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

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Our Pulpit.

THE SON THAT STAYED AT HOME.

BY ELIZ. J. T. CHRISTIAN, SANDIS, MISS.

"And he was angry."—Luke xv. 25.

YOU have often been told what a poor, miserable fellow the prodigal was. All the sins he ever committed, and some that he did not, have been eloquently put before the world. I have seen pictures that represented him as enjoying all kinds of revelry. I have read flaming descriptions of the virtues that he did not have. Let this all be as it may: I have no excuse to make for him. He undoubtedly did very wrong in many things. He was in no sense a saint. I only undertake to say that the eldest son, the boy that stayed at home, was the worst man of the two. Be not astonished; I have some very grave charges to bring against the character of that young man.

It is commonly said that the prodigal son represents the sinner who throws off all restraints and rushes madly into sin. There is no indulgence that he does not try; no sin in which he does not engage. The eldest son is the moral man. He has stayed at home, and, in his estimation, in all of his life he has never done anything that is wrong. Be it so. Which is the worst, the sinner or the moral man?

Let us not have a brotherly feeling. It is not difficult to trace the feelings of the eldest son. He had moved over these things before. Often had he turned his eyes to heaven, and reverently crossed his hands and prayed, Lord, I thank thee that thou didst not make me as other men are, adulterers, or dishonest, or even as this brother of mine. Oh, the drunken sot has returned, has he? The miserable wretch! He thinks, by putting on his pious face and telling of his troubles, that he will honey around his old childish father and get something more out of him. I'll show him. This farm and all these servants are mine. He shall leave this very night.

While this man is scoffing, let us turn to the younger brother. We will find him in the home of his youth—that home from which he has been absent for so many long, weary years. The friends of his boyhood have come in to welcome his return. All now is joyous; father, mother, sisters, friends, are around him.

"In friendship's smile and home's care, Collecting all the heart's sweetest care, Into one knot of happiness."

The music resounds, and the merry dancers are there. The sweet remembrances of other days come crowding in upon him, and he begins to think. His soul is filled with agony.

"While in merry mirth, O'er many a year of guilt and strife— Flow o'er the dead flow of his life, Nor sound one sunny smile—place, Nor bright him back—"

He hangs his head; each noble aim And hope and feeling, that had slept From boyhood's hour, that instant came Fresh o'er him, and he wept! he wept!"

The clouds pass away, a smile lights up his face. Perhaps he is thinking of his absent brother—of the days they played together and were happy. Where is that brother? Do not ask. In pity from the scene for ever. That son is grieving the old father's heart with angry words, because an erring son has returned.

Truly, the elder son did not have a brother's heart. Instead of palliating his offenses, at least

forgiving him, in a capricious spirit he pointed out his wrongs to his father and the servants.

Is not this a fair history of the so-called moral man? Does he not rather say, Look how much more holy I am than thou?"

It does not require brains to find fault. The eldest son was not remarkable for wisdom; his only good trait was that he stayed at home. It is not recorded that he gave his younger brother any advice. He never aided him. He never visited him in the distant country where he was living. Never wrote to him. When the unfortunate boy returned he pointed out his faults. Moralists are not the ones that advise the wayward. They do not go down to the deep gutter and take them by the hand and lift them up. No. If a poor Christian happens to fall, they sneer at him, and say, Look how much better I am than these Christians, and I don't make any profession of religion.

The narrative only says the prodigal wasted his substance in riotous living; but this unfeeling son grossly exaggerated it, and told his father that he had devoured it. These would be Pharisees exaggerate the misconduct of others. They can very graphically paint all the details of the sin, and, perhaps unconsciously, color it. Unconsciously or not, the coloring is there. They would make Christ himself a wine-bibber and a drunkard.

home, compared himself with the poor, weary prodigal son, and just returned from his weary tramp. He did not dare do this before the younger son went away from home. I suspect the prodigal was there the best looking of the two, and by far the most popular. But now, when his brother is down in the world, he can afford to make the comparison. Did you ever hear a self-righteous man compare himself to a good work the Christian? What does he do? He hunts till he finds a poor, degraded Christian—if indeed he is such—that has disgraced his profession, and places him alongside of himself, and in triumph tells the world how much better he is than that man. For shame! Comparisons are universally odious, but if you must have one, put yourself along with a good Christian; or if this will not satisfy you—which it will not—get the degraded Christian and the worst sinner you can find, even then the cause of Christ will not suffer. Whatever you do, be honest.

