, Mo. DAVID DITT.

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. BOOTH.

Union Depot, East Tennessee.

Fourteen in One.

I have ordered from you fourteen Braces for my female friends. The parties all live in and near West Point, Miss. All have been much benefited. The most of them are delighted, and improving fast, and would not be without their Braces for any amount. None of them mind paying their money for them. I do think they will benefit any one in bad health, especially all back diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace.

MRS. E. C. WESTBROOK.

West Point, Miss.

Mrs. Graves:—I have been wearing the Banning's Body and Lung Brace two weeks days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though nothing like clear of my malady. I can ride horseback 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.

M. C. LOWE.

Horn Lake, Miss., May 19, 1877.

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

G. D. STEDMAN.

Monticello, Ark.

TESTIMONY OF FARMERS.

I have been wearing one of your Body and Lung Brace 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 conception of its worth. I believe it to be all you claim. I would not be without it.

Watauga, Tenn. T. E. B. HUNTER.

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 comparatively no physical fatigue. I would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible.

R. W. MELVIN.

Camden, Miss., January 3, 1877.

A GEORGIA EVANGELIST.

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

T. G. BOYKIN.

Sunday-school Evangelist.

Atlanta, Ga.

Chronic Diarrhea.

I received one of your Body Braces through Rev. J. W. Hall some time in November, and have been wearing it since that time. From my short trial of the Brace, I feel without hesitation in saying that it was the means of curing me of a chronic diarrhea of many months standing and shattered lungs, having tried to no purpose almost everything I could see the best remedy ever yet offered the afflicted.

A. M. GRIGER.

Cedar Key, Fla.

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

A. A. DAVIS, M.D.

Houstonia, Mo.

PRICE OF BRACES.

The price of this Brace before the war was $20, and $25 when fitted by the medical profession.

The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:—

Plain Brace, ordinary size $10.00
Single stem 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 $3 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 32 inches, having to be expressly made, are 25c. extra. Postal Pad and ——— duplicate ——— or $1.50. Hernia pads (opposite) for single or double Rupture $2.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

Take a tape, if you have not a regular measuring tape-line, and measure two inches BELOW the tips of the hips around the abdomen, and send the measure in inches. The Braces are all marked 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 Brace by mail. But a perfect fit is guaranteed, and Brace will be exchanged by purchaser paying express charges. Address

J. R. GRAVES,
Memphis, Tenn.

SECULAR ITEMS.

It is considered almost certain that R[redacted] and China will engage in war.

Dr. Sam'l. Choppin, a distinguished physician of New Orleans, died on the 4th inst., after a short illness.

The Earl of Conger has been appointed Lord-Lieutenant of Ireland, and the appointment gives general satisfac[redacted]

Hon. D. M. Key, postmaster-general, has been appointed United States District Judge for the eastern district of [redacted]

Reports from sixteen counties in the State of Kansas report the wheat in good condition and a larger acreage than last year.

The new Roman Catholic cathedral at Indianapolis is to have an altar imported from Rome, and valued at $8,000, set up within its walls.

Postmaster James, of New York, has been ordered to pay into court $5,000 damages, claimed for using an unauthorized patent canceling stamp.

The house committee on Indian affairs have recommended the passage of a law by Congress, transferring the Indian bureau from the Interior to the War department.

The largest sale of short-horn cattle ever known in England came off at Birmingham last month. It took two days to complete the sale, nearly four hundred animals being offered.

A c[redacted] of the press has been appointed at St. Petersburg, who is considered an independent and a liberal. This is looked upon as showing the increasing infl[redacted] of Gen. Melikoff.

The *Star and Herald's* Panama special says President Guardia, of Costa Rica, will send a special envoy to Washington to inquire into the matter of establishing a coaling station at Golfo Dulce.

It is feared that the Atalanta, with thirteen officers and over three hundred boys on board, is lost, although the Admiralty still entertain hopes that she may be dismasted and drifting in mid-ocean. She was a training ship of the navy.

The heirs of Peter and Curtis Grubb have got a bill in Congress to pay for what and shell used during the revolutionary war. There is probably not a particle of trustworthy evidence in the case, yet they find no trouble in catching the ear of the average Congressman.

Immigration is becoming a very large fact. Thirty-five thousand emigrants came to us from Europe in the first three months of the year, against eleven thousand during the same period last year. It is estimated that the figures for the whole year may reach 400,000.

Collector Shannon, of San Francisco, Cal., has received orders from Washington to fit out the revenue cutter Thomas Corwin for the relief of the exploring yacht Jeannette and the ice-bound whalers in the Arctic. She was put on the dry-dock on the 4th, and will be ready for sea in about two weeks.

Gov. Wiltz, of Louisiana, has issued a proclamation establishing a rigid quarantine against all infected ports and against vessels from or touching at Havana, Vera Cruz and Rio Janeiro, all such vessels to be thoroughly disinfected and detained at the quarantine station at the discretion of the board of health.

Pear Blights.

The following remedy is given in the *Rural World* to experiment with:—

"Make a wash of copperas, two to three gallons of water, put in a little quick or slacked lime to color a little. Wash the body and large limbs as high as convenient, about the first of June, in this locality every year. If the trees or limbs are already diseased, cut off the diseased part as far as the wood is discolored, and bang a cloth, moistened with the wash, on the limbs cut. This is the worst place for pear blight I ever saw, whole orchards having been destroyed. I have never lost a tree thus treated. I have with trees with tops half dead, and have brought them to perfect health again. I have used it for ten years, and never lost a tree thus served. I find an old corn broom convenient to apply the wash."

Persons of sedentary habits often suffer with Kidney affections. Irritating medicines and overwork are fruitful causes of diseases of the Kidneys. Sufferers from this weakening and dangerous disease would maintain the strength of the digestive organs and improve the quality of the blood by a judicious use of Simmons Liver Regulator, taken three times a day. This will restore the Kidneys to their wonted health and vigor.

"I have been troubled with Liver Complaint, Kidney Disease and bad blood for a long time. I have used about ten bottles of Simmons Liver Regulator, and it has done me more good than all the medicines I ever took. I would not be without it. If you desire you can publish this. Yours truly,

GEORGE H PRATT,
U S Deputy Collector, 8th Dist, Ga."

Crops in Connection With Corn.

Western farmers are accustomed to planting beans and pumpkins on the same land with corn, because they rely entirely on horse implements to cultivate it. Eastern farmers, however, expect to realise about half as much from the beans and pumpkins raised among corn as from the corn itself. When corn is planted in hills four feet apart, it is plain that some other crop can be raised on the unoccupied land. If no crop can be produced with a view of harvesting it, one can be raised that will be valuable for feeding on the ground or for plowing under for a fertilizer. A crop of flat turnips may generally be raised between the rows of corn by simply scattering the seed when the ground is worked the last time. Sheep that have been educated to it will eat them off on the spot where they grow, or the roots may be pulled out and fed to them in the pasture or yard. For feeding to cattle after the frost has killed the grass in the pasture, turnips are fed to milch cows immediately after milking, their flavor and odor will not appear in the milk drawn twelve hours afterward. Cattle and sheep that have a liberal supply of turnips late in the fall will be likely to go into winter quarters in good condition. If fall rye is sown among corn when it is cultivated the last time, it will generally obtain a good growth before the occurrence of frost. If there is little snow it will make good winter pasturage. The green rye will afford a desirable change from dry corn fodder when both are eaten by stock in the same field. If the snow is deep during the winter the rye will be preserved till spring, when it may be eaten off by stock or plowed under for manure. The growth of rye among corn will serve to keep the land free from weeds, which often covers the ground after cultivation stops.

From the Rev Dr Harvey, the well known Financial and Educational Secretary of the Howard University.

Washington, D C.

H H Warner & Co—Gentlemen: I take pleasure in stating that I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficiency in obstinate and so-called incurable cases of Bright's Disease in this city. In some of these cases, which seemed to be in the last stage, and which had been given up by physicians of both schools, the speedy change wrought by this remedy seemed but little less than miraculous. I am convinced that Dr. Bright's Disease [illegible] by heretofore discovered can be held for one moment in comparison with this. Respectfully yours,

C A HARVEY, D D.

Collards for Stock.

While on the subject of green forage, we would again direct attention to the value of the common collard as a food for horses, cattle and hogs. The collard is more nutritious than most green plants, and especially adapted to the production of milk and muscle. Being a bi-ennial, if sown in the spring it will afford forage throughout the following summer and winter, and until it goes to seed next spring. Hogs are especially fond of the leaves at all stages, and some successful hog raisers claim that the regular use of them will prevent cholera.

What a Clergyman Says.

Rev L Pierce, of Sparta, Ga, father of Bishop Pierce, of the Methodist Episcopal church South, says: "I do almost honestly and earnestly recommend this 'Oxygen Treatment' to all persons laboring under any suffering from cold, cough, etc., and for all signs or symptoms causing fear of Consumption." Send for our "Treatise on Compound Oxygen." It will be mailed free. Address Drs Starkey & Palen, 1112 Girard street, Philadelphia, Pa.

HOUSEHOLD.

CANNED CURRANTS.—Seven pounds ripe currants, one pound raisins, three pounds sugar. Cook raisins in a little water till tender, then add the rest. Boil and seal as usual.

BREAD CAKE.—Four cups dough, two cups sugar, one cup butter, one cup cream, two eggs, one teaspoon saleratus. Mix with the hands and add a little flour, also fruit and spices to suit the taste, and let it rise well before baking.

GRAHAM PUDDING.—To three pints of boiling water add one teaspoon of salt, and stir in Graham flour until you have a thin mush; have ready one well-beaten egg, stirred into one-third cup of cream; add this, boil a few minutes, and mold in saucers. Serve with sugar and cream.