Mind that you do not have a rafter in your eye when you see the mote in your brother's eye. Oh, man, who made you a judge? Why do you judge your brethren?

2. He would not go to himself, nor did not wish his brother to remain. All is joy and festivity in the house. The old son had been off on pleasure or business. Some of the servants ran to meet him and tell him the good news. He hears the music. This is something unusual. The old man's heart had been sad, and he had not encouraged anything of this kind. The son that had remained at home has been busy in his schemes of money-making, and has had no time for such things. Hence, to hear music in the old mansion was a rare thing. No wonder he asked immediately, before the servants could speak, what these things meant. One of them, more glad than the others, cried out, Your brother has come, and we have killed the fatted calf. They thought they were carrying a message of joy, but the son was angry. Instead of going directly to the house and welcoming his brother, he remained outside and pointed.

Does not this account rather of what Jesus

said of the Pharisees? They would not go in themselves, nor permit others to enter. There was more hope for the publican and sinner. "I may unto you, that the publican and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publican and the harlots believed him; and ye, when ye saw him, repented not afterward that ye might believe."

The moralist stands between the sinner and heaven. He is a stumbling-block. Many a poor soul has stumbled over him into hell. Banyan has a saint power of illustrating. He tells how Mr. Worldly Whimsey met with Christ, and directed him to go for happiness to the town of Morality, by the way of Sinai, to the house of a gentleman named Legality. Christian turned to go as directed, and when he got "hard by the hill, it seemed so high, and also that side of it that was next the wayside did hang as much over that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wotted not what to do. Also his burden seemed heavier to him than while he was in his way. Then came also Balaam of the out of the hill, that made Christian afraid that he should be burnt; here therefore he did sweat and quake with fear." He was finally rescued by Evangelist. Mr. Legality is a Pharisee man.

The moral man keeps more people out of the kingdom of heaven than the sinner. When we see the drunkard reeling on the streets, or wallowing in the mire, we are repelled rather than attracted. There is something, however, in the life of a moral man that draws people and demands admiration. The position of the moral man is a fearful one. What responsibility is upon his shoulders! How many souls will rise up in the judgment and condemn him!

3. His example was bad. The prodigal did not claim that he had done right. He thought that he was not worthy to be called his father's son, and was willing to become as a hired servant. He came back with a confession on his lips. He had sinned against heaven and to his father's sight. His sins were ever before him. He prayed, with the loved poet of Israel, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Yes, he said,

"For I was as pure as the snow, but I sinned, Fell like the snow before the wind, and I fell, Fell to be trampled on the slith of the street, Fell to be trodden, to be spit on and to eat: Feeding my soul to whomever would buy; Dealing in shame for a morsel of bread, Hating the living and hating the dead, Merciful God, have I fallen so low? Yet I was once like the beautiful star."

The prodigal had sinned, his example was bad, and he knew it.

If the Scriptures are to be accredited, the boy that stayed at home was likewise a sinner. As it is written, "There is none righteous, no, not one. There is none that understandeth, there is none that doeth good, no, not one." This is said "to them who are under the law; that every man may be stopped, and all the world may become guilty before God." "For all have sinned and come short of the glory of God." This applies to the moralist, "for there is no difference." "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

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things began to emerge from the darkness of a
All the early Reformers, as Luther, Melancthon,
Calvin, and their forerunners, apprehended
truth as to the coming of Christ, and his reign
the earth. But more of this hereafter.

I close with the words of Tyndale, a so

No where else does it appear that he ever ministered the Supper to any but those who were assembled in the capacity of a church, so that we cannot reasonably conclude that in this instance he would revolt against the so oft-acknowledged authority of his Lord, and so obviously invalid

polity.

QUERIES.

BRO. GRAVES:—Will you
through your valuable columns
1 Cor. 12: 27, and greatly oblige
brother, in your next paper
Trenton, Tenn., Dec. 1874.

the and cry been raised
Fuller, Gardner, and
published works asserted
now advocate?
Old Landmarkism
ious Herald, and all
oose views of church

with the bars or tent
wires. Now, brethren, as
requested your Board to pre-
pare a request that, in the month
of April, at your earliest
convenience, be the subject of sessions in
this State, to your churches,
and to embrace something for
the first day of April, and
the Association the fourth.

- I have read and
understand that it is
determined by a
any [redacted]

REMARKS.—A literal translation of this passage may help the interpretation of it.

"But I severely discipline my body and make it subservient: last, possibly, having proclaimed

than believes that with less than one or three times the amount
 carry our plans into successful operation, since one-fourth
 is to be sent to the State Board to assist in State campaigns;
 and also let it be distinctly impressed that every dollar and
 dime contributed goes direct to the missionary - not a farthing
 to pay agents or collectors. Let us do a good work this
 year. By order of the Board.
 G. W. GRANTHERY, Secy. J. E. GRAVER, Pres't.

BREVITIES.

Eld. J. J. Andrews, of Guntown, Miss., has taken a general agency for THE BAPTIST and the Baptist Book House. We commend him to the kind consideration of our friends and patrons.

We had the pleasure of a call this week from Eld. O. M. Lucas, General Sunday school evangelist for the State of Arkansas. Bro. Lucas is a live Sunday-school worker, and is succeeding well in his mission. God prosper him in his noble work.

We are asked if it is the duty of a Christian to forgive a brother for a personal offense and injury, unless that brother, at least confesses and deprecates the wrong done, though he makes no effort to repair the injury. We answer, we would not be like God should we do it.

Among the excellent educational institution under the control of Baptists in Arkansas, is the Male and Female High School at Arkadelphia. Eld. W. A. Forbes, a graduate of Bethel College, Kentucky, and a teacher of acknowledged ability, is the principal. This institution merits, and should receive a liberal patronage.

We rejoice with Bro. Mullins, of Corsicana, Texas, that the Lord has seen fit to put the distinguished honor upon him of calling his most promising son to the ministry—a young man of unusual natural abilities and finely educated for the bar. He was converted during Bro. Penn's meeting at Dallas, returned home and was baptized by his father, and now licensed to preach. The evidence of his call was most satisfactory. We would rather see such son of ours a faithful, honest Baptist minister than crowned monarchs of earthly empires.

Bro. D. Comstock, Johnson's Bayou, La., whose query we answered some weeks since respecting his pastor, who without church action baptized persons in the immediate neighborhood of sister churches, but twenty or more miles from his, inquires as how the matter terminated. Bro. D. who was clerk pro tem did not make a record of that called conference, in fact through sickness was not present, and was summarily excluded without any charge being preferred or the least warning given. We should prefer to be out than in that church so-called, and better for that minister that a stone were about his neck and he in the sea unless he repent.

Rev. R. H. Whitehead, of Glen Rose, Texas, joins the Bible Class with an essay on the church at Troas, which will appear next issue, and says: "These discussions will increase the value of your paper, and help to understand important truths. I do wish I could see your face and enjoy your society once more." We congratulate the Class upon so valuable an acquisition. Each week we become more interested in the question of this month, and see more and more the practical bearing of the first question. If it can be established beyond doubt that there was a church at Troas, will not the theory of weekly communion be established as well as inter-communion? It is the Bedan of Weekly communion Baptists. Bro. Jarrell's article will appear next week. These articles should be saved.

STRANGE REASONING.

If a preacher has no right to commune with a Baptist church he is not a member of it, he has no right to preach to them.—*Ala. Baptist.*

Now, this is a strange reasoning to us. Does preaching in the pulpit of a church as pastor for one Sabbath imply that the preacher is entitled to all the privileges of that church—as voting, etc.? Has Bro. Benfro, or Winkler the right to vote in churches they serve, but of which they may not be members?

We never, until a month past, heard it asserted that a member of the Baptist church was entitled to all the privileges of every other Baptist church. Is this the position of the Baptist? We deny that a Baptist minister or member has the right to commune in a church of which he is not a member, and we deny that a church has the authority to give him the right, because Christ has withheld it; nor do we deem that he has the right to

preach to any church he pleases, unless invited by said church—and we do claim that any church has the right to invite whom she pleases to teach her, because, as an independent body she is empowered to elect and dismiss her own pastors and teachers.