ICING FOR CAKE.—The whites of six eggs, one-half pound of sugar; mix well together; then set the mixture on the fire and stir it all the time. As soon as it begins to simmer, take it off and beat well till thick. If neither crumbles nor breaks off when the cake is cut, as icing that is not cooked always does.

POTATO PUDDING.—One pound of potatoes boiled and well mashed, rolled; quarter-pound of butter, stirred in while warm; two ounces of sugar; rind of half a lemon, chopped fine, with the juice; two teacups of milk, and four eggs. Butter the tin, put in the mixture, and bake in a moderate oven half an hour.

BROWN FLOUR.—Spread upon a tin plate and place upon the stove or in a very hot oven and stir continually after it begins to color, until it is brown all through. Keep it always on hand for gravies. Dry it at odd moments and keep it in a glass jar covered closely. Shake it every few days to prevent lumping.

APPLE JELLY.—Core and cut out all bad spots from the apples, then add a very little water and stew as for apple sauce; when done put into a bag and hang up to drain; when cool enough squeeze gently; be careful not to get the pulp through. To a pint of juice add a pound of sugar; boil twenty minutes and it is done.

We publish the announcements in our advertising columns for pay, and seldom trouble ourselves to inquire as to the qualities or merits of the wares advertised, further than to assure ourselves that they are legitimate and respectable. But when an article performs miracles in our midst, transforming the old to young, in appearance at least, we cannot pass it by unnoticed. We know of people who, years ago, were gray headed, and who now wear dark and glossy hair. How is this? It evidently is not colored, for it has a perfectly natural appearance instead of the harsh, dry, searing look of hair stained with nitrate of silver or other common hair dyes. No! it has been restored to its youthful color, luster and vitality by the use of that wonder of wonders, Hall's Vegetable Sicilian Hair Renewer. It has many imitators, but there is nothing like it. The test of years only increases its fame, while its imitators die and are forgotten.—*Boston Daily Globe.*

When you see a bright baby pleased with itself and everybody else, be sure that Dr. Bull's Baby Syrup has been used. Only 25 cents a bottle.

MISTAKES AND PREJUDICE OF RELIGIOUS AND TEMPERANCE JOURNALS.

Some good Religious and Temperance journals are making the mistake of declining to advertise a most valuable anti-intoxicating medicine, simply because it is called "Bitters," while the same journals are making a greater mistake by advertising some drunken whisky sham, or nostrum, because it has some nice, fancy deceptive name, coupled with "eine," "tine," printed on its label, when the bottle is filled with destruction, drunkenness and death. If these good journals would take the trouble to ascertain how many overworked clergymen have had their lost nerve-force, brain-waste and flagging energies restored by the use of Hop Bitters, enabling them to perform their arduous pastoral duties and preach the good sermons that they would have been totally unable to do but for this valuable medicine, and did these journals but know of the host of good Christian temperance women who rely on them for their family medicine, and how many invalid homes they could make happy and what glad tidings they would send to every neighborhood by publishing the merits of Hop Bitters, they would advertise them without money and without price. And did these journals but know how many have been and may be saved from forming intemperate habits by doctors prescribing Hop Bitters, instead of beer, where the use of hops are needed, (there being more actual hop strength in one bottle of Hop Bitters than in a barrel of beer, without any of the intoxicating or evil effects of beer,) they would lay aside their fear and prejudice against the word "bitters."

A few of the many witnesses from religious and Temperance sources are given below, who use, recommend and advertise Hop Bitters.

The President and Manager of Hop Bitters Mfg. Co. is a veteran Temperance advocate and worker of forty-eight years' service; every man in the Company is an active Temperance worker, and the Company spends thousands of dollars annually in Temperance and Christian work.

WHAT THE RELIGIOUS PRESS SAYS.

Chicago, Nov. 18, 1878.

Hop Bitters Mfg. Co., Rochester, N.Y.:

Gentlemen—We do not allow anything in the line of Bitters to enter our paper that contains alcohol, but we are satisfied that your Bitters are free from that ingredient. We feel responsible for the good or bad that may be done to the families of our subscribers that are affected by our advertisements. Therefore our discrimination in your favor, and we trust that our very low rates will meet your approval and that we may hear from you.—[The Living Church.

Temperance clergymen, lawyers, ladies and doctors use Hop Bitters, as they do not intoxicate, but restore brain and nerve waste.—[Temperance Times, Brockport, N. Y.

NOT A BEVERAGE.

"They are not a beverage, but a medicine, with curative properties of the highest degree, containing no poisonous drugs. They do not tear down an already debilitated system, but build it up. One bottle contains more hope, that is, more real hop strength, than a barrel of ordinary beer. Every druggist in Rochester sells them, and the physicians prescribe them."—Rochester Evening Express on Hop Bitters.

We are not in the habit of making editorial mention of patent medicines, but in case of Hop Bitters, feel free to do so, because their merits deserve to be known.—[New York Independent.

Nothern Christian Advocate, Syracuse, N. Y.
Examiner and Chronicle, N. Y.
Evangelical Messenger, Cleveland, O.
National Baptist, Philadelphia, Pa.
Pilot, Boston, Mass.
Christian Standard, Cincinnati, O.
Home Journal, Detroit, Mich.
Methodist Protestant, Baltimore, Md.
Southwestern Christian Advocate, New Orleans, La.
Christian Mirror, Portland, Me.

And over five hundred more Religious and Temperance papers.

Pittsford, Mass., Sept. 28, 1878.

Sirs—I have taken Hop Bitters and recommend them to other users, as I found them very beneficial.

MRS. J. W. TILLEY,
Sec'y Women's Christian Temperance Union

Mixing Varieties of Cotton.

An idea prevails with some who are anxious to improve their seed, that it can best be done by mixing two good varieties, expecting thus to unite the good in each variety and form one possessing the merits of both. We think this is an error, as we have no guarantee that we will not combine the demerits as well, or instead of the good points alone. It is better to commence with a variety, or one stalk, that comes nearest to our ideal and select from that. But we must not be satisfied with attaining the desired standard and cease to selecect. The standard can only be kept up by careful selections every year, as the tendency of cotton, like most cult-vated plants, is to revert to its original type.

Timely Caution.

Genuine Hop Bitters are put up in square paneled, amber-colored bottles, with white label on one side printed in black letters, and green hop cluster, and on the other side yellow paper with red letters; revenue stamp over the cork. This is the only form in which genuine Hop Bitters are put up, and the sole right to make, sell and use them is granted to the Hop Bitters M'f'g Co, of Rochester, N Y, and Toronto, Ont, by patents, copyright and trade mark. All others put up in any other way or by any one else, claiming to be like it or pretending to contain hops, by whatever names they may be called, are base and null for use, and only put up to sell and cheat the people on the credit and popularity of Hop Bitters.

Caution.

Beware of salves, beware of plasters, beware of eye-waters, beware of hair-dyes, beware of washes for refining the skin, beware of toilet powders, and be careful in the use of scented soaps. Why? Salves make and keep the skin sore, plasters prevent wounds from healing, eye-waters do often more injury than good, most hair dyes produce sore eyes, beautifying washes are often poisonous, ditto toilet powders, white scented soaps are usually too sharp by the free alkali they contain.

Alexandria Bay, N Y, Jan 2, 1880.

Messrs H H Warner & Co—Gentlemen: I have been doctoring the last four years for Rheumatism in the back, Sciatica and Kidney difficulties, and no time free from pain until I commenced taking Warner's Safe Kidney and Liver Cure. Three bottles did the business. I want to keep it in the house to treat my friends with, instead of wines and liquors, as it will cure the diseases that they will produce. Very truly yours,

CHARLES WALTON.

Hollenberg's Music House.

H G Hollenberg of the Great South western Music House desires to inform his friends and patrons in Mississippi, Alabama, Arkansas and West Tennessee, that his store is reopened with a fresh and splendid assortment of pianos and organs of the most renowned makers, such as Chickering and Steinway, Mason and Hamlin, Burdett, New England, and is ready to fill all orders in the music line with his customary promptness and satisfaction.

Editorial Notices.

TO CORRESPONDENTS.

In sending money or business in your letters intended for publication, or where an answer is desired to queries, or when you do for the editor to see your letter, you would confer a favor on the clerk by writing the business portion of such letters on a separate sheet or slip of paper. It will save him a vast amount of time and labor, and be more certain of receiving and receiving the editor's notice.

Money for books may be sent in same envelope (one money-order) with funds intended for subscription, but in separate slips or sheets.

When ordering your paper changed to a different postoffice, you must give both your present postoffice and the one to which you wish the change made. We cannot make changes unless this is done.

We allow credit for subscribers where premiums are expected only when so stated, and we would ask all who are working for premiums to state that fact in each letter, so that in settling, after slips are complete there will be no trouble. We register each worker in our premium book, and credit their accounts as reports are received. Always give your name, postoffice and State in your letters.

RIDGE'S FOOD for INFANTS AND INVALIDS

Is the best daily diet for children. Two teaspoonfuls will thicken half a pint of milk and water, making a substantial meal for a growing child.

FINE JEWELRY.

The famous Jeweler, V. E. Thayer, is constantly adding to his already large and select stock of Jewelry, Watches, Clocks, etc. Wedding and Engagement Rings, Bridal Presents, Society Badges and Medals are kept on hand, or made to order on short notice. He manufactures solid gold goods in a superior manner, and as he employs none but first-class workmen, his work is warranted to be of the best character. His new Store on Main Street, under the Peabody Hotel, is fitted up in the most elegant style, and all who desire anything in his line are invited to give him a call. Thayer has reduced that price of jewelry in Memphis at least 50 per cent, his motto being, "live and let live." Give him a trial and satisfied that you save money by so doing.

Order Department.

JAS. S. MAHAFFY, Order-Clerk.

The Lung and Body Brace.