ITEMS.

The American Baptist Publication Society has proposed to the Sunday-school Board of this State, located at Chattanooga, Bro. Montgomery president, to appoint the Corresponding Secretary, J. M. Robinson, Sunday-school Evangelist and co-operate with the Board in his support. We think this an admirable movement and will give it our hearty support, provided the policy is to send the missionary into the churches and regions destitute of Sunday schools and not to churches already supplied to raise means. The Board is to have full control. This is as it should be.—The articles of "C." on the inheritance, under Bible Class, has a universal historical value, and we bespeak for them a careful reading. Will the whole class turn back and read number 1, and learn what was the unbroken faith of all professed Christians for the first and following centuries, why all Baptists before the Spiritualistic theory was introduced by Whiston in 1770, and which he himself acknowledged was then "A New Hypothesis." Don't miss one of "C.'s" articles.—There is quite a variety of subjects now up in THE BAPTIST for winter study and the evidence of increased interest in Bible studies is encouraging.—Bro. G. A. Robinson's (our middle name) New Year's present of eight dollars for new subscribers received and appreciated, and pleased we are to hear that the paper is well liked. George Graves is the name of our second son. Give him a fortune in an education—the honors appreciated. Liddell's and Scott's Greek and English Lexicon is the universal standard in England and America. Price \$6 by mail.—Find money for THE BAPTIST for our pastor, Rev. A. C. Iven, Shelby, N.C. I am very well pleased with THE BAPTIST and am waiting to see the balance of the 7 Dispensations. The Baptists about here are all Old Landmarkers to the core—the denomination gaining ground and infant baptism certainly declining.—T. J. Moore. This is good news certainly, and every word encouraging. There are more than 7000 in each State of the South who have not and will not bow the knee to the Baal of modern "liberalism" and looseness. The evidence of an increasing list in the old North State is quite pleasing in the circumstances. We shall soon commence the Dispensations and finish them.—L. R. Obenshain, of Marvell, Ark., informs us that he sent \$5 to B. F. Bartles, Minister at Jackson, Tenn., for Bro. Wm. Thompson. You could not have sent to a more deserving minister or one who enjoys more the confidence of the brethren. Only the money sent through us or the Ministerial Board is acknowledged in this paper. We ask friends to send through these media, and if they wish can designate to whom they wish it applied. Arkansas has three promising young ministers at Jackson, and we trust the brethren will assist them, two are wholly dependent. We still send THE BAPTIST and Democrat for 1.50. Should be pleased to visit Marvell, and a visit can be secured in the spring if engaged in time. \$50 and expenses for the full course.—The sisters at Fayetteville, Middle Tenn., are soliciting a dollar from every Baptist and his wife who desires to see a Baptist church in that beautiful little city. The brethren propose to build the house and the sisters to purchase a lot. We met an officer in our late army some time since who said, "Do you remember preaching a sermon one night in Fayetteville?" He hesitated, and remembered the invitation as we were passing through from Alabama, thirty years ago, when the Presbyterians generously offered the few Baptists their large house. "Well," said he, "I was a boy of some twelve or thirteen years, and we lived two or three miles in the country, and when a runner came by who was sent out to announce your appointment, I asked my father if I might go up and hear J. B. Graves. He re-