THE BRACE BY MAIL.—To enable us to send the Brace by mail, we have had a descriptive circular printed, giving full directions for putting on and wearing; also how to put together, as we have to take it apart when sent by mail to avoid breaking. By this means, those who live at a distance from an Express Office, can have them sent to their Postoffice. A circular will be sent to anyone sending us postal card.

Testimony for the Body Brace.

The very best is that we have been selling them in increased numbers for more than twenty years past, and when one is used in a neighborhood, and the results are made known, large numbers buy them.

D T Espey of Georgia, writes: "I have been using the Brace since July, 1878, and find it all it is recommended to be. To me it is invaluable, and every minister should procure and use one."

Testimony of a Lawyer.

I have worn the Lung and Body Brace sent me since the 15th of July, 1877, and delayed writing you until I had given it a thorough trial. It now affords me great pleasure to say that I have derived much benefit from the use of the Brace, in the way of increasing the tone and strength of my voice, as well as the strengthening of the entire nervous system. I can cheerfully recommend it to all those who are suffering as I was.

J. W. CARTWRIGHT.
Palestine, Anderson Co. Texas Sept. 15. '77

Premiums Extraordinary!

"The Baptist"

—AND—

Demorest's Magazine

For $4.50.

DEMOREST'S ILLUSTRATED MAGAZINE, the model parlor magazine of America, contains the essentials of all others, including Home Interests in all its departments. The only Reliable Fashions in all their details.

For $4.50 we will send THE BAPTIST, (price $2.75, and Demorest's Monthly Magazine $2.00 per annum) with one of the really valuable premiums offered by Demorest to his subscribers:—

1. A selection of ANY TWO of the following magnificent oil pictures, "The Lions Bride," 15 x 21——"Rock of Ages," 15 x 21——"The Captive Child," 17 x 26——"After the Storm," 18x 26——"The Old Oaken Bucket," 18 x 26.

2. An achromatic Pocket Magnifier, three lenses; post free.

3. A pair of splendid six-inch Scissors, nickel-plated rows; post free.

4. Self-winding Tape Measure, six feet one, in elastic case. This article Madlle. an able to every work table. Postage free.

5. A Pocket Stove. Peaks in a space four inches square, six inches high, and weighs only 15 ounces. Postage required, 16 cents.

6. Superior Pearl-handle Lady's Knife with [illegible] blade; post free.

7. Mme. Demorest's Excelsior System for Cutting Ladies' dresses, price $5; and Mme. Demorest's Children's Magic Dress Chart, price $1.50; post free.

8. A beautiful Silver-plated Napkin Ring postage free.

9. Fine Double Silver-plated Butter Knife, postage free.

10. The Economic Cook, 120 pages cloth binding. Contains over 400 tried receipts; postage free.

11. A[illegible] in every household; [illegible] post free.

12. [illegible] stationary, containing 3 quires of latest style note paper (assorted tints), Envelopes to match, post free.

13. One of Sir Walter Scott's Novels, each volume complete; clear type, handsome cloth binding, a new edition; post free.

14. Linen Marker and Printer, for marking clothing, etc, with type sufficient for several names, talk, etc, of 25 letters; post free.

15. The Ladies' Guide to Needle Work, Embroidery, etc 128 pages. Handsome cloth binding; post free.

16. Household Hints and Receipts, containing over 300 valuable receipts, pertaining to the household. [illegible] pages, cloth binding; postage free.

17. Any one volume of the works of Charles Dickens, each volume complete, good type, and handsome cloth binding.

Address Publishers of The Baptist, Memphis, Tenn.

HOW TO BE YOUR OWN LAWYER. For Business Men, Farmers, Mechanics, Merchants, Shippers, Drovers, Tenants, Boarders, Landlords, Mortgages, Bonds, Notes, Contracts, Deeds, Bills of Sale, Leases, Wills, Checks, Receipts, Drafts, Interest Tables, Rules of Evidence, Table of Legal Days, Forms for Business Letters, Forms for Contracts and Legal Forms. Sent for circulars and terms to P. W. ZIEGLER & CO., G. P. Building, Philadelphia, Pa. xii 47 xiii 4 eow

Jos. Cook's Lectures.

IN THREE VOLUMES.

BIOLOGY.

With Preludes on Current Events. Three Colored Illustrations. 12mo. Price, $1.50.

Transcendentalism.

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

ORTHODOXY,

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

Rev. C. H. Spurgeon the eminent Baptist preacher of London, says:—

"These are very wonderful Lectures. We bless God for raising up such a champion for his truth as Joseph Cook. Few could hunt down Theodore Parker, and that class of misbelievers, as Mr. Cook has done. He has strong convictions, the courage of his convictions, and force to support his courage. In reasoning, the infidel party have met their match. We know of no other man, or even two, qualified for this peculiar service of exploding the pretentious and wicked sophistries of the day, and we are all glad to see the Lord's work so well done. We know of no man that is doing more to-day to strengthen the foundations of Christianity, and the annihilation of unbelief; nor do we know of any one who is doing it with such admirable boldness, yet dramatic intensity."—*The Christian.*

Either of the above books sent, post paid, on receipt of price, by

The Baptist Book House, Memphis, Tenn

The Great Church Light

FRINK'S PATENT REFLECTORS

Give the most powerful, the softest, cheapest, and the best light known for churches, store show windows, parsons, banks, offices, picture galleries, theatres, depots, etc. New and elegant designs.

Send size of room and get circular and estimate.

A liberal discount to churches and the trade.

I P FRINK, 551 Pearl street, New York. xii 41 xiii 26 eow

SUNDAY-SCHOOL BLACKBOARD.

Lenox: Mar May 26, 1880.

It is not a Whiteboard, but an exact facsimile of a real Blackboard, ground slate, illustrations white.

It is a mere Outline to be finished by hand, but is ready for use, requiring only two pins to fasten it to the wall.

It is not a Miniature Board, but sufficiently large to show 28 x 38 inches, to be seen across any schoolroom.

It is, in short, the handsomest, best, and cheapest Blackboard in the market.

As a teacher's Key it supersedes each number.

Sent, post-paid, for $3.00 a year; $1.75 for 6 months; $1.00 for 3 months. Sample copies 10 cents. Send for one sample copy and try it. Address,

LAUER & TOST, Cleveland, Ohio.

Bibles & Testaments

(Common Version.)

No. 12. Quarto, size 10¼x13 inches, with [illegible] Roan Gilt edge. Plain type. The type of this book is 1 line pica [illegible]. Suitable for weak eyes. It is one of the cheapest Pulpit Bibles. Price, [illegible]

No. 14. This is the same book in every particular as No. 12, except the gilt edges. Price, $8.00.

No. 24. Pica Royal Octavo, size 7¾x10, with references, Roan Embossed, price $3.50.

No. 25. Same as No. 24, without references. Price, $2.50.

No. 51. Small Pica Octavo, size 5¾x8, Roan Embossed. Price, $1.60.

No. 52. Brevier, 12mo, size 5¼x7, Roan Embossed. Price, $1.40.

No. 54. Same as No. 52, in sheep, price $1.25.

No. 55. Same as No. 52, in ribbed cloth, edge. Price, $1.00.

No. 108. Minion, 12mo, with references, size 5¼x7, Roan embossed. Price, $1.50.

No. 128. Nonpariel, 12mo, without references, size 5¼x7, Roan embossed, price $1.25.

No. 129. Same as No. 128, in sheep, embossed. Price, 60 cts.

No. 131. Same as No. 128, in cloth, ribbed edge. Price, 60 cts.

No. 148. Minion, 12mo, size 4½x6½, without references, cloth ridged edge, price, 60 cts.

No. 153. Pearl, 18mo, 4¼x6, with references, clasps, Roan gilt edge. Price, $1.75.

No. 177. Agate, 24mo, 4x5¾, cloth, ridged edge, with clasps. Price, 60 cts.

No. 178. Same as No. 177, without clasps. Price, 50 cts.

New Testaments.

No. 128. Brevier, 18mo, 4x6¼, cloth, ridged edged. Price, 15 cts.

No. 257. Sunday-school Edition, Agate, 32mo, price, 15c each, or $1.25 per dozen.

We also have the same Testament as No. 257, with lighter backs, which we sell at 15c each, or $1.00 per dozen.

Pulpit Bibles.

Bible No. 67	$ 7.00
Bible No. 68	12.75

Annotated Paragraph Bible.

Library sheep, 8vo. 1 vol	$ 6.00
Library sheep, 2 vols	10.00
Cape Morocco	12.00
New Testament, 8vo. sheep	2.00
In cloth	1.50

Quarto Family Bibles.

Bible No. 1	$ 4.00
Bible No. 2	6.00
Bible No. 3	8.75
Bible No. 4*	12.00
Bible No. 5	12.75
Bible No. 6*	15.00
Bible No. 7	16.00
Bible No. 8*	20.00

*Clasp and phonograph.

BAPTIST BOOK HOUSE, Memphis, Tenn.

THE BIBLE DOCTRINE OF THE Middle Life;

By J. R. Graves, LL.D.,

Editor of THE BAPTIST, Memphis, Tenn.

Published by THE BAPTIST BOOK HOUSE, Memphis, Tenn. 12mo. 1878. Pp. 178.

Price 75 cents, by mail.

This is a rare book, and should be read by every Bible reader, and especially by all ministers: it has received the highest commendations from several of the first authors of the Union. Dr. Alvah Hovey, president of Newton Theological Institute, Massachusetts, says, in a letter to the author:—

"I have read your volume.—The Bible Doctrine of the Middle Life, with much interest and profit. I was greatly interested in your test of Spiritualism; and I think your view of it must be correct."

Dr. Wayland, editor of the National Baptist, says of it:—

"We have read Dr. Graves's argument, and are satisfied with it; he handles his subject ably and in a Christian spirit; he is an able champion on this field of truth. The Bible doctrine of the middle life is clearly stated in the first one hundred pages of the volume: the rest of the book is made up of cases showing what a stupendous fraud and falsehood Spiritualism is."

Dr. Patton, editor of the Baptist Weekly New York, says:—

"This volume is intended to meet the errors of Swedenborgianism and Spiritism. Dr. Graves holds, on an examination of several passages of Scripture, that 'no saint has yet ascended into heaven, and that it is evident that no sinner has yet descended to hell, and that paradise is no heaven, and not in heaven,' and in a blissful state of temporary disembodiment the friends of Christ in glorious bodies on death are resurrected. From the answer of Abraham to Lazarus, it is held by the author that the dead cannot communicate with the living unless by the resurrection of the body. There are many considerations in this small volume that the advocates of spiritism will find it very difficult to overcome, while it will be found sufficient to all who have not so stereotyped their views as divine things that they are unable to receive any new opinions of truth.

"We should like every man and especially every minister and Sunday-school teacher would procure this book, and give it a careful reading, but if he the first book you purchase [illegible] and not regret it. Address all orders to The Baptist Book House, Memphis, Tenn.

A NEW BOOK.

THE

FOREIGN MISSIONS

OF THE

SOUTHERN BAPTIST CONVENTION

By Rev. H. A. Tupper, D.D.

8vo., 612 pp. Price, $2.50. To ministers, $2.25
This includes the postage.

This new work is an exhaustive history of our Foreign Missions, with Maps, Statistical Tables, and Biographies of about Seventy Missionaries.

Dr. J. C. Long's Judgment of the Work.

"I read a large part of Dr. Tupper's book while it was passing through the press. I expected to find it valuable as a book of reference, and as furnishing a valuable history of the Foreign missionary work of the Southern Baptists. In this respect my expectation was not disappointed but in addition I found it a book full of late met of many kinds. Its sketches of missionaries, its descriptions of the countries which they labored, including nine different parts of the world, and its fresh and striking views of missionary work give great variety, interest and value to its contents. Dr. Tupper has done a work for which every intelligent friend of Missions should thank him."

For sale by

AMERICAN BAPTIST PUBLICATION SOCIETY,
1630 Chestnut St., Philadelphia.
Josiah Ryland & Co., Richmond, Va.
Also by Agents. xii 42 48

WARNER'S SAFE REMEDIES

Warner's Safe Pills are an immediate stimulant for a torpid Liver, and cure Constipation, Dyspepsia, Sick Headache, Dizziness, Malaria, Fever and Ague, and are useful at times in nearly all Diseases. They cure a Bad Cold, Sore Throat, Pleurisy, Rheumatism, Piles, etc., in a few days.

Warner's Safe Nervine quickly gives Rest and Sleep, Prevents Fits, Relieves Headache, Neuralgia, Prostration, Nervous Debility, Hysteria, Sleeplessness, Nervous Headache, etc., by remote action, over-work, mental shocks and other causes. It relieves the Pains of all Diseases, and is never injurious to the system. The best of all Nervines. Bottles of two sizes; prices, 50c. and $1.25.

Warner's Safe Remedies are sold by Druggists and Dealers in Medicine everywhere.

H. H. WARNER & CO., Proprietors, Rochester, N.Y.
Send for Pamphlet and Testimonials.

Sold at wholesale in Memphis, Tenn., by H. Mansfield & Co.

FITS STOPPED FREE INSANE

Dr. KLINE'S FIT CURE and great NERVE RESTORER. No fits after first day's use. Only one bottle cures worst cases. Treatise and $2 of total bottle free. Send name, post office and express address to Dr. KLINE, 931 Arch St., Philadelphia, Pa. Ex. made in addition. E xii 36 48

LANDS

1,000,000 acres well watered Timber and Prairie Lands along the line of the St. Louis and Iron Mountain R. R. for sale at from $2.50 to $8.00 per acre on seven years time. Excellent for Stock, Fruit, and Farming. The best Tobacco Region in the West. Healthy climate, excellent markets, superior schools, low taxes, limited climate, good society. For Maps, Circulars, etc., address Land Commissioner, St. Louis, Mo.

W. H. COFFIN, Land Commr. St. Louis, Mo.
Temple Building, St. Louis, Mo.
X xii 32 xiii 3 sow 3 o 1

72 A WEEK. $12 a day at home easily made. Costly Outfit free. Address True & Co. Augusta, Maine. xii 13 xiii 14

$66 a week in your own town. Terms and $5 outfit free. H. HALLETT & Co., Portland, Me. 13 13 13 14

A. RENKERT'S COMPOUND Wild Cherry SYRUP.

This Preparation has been long and favorably known and used with great success in the cure of severe

COLDS, COUGHS, Influenza, Hoarseness, CROUP, ASTHMA, Bronchitis and Incipient Consumption.

It is Pleasant so that the most delicate female or child will take it, and never known to fail.

PREPARED BY

A. Renkert,
Wholesale and Retail DRUGGIST,
120 Main Street,
Memphis, - - - Tenn.
xii 25 xiii 1 sow

FOUNT of BLESSING

By R. G. SEARLE, (Author of Gospel Echoes) new song-book for *Sunday Schools, Family Worship, Prayer Meetings, Anniversaries and General Recreation.* Is full of new and popular tunes. Sure to please. Sample pages free. Price, 30c. $3.00 per doz.
CENTRAL BOOK CONCERN, Chicago, Ill., or Cincinnati, O.
A xii 43 xiii 5

BEST MUSIC BOOK

New Music Books.

Common Praise Hymnal. (30 cents, flexible covers), by J. H. WATERBURY, is a wonderfully good, compact and cheap collection of 160 standard hymn tunes, 170 standard hymns, and numerous chants. Examine for Sunday school or Congregation.

New Flower Queen. (25 cents). BOOZ. Just revised and improved by the author, and is a fine cantata for May and Flower Time.

Emerson's Anthem Book. ($1.25), by L. O. EMERSON. A very superior Anthem Book.

WHITE ROSES. (30 cents). Best Sunday-school Song Book.

Robinsonade. (50 cents). Good music, a poem to recite, tableaux, and amusing motion, round it with the adventures of "Poor Robinson Crusoe." By A. DARE.

Temperance Jewels. (30 cents). Best Temperance Book.

Field of Honor, or Pre aux Clercs. ($1.50), by HEROLD. A famous opera. Just published.

The Sorcerer. ($1.00). SULLIVAN'S best Opera.

Any book mailed for retail price.

OLIVER DITSON & CO., Boston.
C. H. DITSON & CO., 867 Broadway, N. Y.
xii 43 xiii 52 sow

—THE—

MEDICAL ADVISER,

A FULL AND PLAIN TREATISE ON THE

Laws of Health and Disease.

AND THE

Theory and Practice of Medicine, for Family Use.

By Dr. REBIE THOMPSON, of Nashville, Tenn.

Member of the American Medical Association, and Author of "Thompson on Fever," etc.

The positive necessity of a thoroughly comprehensive and reliable household medical work is so apparent that its great value scarcely needs to be set forth. It was with reference to an urgent public demand for such a work that the present volume was written, and it is confidently believed that this demand is now, for the first time, fully met. The Author of this work is a distinguished physician of more than forty years successful practice, and a medical writer of undoubted ability. The work embraces the results of his long experience and varied practice, and is a full, accurate, and comprehensive treatise on the Laws of Health and Disease, written in language adapted to the comprehension of the non-professional reader.

From Prof. W. K. Bowling, M.D., University of Nashville, Tenn.:—a very capable, honest and unprejudiced mind that examines this work, will award to its author the possession of talents of the highest order, an intellect conspicuous for the power to grasp and analyze the mysteries of man's organism in disease, and often to light up, in a peculiar manner, its darkness and make it accessible recesses. The work is an admirable adviser, and far the best extant of its kind.

Sent, post-paid, on receipt of price:
In Sheep, Plain Cloth, Sides, - - - - - $3.50.
In Sheep, Marbled Cloth, Sides, - - - - - 4.00.
In Half Turkey Morocco, Marbled Edges, - - - - 5.00.

The above book will be sent, post paid, to any address on receipt of price. Address
THE BAPTIST BOOK HOUSE, Memphis, Tenn.

NICHOLS, SHEPARD & CO., Battle Creek, Mich.

Established 1848. ORIGINAL AND ONLY GENUINE

"VIBRATOR"

Threshing Machinery and Portable and Traction Engines.

THE STANDARD of excellence throughout the Grain-Raising Countries of the World.

MATCHLESS for Grain-Saving, Time-Saving, Perfect Cleaning, Great Capacity, Ease of Management and Speed.

UNCOMPARABLE in Quality of Material, Perfection of Parts, Thorough Workmanship, Elegant Finish, and Beauty of Model.

MARVELOUS for easily Superior work in all kinds of Grain, and universally known as the only successful Thresher in Flax, Timothy, Clover, and all Grass Seeds.

ASTONISHINGLY DURABLE and unusually strong, which, with less than half the usual gears and belts, ACTUALLY DRAGS ITSELF and STRAW-BURNING ENGINE with its complement of Power, Durability, Labor Saving, and Beauty unknown to any other machine. Horse-Power Outfits and Horse-Power Threshers also a specialty. Four sizes of Separators, from 6 to 12 inch cylinder; also 2 Sizes Improved Clover Hullers. 25 Years of Progressive and Continuous Improvement by this house, without change of name, location, or management, enable it to offer superior goods and honorable dealing.

CAUTION! The wonderful success and popularity of the "VIBRATOR" have induced many new concerns to try to build and palm off inferior and cheaper imitations of our Improved "VIBRATOR" under various names, or some slight variation of our name, to deceive the public and profit by our reputation. We caution against such imposition, and warn the public that only those machines are genuine which have our name in full, NICHOLS, SHEPARD & CO., Battle Creek, Mich., cast on the frame of the machine, and our trade mark, a Vibrating Thresher, on the band wheel.