plied, 'you are too small to go, and you will not understand him, and besides, all the horses will be wanted for the family, and the corn is very grassy.' I said, will you give me a task, rather? He did so, and I weeded out my row half hour by sun, washed and went on foot to town and heard your sermon, and I did understand you, and I have never forgotten that sermon to this day. I can tell you your text, if you have forgotten it: 'Search the Scriptures.' I can remember when you laid down on the pulpit the Book of Common Prayer, and the Methodist Discipline upon that and the Presbyterian Confession of Faith on that, and then lifted up the huge Pulpit Bible and placed it upon them all, with a declaration that thrilled that crowded house: 'God hath exalted his Word above all that's written.' Desirous of preaching that sermon once more to that town, and in a Baptist church house, we send forward five dollars for ourself and our better self, and hope hundreds of Baptists will respond.—The ladies of the Baptist church in Jackson, Tenn., are moving towards finishing the beautiful audience-room of their house of worship—we want to see it finished, and we cheerfully respond.—We once filled your bill, Bro. Dees, and we think we can do it again—have written and will let you know.—We are encouraged by indications that better weather will contribute to the increase of our list in this and other States. We need one thousand new subscribers this spring, and it will be but a light job for five hundred, or one thousand of our friends, for we hope that every subscriber is a friend to the editor of the Old Banner.—Bro. J. M. Chatham, of Ark., celebrates his twenty-fifth anniversary as a subscriber by sending three new subscribers, and he cannot help adding a word to encourage the editor: "Let me say that THE BAPTIST gets better yearly, and may God spare you long to deal those heavy blows against error within as well as without our own churches." We shall send him three parts of Dr. Cathcart's great work, "The Baptist Encyclopedia," which every Baptist minister should not be without. It will appear in twenty parts, and we will send one (fifty cents) for every new subscriber. And good Bro. Wm. J. Bass could not be contented without sending as soon as a part of his first part of the one thousand, and so he will secure the parts as fast as he can read them, and a magnificent library will be to him—almost invaluable, as it is beautiful—superb. He advises the engagement of an active colporteur in each Association as the pressing want; and this is just what the Book House wishes to do. There are others with names and cheering words, which we will try to find space for next week.—We cut up the first article of Dr. Burrows, and are waiting to get another, is why the discussion does not appear. Have written twice to the Recorder office, but in vain. Who will send us Bro. B's first article?

BOOK TABLE.

"Prophetic Interpretations" by Rev. P. S. G. Watson, 62 pp., published by St. Louis Publishing Company. Price \$2.20 by mail. This is the work of a devoted Baptist minister who has given his life to the study of the prophetic Scriptures, and in this book gives us the results of his studies. Such a man merits well of the religious world for the attempt to enlighten it. Students of prophecy will read this book with interest. We have had the book upon our table for weeks and yet have not time to read it through. We notice that he devotes many pages to prove that Christ was crucified and buried on Wednesday and rose at sundown or shortly after on the Jew's Sabbath. The question arises in our mind, why did the soldiers watch all night over an empty tomb—they knew when he did rise. That the whole religious world has for a 1000 years believed that he was in the grave but a part of three days and night, since the Jews reckoned a part for a whole day or night is not proof to us that this was so, any more than other things it has believed as long and sincerely, which we know to be false. Yet, it is presumptuous until the contrary is proved. This point is worthy of study. He is a premillennialist, holds to the return of the

Jews to Judea, and to a personal Anti Christ—the Devil incarnate—who will receive divine honors in the last days, and, in the same opinion, he is doubtless correct. This author deserves to be patronized. We may not agree with him in all his positions, but "there is gold enough to pay for the working" as miners say, "to let the tailings and slag go." The Baptist Book House will send it by mail for \$2.20.

"From Death to Life," by Rev. W. Haslem, D. Appleton & Co., publishers. This is the narrative of how a High Church minister was converted under his own sermon, delivered in his own pulpit.

"How to Pay Church Debts and how to keep Churches out of Debt" by Rev. Sylvanus Stall, I. K. Funk & Co., New York, publishers. It is full of common—rather uncommon sense, and we cordially commend it to the ministers and deacons of America.

Bible Students' Cyclopædia or Aid to Biblical Research by A. C. Morrow, 340 pp., N. Tibbals & sons publishers, price \$1.50. This is a work like Bible Stories which we can give our unequalled commendation. It is all it purports to be and valuable alike to the minister, the Sunday-school teacher and scholar, and to all our children. Parents with this book can have a Sunday-school for the children or a Bible class for the older people every Sunday. Parents cannot make a better investment than to send \$1.50 for this book and \$1 for Bible Stories, to the Baptist Book House, Memphis, Tenn.

Service of Song. The enterprising and ever successful Sheldons, of New York, have brought out a small and cheaper edition of their large work for the use in social meetings. Those who are familiar with the excellencies of the former book need only know that this is the same condensed and adapted for social meetings.