BE NOT DECEIVED by such representations and worthless imitations. If you buy, see that you get the "ORIGINAL" and the "GENUINE."

☞ For full particulars call on our dealers, or write to us for Illustrated Circulars, which we mail free. Address NICHOLS, SHEPARD & CO., Battle Creek, Mich.

xii 36 xiii 11

Sermons by the Rev. Chas. H. Spurgeon,

OF LONDON, ENGLAND.

First Series. With an Introduction and Sketch of his Life, by Rev E L Magoon, D D. With a fine steel-plate portrait. 1 vol. 12mo, cloth $1 50
Second Series. Containing a new steel-plate portrait, engraved expressly for the volume 1 50
Third Series. Containing a steel-plate engraving of Surrey Music Hall, London, engraved expressly for the volume 1 50
Fourth Series. Containing 26 Sermons. 12mo, cloth 1 50
Fifth Series. Illustrated with a fine steel plate, representing the Rev C H Spurgeon preaching in Surrey Music Hall. 1 vol. 12mo 1 50
Sixth Series. Illustrated with a fine steel plate of Mr Spurgeon's New Tabernacle. 1 vol. 12mo, cloth 1 50
Seventh Series. 1 vol. 12mo, cloth 1 50
Eighth Series. 1 vol. 12mo, cloth 1 50
Ninth Series. 1 vol. 12mo, cloth 1 50
Morning by Morning; or, Daily Readings. 1 vol. 12mo 1 50
Evening by Evening; or, Readings at Eventide. 1 vol. 12mo 1 50
Gems. Being Brilliant Passages from the Sermons of the Rev C H Spurgeon, of London. 1 vol. 12mo, cloth 1 50
The Saint and his Savior. 1 vol. 12mo 1 50
Gleanings Among the Sheaves. 1 vol. 18mo, beveled boards 1 25
John Ploughman's Talks; or, Plain Advice for Plain People. 1 vol. 16mo 90
Feathers for Arrows. 1 vol. 12mo 1 50
Types and Emblems. Being a Collection of Sermons preached on Sunday and Thursday evenings at the Metropolitan Tabernacle. 1 vol. 12mo, cloth 1 25
Lectures to my Students. A Selection from Addresses delivered to the Students of the Pastor's College, Metropolitan Tabernacle, by the president, Rev C H Spurgeon. 1 vol. 12mo 1 25
Commenting and Commentaries. Lectures addressed to the Students of the Pastor's College, together with a list of the best Biblical Commentaries and Expositions. This volume also contains Spurgeon's Lecture on "Eccentric Preachers;" also a complete list of all of Spurgeon's Sermons published in this country, with the Scripture texts used. 1 vol. 12mo 1 25
The Matchless Mystery and other Sermons; with Indexes of Scripture Texts, and subjects to the 14 vols. of the Am Ed 1 50

Sent, post-paid, on receipt of price. Address,
BAPTIST BOOK HOUSE, Memphis, Tenn.

D. W. HUGHES,

Dealer in

WATCHES, CLOCKS, Jewelry, Silver and Plated Ware.

66 Main Street, Jackson, Tenn.

TEAS!

—Choicest in the world—Importers' prices—Trade Company in America—staple article—pleases everybody—Trade continually increasing—agents wanted everywhere—Great inducements—don't waste time—Send for Circular.
ROBT. WELLS, 31 Vesey St., N. Y. P. O. Box 1287.
M xii 33 50 sow

MAKE HENS LAY.

An English Veterinary Surgeon and Chemist, now traveling in this country, says that most of the Horse and Cattle Powders sold here are worthless trash. He says that Sheridan's Condition Powders are absolutely pure and immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. 1 pkg., sufficient for a pint of food, 25 cts. Sold everywhere, or sent by mail for 3 letter stamps. I S JOHNSON & CO, Bangor, Me.
xii 39 xiii 21

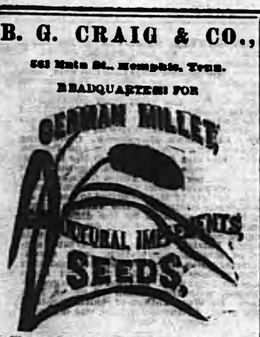
MISS. & TENN. R. R.

	LEAVE.	ARRIVE.
New Orleans Mail, daily	[illegible] p m.	[illegible] a m.
Sardis Accommod'n, daily, (except Sunday)	4.30 p m.	9.00 a m.
Freight Train, daily, (Sundays excepted)	6.00 a m.	4.25 p m

B. G. CRAIG & CO.,

543 Main St., Memphis, Tenn.

HEADQUARTERS FOR



Champion Reaping and Mowing Machines.

Yellow Yam Potato Slips,

$1.50 per bushel of about 1000 slips.

Cash with Order. No Shipment c.o.d.
xii 35 xiii 1

BUCKEYE BELL FOUNDRY
Bells of Pure Copper and Tin for Churches, Schools, Farms, etc. FULLY WARRANTED. Catalogue Free.
VANDUZEN & TIFT, Cincinnati, O.
G xii 42 xiii 45

No Cure, No Pay.

Knowing that there are multitudes in all parts of our land who are suffering with that terrible disease called Gravel, and having found fortunes to be alleviated from it and cured, we a Specialist, offer our services to the public. This remedy has been transmitted to me through our ministry of over a hundred years. It has never failed in a single instance. We have cured subjects who have come to our treatment from distance of hundreds of miles, being failures of the most skillful physicians. Physicians have sought to obtain it by offering different sums. One offered a thousand dollars, but it has never been sold. I propose to cure any who may attend our office for $5 per month, and if any fail on our part will not only free the applicant from any charge, but we will pay any expense incurred otherwise.

There shall be special provisions for the poor. J W HARRIS,
Jackson, Tenn.

We have a personal acquaintance with Mr Harris and know his family, and will guarantee that he will do exactly what he says—refund the money in every case where there is cure. [illegible]

CARRINGTON MASON

Gen'l Insurance Ag't

NO. 16 MADISON ST.,

Memphis, - - - Tenn.

Represents leading Foreign Fire Insurance Companies.

Risks on Cotton Gin buildings and their contents solicited in reliable companies.

Business Solicited.
xii 31 xii 43

ORGAN BEATTY PIANO
[illegible]
A xii 32 xiii 24

S. S. Tate & Co.,

BOOK BINDERS

AND

Blank Book Manufacturers

No. 315 Main St., (Up stairs)

Memphis, - - - Tenn.

Special attention given to binding Magazines Music and Law books. xi 42 xii 48

KIND WORDS.

The Baptist Sunday-school paper of the South, published by the Home Board of the Southern Baptist Convention, at Macon, Ga.

It is strictly denominational, and a fine secular paper for the young, as its contents are always interesting and instructive.

Its Weekly Lesson Expositions of the International Lesson Series are the best of any day for children and schools using it may dispense with reading books, question catechisms, and even Testaments. In fact, with KIND WORDS you can run your school without other expense but song books.

It pleads of our denominational essentials, and trains the children in a missionary spirit. Letters from missionaries frequently appear in it.

Many fine writers write for it, and its stories are always good and instructive.

It is handsomely printed on fine paper, and is monthly illustrated with pictures.

TERMS.—There are three editions:—

WEEKLY.—For a single copy one year, $1; clubs of ten or more, per year, 90 cents each. [illegible] copy, per year, 50 cents; clubs of ten or more, per year, 40 cents.

MONTHLY.—Per year, 25 cts; clubs of ten or more, 16 cts per year.

The weekly edition is the best. The weekly and semi-[illegible] the monthly does not.

LESSON LEAVES, containing the weekly lessons, only $1.[illegible] per hundred, $3.25 for 25 copies per year. Other numbers in proportion.

These Lesson Series contain twice as much as any others.

Money should be remitted by postal order, registered letter, [illegible] check or by express, charges paid. We take the risk of money sent down, sent by mail, securely sealed.

Address all subscription letters, simply,
KIND WORDS, Macon, Ga.

Sample copies sent free on application.
xii 41 xiii 2

J C ROGERS. J W JUSTICE

Rogers & Co.

JOB PRINTERS,

BOOK PUBLISHERS,

BINDERS & BLANK BOOK MANUFACTURERS,

No. 315 Main Street,

MEMPHIS, - - - TENN.

Our Publishing House has recently been supplied with New Types, Fixtures, etc., of the latest and most approved Styles, including the finest Script types for

VISITING CARDS, WEDDING OUTFITS, BANK CHECKS, DRAFTS, ETC.,

All of which is done in the most satisfactory manner.

OUR STATIONERY

Is of the best quality made, and we are determined to spare no pains to please those who favor us with their orders.

Our Facilities for Printing

Books, Pamphlets, Catalogues, Minutes, Etc.,

Are complete, and our Prices reasonable.

Estimates Cheerfully Furnished.

ONE DOLLAR

In the Yearly

SUBSCRIPTION PRICE

FOR THE

WEEKLY APPEAL

It contains the Latest Telegrams, Market Reports and Local News, and at this Price it is the Cheapest Weekly Paper Published in the South.

You can send money to this office, when you remit for THE BAPTIST, and we will take pleasure in handing it to the publishers.

$5 to $20 per day at home. Samples worth $5 free. STINSON & Co., Portland, Maine. xii 13 xiii 14

Sunday-School Books

A New Fifty Volumes Library. Whole number pages in Library cts. Marble paper sides, cloth back, $3.00.

Baptist Question Book, (by A. C. Dayton) Vols. I. and II., each, 25 cts.

Myrtle Question Book, (J. M. Weaver) each, 25 cts.

Child's Catechism in Rhyme (Mrs A. C. Graves) each, 20 cts.

Brief Catechism on Bible Doctrine (Dr. J. P. Boyce) per dozen, 60 cts.

Infant Class Question Book (L. R. Sheets) per dozen, 50 cts.

Little Lessons, Part I., (R. Manly, Jr.) per dozen, 60 cts.

Little Lessons, Part II., (R. Manly, Jr.) per dozen, 60 cts.

Child's Question Book, Part I., (R. Manly Jr.) per dozen, $1.20.

Child's Question Book, Part II., (R. Manly Jr.) per dozen, $1.20.

Sunday-school Class Books, per doz., 75 cts

Sunday school Primers, 24 pages, with cover, per dozen, $1.20.

Blue and Red Tickets, per 1000, $1.00.

Any of the above books sent by mail, post paid, on receipt of price. Address
THE BAPTIST BOOK HOUSE,
Memphis, Tenn.

Marble and Granite Works.

ANDERSON, VEIN & CO.,

68 and 69 East Court St., cor. Second and Third (near Court square),

Memphis, - - - Tenn.

Tombstones furnished at lowest rates.
xi 46 xii 48

AGENTS WANTED for the Illustrated Commentator. 1,000 Pages, 475 Illustrations and Maps. Embracing the Entire Sacred Text, Accurate Translation, Critical Comments, Practical Observations on the entire Scriptures by Prof. Gaussen, Dr. Cumming, Dr. Kitto, Dr. Wm. Ormiston, Dr. Cook, Dr. Thomas, Dr. Clarke, Dr. Adam Clarke, Dr. Doddridge, Dr. Scott, Dr. Henry, Dr. Barnes, Dr. Gill, Dr. Brown, Dr. Ellicott, Dr. Alford, Dr. Lange, Dr. Kitto

J R Graves. J S Mahaffy. G W Granberry.

THE
Baptist Book House,
Graves, Mahaffy & Co., Props.,
227 Second St. Memphis, Tenn.

This house has been organized for the purpose of manufacturing the denominational and the trade with all the standard Baptist publications and Sunday-school literature published anywhere, and at publishers' prices.

DENOMINATIONAL.

OLD LANDMARKS — WHAT IS IT? By J R Graves. In this work the author discusses and "sets up," by Scriptural and historical authority, all the Old Landmarks of these apostolic and primitive churches, and demonstrates what has been the general practice of the churches of Christ in all subsequent ages. The work is rich in Scriptural and historical information, and is a complete and unanswerable vindication of Old Landmarkism. Every good Landmarker should labor to give it the largest possible circulation. 276 pages. Price $1.00

INTER-COMMUNION BETWEEN BAPTISTS CHURCHES IN UNCHRISTIAN TERMS, AND INCONSISTENT. — By J R Graves. The author gives the whole subject of the Lord's supper an altogether new aspect, and unveils that the grounds hitherto occupied by Baptist authors are the very weakest the Scripture afford, and most of them wholly untenable and destructive to the very existence of the Baptist denomination, and to the success he attributes the growing disinclination in the denomination with our present practice and the increasing boldness of Pedobaptists in assailing it. The author establish a church communion to be same taught by the word of God, practiced by the apostolic churches and approved in all the Articles of Faith, and that a return to the primitive practice would be promotive of peace and prosperity throughout our borders, the whole treatment is new, and the strength of his argument is for the first time developed out of the symbolism of the elements and to call home the Supper. This should be in the hands of every Baptist, and those prejudiced against them by the cry of bigotry. Price, $1.00

LIFE WHAT WERE YE BAPTIZED? By J R Graves. The ordinances of baptism, as the author's treatment of the Supper is from altogether a new standpoint. He first establishes the fact that baptism was designed to be into something, for the profession of the saving faith of the gospel — that unless the right faith is professed there is no baptism — shows into what all denominations baptize — into what Christ our great Exemplar was baptized—all his followers are required to be baptized in like manner to fulfil all righteousness." The symbolism of the ordinances is explained, the anti Christ communion established by all standard Lexicographers, Critics and Commentators; Dean Stanley's admission to full, and Dr. Schaff's concession that "the church has the right to change." Price, $1.00

LITTLE BAPTIST. By J. M. Martin. Revised and corrected by R. P. Lowrey, D.D. This is a simple but charming story. It illustrates very fully and forcibly the doctrines which Baptists believe and teach; and while just this book to place in the hands of the young, it will be found very profitable to older persons. Price in cloth, $1.25.

APOSTOLIC CHURCH. By W. E. Paxton. [illegible] Price, $1.00

THE CHURCH MANUAL. By J. M. Pendleton, D.D. This is a new reagent in the very text of all the many works on the subject, and the author's division of Offices into Private and General is far preferable to the usual Private and Public, since these terms are ambiguous. Price, in cloth, 75 cts.

Baptist Church Discipline. By Edward T. Hiscox, D.D. A guide to the doctrine and practice of Baptist churches. 25 pages. 15 cts.

Baptist Church Method.—By Edward T. Hiscox, D. D. The object of this work is to give a clear, condensed but comprehensive view of those points of difference which distinguish Baptists from other denominations, and to furnish the best arguments in the fewest words and in the most lucid style, for those who wish to know, and those who wish to defend our views. Price, 65 cts.

THE THILLENNIA, OR DEATH BY 1000 OF THEIR SKULLS. By J. R. Graves, LL.D.—This is a little book that has proved the death of multitudes of Pedobaptists. It slays them by the edifices of their General Assemblies and Conferences. The question they cannot answer is, "Are the baptisms of the Roman Catholic church valid? If they say Yes," they thereby admit the Roman Catholic church to be a true church of Christ, and that they are heretics and schismatics, and divine sprinkling from, and been excommunicated by it, have no right to baptize or preach. If they say No," then they nullify their own baptisms, since all their ordinances come from Rome, and if the Catholic Church is the Adulterous Harlot of Revelation, and Conference, societies, one and all, are her "heirs" usurpers. This book also forever settles the question of Alleged Church Close Communion, and is also the historical basis. The author shows that the baptisms of the Catholics, the anti-Missionaries and the Campbellites, one and all, come from Baptist churches, and if the baptisms of Baptists are not valid, they are unbaptized, and if valid, then Baptists alone are churches.

Price by mail, 35 cts.

BAPTISM AND REGENERATION. By Mim M. J. Wells. This is a neat book of the pocket size, and is a complete exposure of Baptist faith and practice made by the Pedobaptist world, answering them with each ability, and in a manner so tasteful, as to entitle the author to the gratitude of all true Baptists. In cloth 60

The Church—Its Polity and Ordinances. By Rev H Harvey, D D. This book, on a very important subject, gives the results of Dr. Harvey's studies of many years, and the substance of his lectures to the Theological class at Hamilton, N Y. It is a brief and pointed statement of the subject from a Baptist standpoint. It will be found specially useful to ministers who want to have at hand a convenient book teaching our views of church organization and polity

Price, $1.00

[illegible] FACTS vs. METHODIST FICTIONS. By A. C. Dayton. The very book to circulate among your Methodist friends. In cloth, 182 pages, 30 cts.

THE INFIDEL'S CONFESSION; OR, THE POWER OF CHRISTIAN UNION. By R. T. Taylor. The author sets forth in a very forcible manner the great importance of Christian union, how it might be brought about without any sacrifice of conscience, and that the want of it is not the fault of the Baptists. Price in cloth $1.50.

The Great Banquet, Theological and Ecclesiastical. A Dissertation on Communion by T. O. Jones, D.D. Price, in cloth, $1.50

The Symbolic Rite of Baptism; its Beauty and Witness. By W. C. Duncan, D.D. in cloth, 60 pages, 60 cts.

[illegible] BELIEVERS OF THE AGE. By Eld. J. S. Baker. In cloth, 111 pages, 50 cts.

Denominational Idolatry Renounced, by C. D. Mallory, D.D. in cloth, 88 pages, 35 cts.

Denominational Works in Paper Covers.

Questions to the Impenitent. By Pendleton	cts. 15
The Hero of Truth	15
Reasons for Becoming a Baptist. Slack	10
True Mission of Baptists. Jeter and Sherwood	10
Ecclesiastical Unity. A. Jones, jr.	10
Baptist Principles. W. R. Patton	10
Suffering Church	10
Spiritism. J. R. Graves	15
Origin of Sprinkling for Baptism	10
A False Church Condemned. Dr. Henderson	10
Baptist Trinity. Every Baptist ought to aid in the circulation of these tracts. tracts or 630 pages in packages, 50 cts. postpaid; three packages, $1.00.

HISTORICAL.

ORCHARD'S HISTORY. By G. H. Orchard of England. Vol. I. is a history of foreign Baptists. Vol. II. is a history of the Baptists in England. Both elegantly arranged. Vol. I., pp. 372. Vol. II., pp. 378. Price, in cloth, each, $1.50.

Baptist Succession. By D. B. Ray, author of Text-book on Campbellism. A hand book of Baptist history. This work is a valuable contribution to Baptist literature, being a collection of historical facts, with copious table of contents and side-notes. 252 pages, $2.00.

[illegible] Travel in Search of the Church. By A. C. Dayton. Vol. II., pp. 602. Price, in cloth, $1.50.

Baptist History. By J M Cramp, D.D. A complete history from the foundation of the Christian church to the close of the eighteenth century. Price, $1.50

The Baptists. By T G Jones, D.D. Being a compact history of their origin, continuity, principles, church polity, conflicts, and influence Price, 50 cts.

THE ORIGIN OF BAPTISTS, By S. H. Ford, LL.D.—You ought to be familiar with the History of your own denomination, at least the outlines of it. You have no time to read a large book. In this little book of 144 pages you have it all in a nut-shell. The author summarizes and traces back the Baptist denomination from the present century to days of the Apostles. It will show you that Baptists did not originate with Roger Williams, nor in England, nor with the method of Munster, as our enemies charge, but are older than the Protestants or the Catholics and are in fact the only religious community that has existed since the apostles, and is the only Church governing to be called The Church of Christ. This is a new and greatly enlarged edition. Price 60 cts.