Baptist Review. This number is unusually rich in valuable articles from some of the ablest pens of our denomination. Every minister who can afford it should read this Review, and every one else, for we will send it to any one gratis for five new subscribers to this paper.

Ford's Christian Repository for January should have been before mentioned, as it has gotten into the habit of being on time. It comes with its usual attractive table of contents and not the least interesting among these will be the venerable editor's "Memory of Men and things." See advertisement in another column, and how easily you can secure it.

T. B. ESPY, D. D.

THE mail of Tuesday morning brought us this sad and unexpected announcement:—

DEAR BRO. GRAVES:—Rev. T. B. Espy, D. D., departed this life this morning at 10:30 o'clock. We are too much afflicted to write more. He leaves a sweet name, honored by all who knew him well. He died resigned to the will of heaven. He leaves a wife and six children, that will share the prayers of God's people. Yours truly, BENJ. THOMAS.

Little Rock, Ark., Feb. 7, 1881.

We record the death of this devoted brother and friend of other years with sadness. It broke upon us like a bolt out of a serene sky. We formed his acquaintance when he was a student at Howard College, and we have watched his course through the years with interest. He was from his youth a devoted, thorough Baptist, and, we believe, a Christian man. He was a sprightly, facile writer. His highest earthly ambition was to bind up a first-class paper in his adopted State. God has seen fit to call him from his labors in the very noon of his life, with all his hopes unrealized. How uncertain is life! Who of us all will next be called? When that summons comes, may we be like our brother, resigned to the Father's will. We drop a tear over his untimely grave, and lift a fervent prayer for the bereaved widow and fatherless children.

Many preachers seek to impress their hearers with the fact that life is short, but forget it in their sermons.

NEWS FROM THE STATES.

Texas.—Elder T. P. Montgomery was in Texas today with Memorial observances. Deceased was P. G. H. P. of the U. C. of Mississippi, and had filled other exalted stations among Masons. For more than a quarter of a century he has been a faithful and able minister of the Baptist denomination. Our loss is painfully felt here. He had been in Texas but a few weeks, but had made many friends. Will not some brother more intimate with him prepare an obituary for the columns of THE BAPTIST.—Bro. W. R. Webb, of some one else? Many brethren would be glad to read such an article.—E. M. Humphrey, Louisville, Jan. 24.—Bro. W. R. Penn began a meeting in Palestine this week, and will probably go from there to San Antonio.—Elder H. B. Turner has entered upon his work as pastor of the Fifth Ward church Houston.—Dr. Strickland has consented to preach one Sunday in each month for the church at Rockdale.—Bro. Geo. Cook will begin his work as missionary for the Trinity River Association about the middle of this month.—Bro. Penn has made Palestine his headquarters for the future.

North Carolina.—Rev. J. E. Carter has been called to the pastoral care of the church at Tarboro, and accepted.—Elder A. G. McMannaway, of Virginia, has accepted the call from Louisa and Franklin, and expects to begin his labors about the first of March. Let our North Carolina brethren give him a warm welcome. We know him well, and he is worthy of their confidence and love.—Recorder.—Elder J. A. Speight, of Virginia, has accepted an agency for Wake Forest College. His labors will be confined to the Chowan Association.

Tennessee.—Elder J. J. Martin has been called to the care of the church at Auburn, and accepted.—Elder G. A. Ogile, of Commerce, has accepted the care of the churches at Beasley's Creek and Salem.—Elder W. R. Webster, of Clinton, has been called to the care of the Third Creek church.

Mississippi.—Mt. Pisgah, a church of about forty members in the country near Clinton, Elder L. T. Hay, pastor, took its annual collection for Foreign Missions last Sunday, amounting to \$243. This is the banner church of the State, so far as we know.—Recorder.—With the last issue the fourth volume of the Record closed. It seems to have been a prosperous year in every sense of the word, and Bro. Gambrell says he can but thank God and take courage. The new Sunday school movement has met with far more favor than anticipated. It has already enrolled over a hundred. We are requested to state that the regular sessions will be held until further notice every Lord's day afternoon at half-past three o'clock. A regular weekly prayer-meeting is now proposed, to begin Friday night next.—Southern Baptist.