Struggles and Triumphs of Religious Liberty. By E S Underhill. An historical survey of the controversies pertaining to the rights of conscience, from the Reformation to 1688. Price, $1.00

Lectures on Baptist History. By Wm B Williams, D D. Price, $1.75

The Great Conflict—Concerning Baptists and religious liberty. By Geo C Lorimer, D D. Price, $1 00

Liberty of Conscience and the Baptists. By Rev. W. A. Jarrel. This is a new and able contribution to Baptist literature. Price, in cloth, 60 cts.

The Suffering Church. By Rev. W. D. Cutlino. 48 pages. In paper 10 cts., in cloth 35 cts.

Servetus. The hero martyr of the sixteenth century, by S. H. Ford. In cloth, 160 pages, 75 cts.

HARMONY OF SUNDAY-SCHOOLS. By K. B. Duncan. This is a fresh, valuable and deeply interesting work on a most important subject. Every person who desires information either as a teacher or students should have this book. Price in cloth, $1.25.

POLEMICAL.

THE GRAVES-BITTLER DEBATE. This is the ablest and most learned discussion of the age. No such valuable book on Baptist and unconditional difference between Baptists and Methodists has ever been presented to the American public. 1184 pages. Printed on fine paper. Price, in cloth, $3.00. We have a paper edition of the above book will be divided into six volumes, thus: Immersion, $1.50; Infant Baptism, $1.50; Church of Christ, $.50; The Lord's Supper, 50 cts.; Believer's Baptism, 50 cts.; Final Preservance of the Saints, 50 cts.

The Graves-Burnam Debate.—12 Letters on Campbellism, or modern Restorationism. All the Scriptures Restorationists claim, and all there most plausible arguments are answered in full work. Price, $1.50.

The Ray-Lucas Debate—On Campbellism. Price, $2.00

[illegible] Baptism. This is one of the ablest works on the subject extant. No minister can well afford to be without it. Octavo of over 500 pages. Price, $2.50.

CAMPBELLISM EXPOSED. By A. P. Williams, D.D. One of the ablest works ever produced in refutation of the pernicious views held and taught by the so-called Christian church. Price in cloth, $1.50.

THE INFIDEL'S DAUGHTER. This book by the prince of writers, Dr. A. C. Dayton, is one that every family should have. Its style is charming. Pages 381. Price, in cloth, $1.50.

THEODOSIA [illegible] or, The Heroine of Faith. By A. C. Dayton. Illustrated. The subject of baptism is thoroughly discussed in a popular and attractive style. Vol. I., p. 434. Elegantly bound. Price, in cloth, $1.50.

Pedobaptist and Campbellite Immersion. A. C. Dayton. This is a review of the arguments of Drs. Waller, Fuller, Wayland, Brooks and others. A valuable book, and should be generally read. In cloth, 228 pages, 50 cts.

Key to Campbellism. By D B Ray. A valuable work for all who wish to understand Campbellism. Price, $1.50

DOCTRINAL AND EXEGETICAL.

Fuller's Works. In three large octavo volumes—over 2400 pages. This valuable work affords almost a complete system of theology, and is valuable beyond estimate in any minister's library. Price, $6.00.

Seven Dispensations—Or, the Redemptive work of Christ accomplished in the world's great week of 6 days. A key to the typical and prophetical Scriptures. The author's great work. By J R Graves

Price, $2.00

CHRISTIAN PARADOXES. By Jas. M. Crawford. This is a book of great value to the masses, most of whom are perplexed with the seeming paradoxical statements contained within the lids of the Bible, taking each up in its turn, and, with a felicity known to very few, bringing it beautifully harmonizing them. Price in cloth, $1.50.

PHILOSOPHY OF RELIGION. By W. C. Bock. An able work, and one that can be read with profit by students and ministers interested on this subject. In cloth, $1.50.

CHURCH-MEMBERS' HAND-BOOK OF THEOLOGY. By Bevrell Robertson. This is an able treatise on the will, on election, salvation by grace, atonement, on the whole plan of salvation. For church-members, or Young students of theology, this work will be invaluable. Price $1.00.

THE BIBLE [illegible] OF THE MIDDLE AGE OF ENGLISH VERSIONS OF MODERN SCRIPTURES, By J. R. Graves, LL.D.—You want to form a Scriptural idea of your state after death and before the resurrection. You want to protest your family against the prevalent fashionable Spiritism. Get this book, read it, and get all your family to read it. It is the most interesting little book you ever read, and will explain a large number of the most difficult passages of Scripture. You should read it without fail. Price by mail, 75 cts.

Christian Doctrines. A Compendium of Theology by J. M. Pendleton, D.D. This is an excellent work of 450 pages, large type. Price, in cloth $1.50.

SHERWOOD'S NOTES ON THE NEW TESTAMENT. This work, by the venerable Adam Sherwood, D.D., an able divine and ripe scholar, is the best work we know of for Sunday-school teachers and Bible teachers. Two volumes, each $1.75.

Notes on Matthew, Mark, Luke and John—Explanatory and practical. A popular commentary upon a critical basis, especially designed for pastors and Sunday-school teachers. By Rev W [illegible], D D, author of a New Harmony of the Gospels, etc. These are valuable commentaries, and the author is a Baptist scholar who deals faithfully with God's word. Price, per vol., $1.50

ROMANISM.

SECLUSEVAL; or the Arts of Romanism. By Mrs. A. C. Graves. In this book is portrayed the arts and wiles of the Roman Catholic church in her efforts in shaping the minds of the rising generation. 348 pages $1.

Price, in cloth, $1.00.

THE WOMAN IN PURPLE AND SCARLET; OR, THE DOWNFALL OF CATHOLICISM. By Miss White. In this book, by a masterly hand, the curtain is lifted, and the untold miseries of countless victims are revealed. Here the deceptions, the intrigues, the cruelties, the murderous designs of the Roman Catholic church are exposed. Yes, thirst for blood, for the blood of the saints of God, stands out as one of the prominent characteristics of the Roman Hierarchy. In cloth $1.50.

Deeds of Darkness Disclosed—Relative to Auricular Confession, and its relations to sacerdotal celibacy, convents, monasteries, morality, and civil and religious liberty. By Rev J G White. 224 pp. Price, $1.50

HYMN BOOKS.

THE NEW BAPTIST HYMN AND TUNE BOOK.—There should be a Baptist Hymn and Tune Book in every family. This is a choice selection of hymns and tunes that teach sound doctrine, and a selection of the sweetest Devotional, Revival and Sunday-school Songs yet made; and the music is shaped notes, and can be used by those accustomed with the round notes as well. Say the new Hymn and Tune Book for the Family Bible, and one for each child. This is designed to take the place of the old Southern Psalmist, issued twenty years ago. Examine it before you purchase

Price, $1.00 each, by mail.

THE NEW BAPTIST HYMN BOOK, without Music—50 cts.

Southern Psalmist. A new, improved and revised edition, in which will be found, in place of the old index, one of large, bold type, and also many new and favorite hymns, taking the place of others which were wanting in merit. The arrangement and numbering have not been interrupted. 1000 hymns

Plain rose	$1.00
Morocco, gilt	2.00
Large Sunday-school	1.25
Large size, morocco, gilt, pulpit ed.	3.00

THE LITTLE SERAPH is the [illegible] Book you want for your Sunday-school. It has been admitted that this is the largest collection of our sweetest songs that has been offered to our Sunday-schools. The doctrine is sound. The notes are the new seven-shaped notes. It is the very Book for Country Singing Schools. In the camp you will find "The Sweet By and By," first, and others in succession. Price by mail, [illegible]

The Christian Harmony. Containing a choice collection of Hymns and Psalms, Tunes, Odes and Anthems from the [illegible] thors in Europe and America, together with a large number of New Tunes from eminent composers never before published, embracing a great variety of Metres suited to nearly all the Metres contained in the various Hymn and Psalm Books used by the different denominations. Designed also for the use of Singing Schools, Church, Social and Private Singing Parties. In the notes of the system of musical notation, with seven character notes. Also a copious elucidation of the Science of Vocal Music and Plain Rules for Begineers. Revised edition, greatly enlarged, with the addition of many New Tunes. By Wm. Walker, of South Carolina. Price, $1.50. Reduction where one dozen or more are ordered at once.

SERMONS.

PENDLETON'S SERMONS. Fifty short Sermons on important subjects, by J. M. Pendleton. This is an invaluable work.

Price, in cloth, $1.50.

Richard Fuller's First, second and third series, with a fine steel engraving.

Price, per vol., $2.00

Spurgeon's Sermons. 10 vols.

Price, per vol. $1.50

Helps to the Pulpit. Cloth, $2.50.

Pulpit Themes. Cloth, $2.00.

BOOKS FOR OUR CHILDREN.

The Story of the Bible—From Genesis to Revelation, Told in Simple Language for the Young. By Chas Foster. It has been the endeavor in this work to present faithfully the work, to use such simple language and forms of expression as to make not undignified nor displeasing to save cultured minds, yet shall be intelligible to children and uneducated adults, without further explanation.

Price, $1.00

CITY OUT OF SIGHT. By Miss Lizzie C. Dougherty. This little book portrays the attractions of the Celestial City; the way to it—the way, the gate, the city, etc. A delightful child's book. In cloth, 32 pages, 40 cts.

MISCELLANEOUS.

THE CHRISTIAN'S DAILY TREASURY. By [illegible] Tetipes. This book furnishes a short and sharply pointed treatise on some text of Scripture for every day in the year. There are more than one hundred sixty-five short sermons in it. To a minister who needs suggestions and practical help, this book is invaluable. To Christians it may also be of great value in the daily readings of the Christian: it may become his treasury. Price $1.25.