Missouri.—Rev. J. T. Williams has accepted the pastoral care of the church at Paris.—We are glad to learn that there is now a prospect of paying the debt of the Fourth Baptist church, St. Louis.—We learn that Rev. J. E. Robert of Carrollton, Ill., has accepted the pastorate of the First Baptist church of Kansas City. We bespeak for him a cordial welcome to the ministry of Missouri. We do not believe he and the First church will be disappointed in each other.—Central Baptist.

South Carolina.—It is proposed to build a Baptist church at Clinton, in Laurens county, and an active committee has been appointed with instructions to collect the subscriptions already made, prepare a building site, and proceed with the work as rapidly as practicable.—Baptist Courier.—This State is entitled to delegates to the Southern Baptist convention.

Alabama.—Rev. W. H. DeWitt has moved from Nettlesboro to Hoboken, Marengo county.—Dr. Wm. H. Thornton died at his residence in Eufaula, Jan. 27, aged 61 years. He was a deacon of the First Baptist church of Eufaula, and was a noble Christian man.—Alabama Baptist.

Work will soon be commenced on the new Baptist church-house in Evergreen.—Brethren E. S. Ayers and J. B. Pond were ordained as deacons of the Baptist church, Sumter county, on the 23d inst.—Rev. Mr. Hinton, of Atlanta, preached at the Baptist church at this place on Friday night last, also on Sunday and Sunday night. He has been employed by the Ten Island Baptist Association of this State as a missionary within its bounds, and will, we are glad to learn, make Oxford his future home. He is an excellent preacher, and will be a valuable accession to our town.—Oxford Record, Jan. 2.—Rev. Geo. S. Anderson will preach in Uniontown on the first Sunday of each month and Saturday before.—Messrs. La'ham, Alexander & Co., bankers, of New York City, recently made a donation of \$10 to the church at Heuvelville.

Georgia.—Bro. J. W. Walling, of Monks Corner, S. C., desires to find an only sister Mrs. Frances D. Johnson, who is supposed to be somewhere in this State. Any information in regard to her will be appreciated.—Elder E. R. V. Briant is succeeding well in his pastoral work at Beffington.—The steps of the Baptist church will cost \$250. A pretty large sum, but we understand there will be no difficulty in raising the money. It will add much to the appearance of the edifice. Let it be.—Christian Monitor, Gainesville.

Kentucky.—Dr. R. H. Graves, our missionary to China, is visiting Louisville, and preached at the Walnut-street church on the 24th inst.—Two members have been excommunicated from Hope church, Louisville, for neglect of Christian duties.—Mr. James F. Johnson, of Fayette county, father of Rev. T. J. Johnson, of Frankfort, died on the 22d inst. in his 72d year. His death was caused by a fall on the ice. He was a man of sterling worth.—Recorder.—Dr. W. E. Hascher has decided to call to the Walnut-street church, Louisville.—Rev. A. F. Baker has resigned the care of the church in Oregon.—Dr. C. E. W. Doobs is visiting Pastor Felix in a series of meetings with the First church, Covington.—Rev. F. C. Shackhouse has moved from Lexington to Combs Ferry.—Elder R. F. Gwinder has entered upon his work as pastor of the Sugar Grove church, Davies county.—Elder John P. Chesworth has been

excluded from the fellowship of the First church, Muhlenburg county, for violation of covenant obligations, and for deserting his wife and child. He is believed to be in the prison.

SUMMARY.

J. B. S.

A new church was recently organized at Center Point, with eleven members, by Revs. A. J. McDaniel and W. D. Mayfield.

Rev. C. W. Callahan, of Hope, found on the Christmas tree in his church a due lambs-wool coat; also many valuable presents for Sister C. We are not favorable to Christmas trees in a church, yet it is said "a tree is known by its fruit." This tree bore good fruit, therefore the weight of authority is against us.

Bro. J. W. Willingham, of Salsberry, Ark., writes to us that he wants to see a copy of the Arkansas paper, that he may learn what Arkansas Baptists are doing. We, of course, refer him to this paper, and ask him to send us all the Baptist news in his section.