THE CHURCH RECORD-BOOK is a blank book with printed Articles of Faith, Rules of Decorum, etc., suitable for Baptist churches. Neatly bound in sheep, it has been fine heavy paper, accurately ruled, and is the most convenient and useful Record-Book we know of. Churches that have used this Book are regarding the minutes and business transactions of their churches accordingly. Price, in sheep, $2.50. The binding is rough.

Price, $2.00.

The Dance of Death. By William Herman. A book that is unique. In pointed, forcible and elegant language, it exposes the evils of the modern dance. The publication in its equities is opposition. It is recommended by the press, and by leading ministers of all denominations everywhere. Price, $1.25

The Pastor. By Rev H Harvey, D.D. A book every Baptist preacher, who desires to know how to be a good and successful pastor, should have. It is so cheap every one can buy it. Price, 90 cts.

The Annotated Paragraph Bible.—Published by the Tract Society. This is the best work of its kind yet published. Its notes are brief and full enough, without being cumbersome. It is recommended by all leading ministers. No library complete without it. Price, in sheep, $6.50

Biblical Things Not Generally Known.—A compilation of the most useful things discovered by mature investigation and criticism. It is brief, but comprising things necessary to a right understanding of the Bible, and which have never before been accessible to the public in such convenient and cheap form. Price, $1.00

Pronouncing Bible Dictionary, with Critical Comments Concerning Scripture. The invaluable work of Alexander Crosbee, M.A., is presented in a compact form, embracing every [illegible] Scripture in the largest editions: together with four thousand questions and answers on the Old and New Testaments, with a larger mass of Scriptural information for Bible Teachers as it students than ever before bound in one volume, making an handsome super-royal 8vo of over 700 pages. In cloth, $2.50.

Pulpit Germs. Plans for Sermons by W W. Wythe. Blank, tinted paper. Price, in cloth, $1.25. This is not a book of skeleton sermons, as its name might indicate, but a book calculated to aid in the preparation of sermons.

Encyclopedia of Religious Knowledge; or, a Dictionary of the Bible, Theology, Religious Biography, Ecclesiastical History, and Missions. New revised edition. Designed as a complete book of reference on all religious subjects. Edited by J. Newton Brown. Illustrated by wood-cuts, maps, and engravings on copper and steel. 1275 pages. In sheep extra $4.00.

SPURGEON'S LECTURES. Subjects: Mistakes of the Young Men of the South; The Sphere and Mission of Women; The Genius of Spurgeon. 184 pages. 8 cts.

Send for catalogue.

Address all orders to the
BAPTIST BOOK HOUSE,
Memphis, Tenn.

Jas P Boyce Lib
310 4th Avenue

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.

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XXXVI. MEMPHIS, TENN., MAY 15, 1880. New Series—Vol. XII. No 48.

Our Pulpit.

THE EXCELLENCE OF THE GOSPEL.

A SHORT SERMON, BY J. M. PENDLETON.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Rom. x. 15.

IN a preceding verse we have the general proposition, "For whosoever shall call on the name of the Lord shall be saved." This proposition brings out an admirable specimen of what I may call interrogative logic. Four questions are asked, and each question conveys a negative idea more forcibly than would a positive statement. "How then shall they call on him in whom they have not believed?" Impossible. "And how shall they believe in him of whom they have not heard?" Equally impossible. "And how shall they hear without a preacher?" Impossible again. "And how shall they preach, except they be sent?" Still impossible. Having referred to preachers as messengers of salvation, Paul utters the words of the text, quoted substantially from Isaiah lii. 7. From these words I extract this theme:—

THE EXCELLENCE OF THE GOSPEL.

This excellence is seen in three things:—

I. THE FEET OF THE PREACHERS OF THE GOSPEL ARE BEAUTIFUL. These words of course are not to be understood literally. I will try to make the matter plain: If you were in a telegraph office during the war, the clicking of the instrument would be music, the clicking of the wheels carrying the mails, and you can fancy that the sound of the rolling wheels and of the driver's horn was melody to the man who was expecting a letter with news so important and precious as to throw a halo of prosperity on all his future career. The sound was not literally pleasant, but most agreeable on account of the looked-for intelligence. Now transport yourselves to the days of Isaiah, from whom Paul quotes, when there were no telegraphs and stage coaches. Then men ran to carry messages. This fact was illustrated when Cushi, by order of Joab, ran to tell David the result of the battle between his army and that of his usurping son Absalom. (See 2 Samuel xviii). Isaiah says, "How beautiful upon the mountains are the feet," etc. The feet, by means of which the messengers ran, would first be seen on the highest elevations. These feet would be beautiful, not in themselves, but for the sake of the welcome message they were bearing. Now you see the meaning of the epithet "beautiful," as applied to the feet of the messengers of salvation. It indicates the preciousness of their message. So much for my first argument in proof of the excellence of the gospel.

II. IT IS THE GOSPEL OF PEACE. What says the text? "How beautiful are the feet of them that preach the gospel of peace!" That the gospel is a gospel of peace shows its excellence. We may consider it as announcing—

1. *Peace with God.* Ever since the fall in Eden God and man have been at variance. That great disaster broke up harmony and fellowship between the Creator and the creature. It alienated man from "the life of God." Man is God's enemy, and is under his displeasure. The wrath of God abideth on him. This wrath is God's just and holy indignation against sin. God therefore has a controversy with man. The two parties being at variance, there must be a change in one or both before there can be peace. But God cannot change. The change then must occur in man. God, however, as we learn from 2 Cor. v. 18-20, first proposed terms of reconciliation: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to-wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

Wonderful overture! God in Christ reconciling the world to himself. The plan of reconciliation was of divine origin and infinitely marvelous. God gave his son to die, imputing to him the sins of men, and these sins having been borne by Christ in his own body on the tree, an atonement was made. Thus the demands of the divine law having received satisfaction, saving mercy can consistently reach the guilty. In Acts x. 36 we read, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ." Yes, God makes proclamation of peace to men. There is no peace to the wicked while they continue in their wickedness. There is no peace to awakened sinners trembling under a sense of guilt, and inquiring, What must we do to be saved? But when faith embraces Christ as the Saviour, then peace takes possession of the soul. "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. v. 1). The Father justifies through Christ, and is the blessed presentation. Of Christ, the great theme of the writers, it is said, "To him bare all the prophets witness, that whosoever believeth in him shall receive remission of sins." (Acts x. 43). Jesus who, while on earth, said, "Son, daughter, thy sins are forgiven thee," intended his words to be prophetic of what he would do through all the centuries of the world's history. In the terms of the new, the gospel covenant, it is written, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 12). Language cannot more adequately express the fact of full, free and everlasting pardon. "Their sins and their iniquities will I remember no more." This does not mean that God can absolutely forget anything, but it means that the "sins," the "iniquities," pardoned will never be charged again to the account of those who have been forgiven. The thing will be as impossible as if the faculty of memory were expunged from the divine intellect. Is not the pardon of sin one of the good things which the gospel proclaims?

2. *Adoption into the family of God.* "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. (Gal. iv. 45). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John iii. 1). Christ is referred to also as "the first born among many brethren." (Rom. viii. 29). Adoption implies a wondrous transition—from the family of Satan into the family of God—from the state of a stranger to that of a child—from an heirship of wrath to an heirship of glory. We receive the adoption through Christ. This is the wonder of wonders which it will require endless ages to explore, namely, that the junior members of the family are adopted by means of the blood of the first-born!

"Down through the portals of the sky
The impetuous torrent ran;
And angels flew with eager joy
To bear the news to man."

The gospel is called in the text the gospel of peace. "The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Spirit." (Rom. xiv. 17). The fruit of the Spirit is peace. (Gal. v. [illegible]). Jesus pronounced peace-makers blessed, (Matt. v. 9), and we are required to follow peace with all men, and, if possible, live peacably with all men. (Heb. [illegible] 14; Rom. xii. 18). This gospel of peace is to be instrumental in establishing peace throughout the world. We are told that the time will come when "the nations shall learn war no more." (Isa. ii. 4). Alas! this is not now the case. The nations yet study with intense earnestness the dreadful art of war. But there will be a time of universal peace, when every man shall regard every other man as his brother, and this blessed fraternity shall be as large as the area of humanity.

I argue the excellence of the gospel because it proclaims peace in the three-fold sense now indicated.

III. IT IS GLAD TIDINGS OF GOOD THINGS. The tidings are glad—that is, they make glad those who hear and receive them. They are glad tidings because they proclaim "good things." What are some of these good things? I can name only a few of them, such as the following:—

1. *Pardon of sin.* This point has been in part [illegible] God. [illegible] presentation. Of Christ, the great theme of the writers, it is said, "To him bare all the prophets witness, that whosoever believeth in him shall receive remission of sins." (Acts x. 43). Jesus who, while on earth, said, "Son, daughter, thy sins are forgiven thee," intended his words to be prophetic of what he would do through all the centuries of the world's history. In the terms of the new, the gospel covenant, it is written, "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Heb. viii. 12). Language cannot more adequately express the fact of full, free and everlasting pardon. "Their sins and their iniquities will I remember no more." This does not mean that God can absolutely forget anything, but it means that the "sins," the "iniquities," pardoned will never be charged again to the account of those who have been forgiven. The thing will be as impossible as if the faculty of memory were expunged from the divine intellect. Is not the pardon of sin one of the good things which the gospel proclaims?

2. *Adoption into the family of God.* "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. (Gal. iv. 45). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John iii. 1). Christ is referred to also as "the first born among many brethren." (Rom. viii. 29). Adoption implies a wondrous transition—from the family of Satan into the family of God—from the state of a stranger to that of a child—from an heirship of wrath to an heirship of glory. We receive the adoption through Christ. This is the wonder of wonders which it will require endless ages to explore, namely, that the junior members of the family are adopted by means of the blood of the first-born!