"Some of my members had my life insured in the Knights of Honor, and presented me with a \$2,000 policy.—C. W. Callahan. Now, if you would be kind enough to die, Bro. C., you would give Sister Callahan a good start in the world.

Rev. H. A. Tupper, D. D., Secretary of Foreign Missions, desires to know, 1. How many churches have we in Arkansas? 2. How many of that number contribute to the objects of the Southern Baptist Convention? 3. What plan is adopted by our State Convention to reach the masses of our churches, and secure from them contributions for missions? All the above questions are very important. But we confess our inability to answer them with any degree of accuracy. Any brother who can approximate the number of churches in the State, and the probable per cent. that give to the objects of the Southern Baptist Convention, would confer a favor by writing to us.

Our Secretary of State Missions is trying to reach the masses of churches through the pastors.

The church at Hope is in good condition, and has raised its pastor's salary. Oh, that we could record one hundred such items.

TRUTH AND HONESTY DEMONSTRATED.—Last week an old negro man living twenty-four miles from this place, conditionally engaged to come and work for us, and, in the event that he should make other arrangements, he would let us know by Friday, so that our wagon would not go for him. Friday came, the mules were harnessed to the wagon, five minutes more and they would have been gone, when the old man came. He had been disappointed in getting a mule to ride, but, rather than forfeit his word and disappoint us, he walked forty-eight miles, paying two ferriages. How few men of any color would have endured so much to keep their word.

We have had a beautiful week of sunshine. How cheering to our spirits. May the light of Christ shine into our hearts to cheer us in our spiritual labor.

Reader, are you a Christian? Have you made any sacrifices during the past year to send the gospel to the destitute? Were they in your condition, and you in theirs, how would you desire them to act? If you have done nothing, will the Master say: "Well done?"

The Young Ministers' Fund—Still Wanted.—We have, by 1.88, reaching the amount the Young Ministers' Fund needed for January—a sum sufficient to pay the expenses of one student, but which we divided between two. We therefore commenced February with \$13.00. The friends will see the treasurer's receipt for \$73.13.

125 WANTED.—Bro. & Sister Rhodes, Arkansas, 22; B. R. Irion, Mrs. Ann B. Irion, A. B. Irion, Isaac Wm. Markham, La., &c.

There are three young ministers from Arkansas now supported, in whole or in part, by Baptists of Tennessee. Received of J. B. Graves \$75.15 for the Ministerial Board, since Nov. 1.

MARRIED.

At the residence of the bride's father, 35 Kenale street, Memphis, Tenn., Feb. 8, 1881, by Rev. T. J. Gowan, Mr. M. F. Blacklock of Newton, Miss., and Miss Sallie E. Ritchie. May they enjoy a long life of happiness and prosperity on this earth, and finally, when they are called away, may they be reunited in a land where parting is unknown, and where all is joy, peace and love.

The Young South.

MISS NORA R. GRAVES, Editor.
To whom all communications for this Department may be addressed, care THE BAPTIST.

POSTOFFICE.

IT looks as though we are to have a nice "chat" among ourselves this week, from the number of letters in the Postoffice, and I cannot begin to tell you how much I have enjoyed receiving them. But I beg my young friends not to get impatient to see their letters published or noticed. The "Young South" is arranged and sent to press almost two weeks before you see it. So you must give me time to get to your letters.

Several lines were omitted in printing Master Willie Moore's letter, which spoiled the sense of it, and he finds (to his sorrow) he is not quite as old as he thought he was; so we republish it this week for Master Willie Moore's benefit.

Miss Mamie Ivey also sends the answer to Willie Moore's enigma, with corrections, which she accepts the corrections to her answer No. 8th. I have kept over her Enigma for next week, as Miss Mary Bussey has given us one for this week.

DEAR AUNT NORA:—The following is the answer to Mamie Ivey's Bible Acrostic, in THE BAPTIST of Jan. 22, viz:—

1. Come, says the Spirit and the Bride.
2. Olives was the mount on which Christ used to teach his disciples.
3. Mary was the mother of Jesus.
4. Evil is what we are commanded to keep our tongues from.
5. Tongues we should keep from evil.
6. Old things have passed away.
7. Jews called Christ a king.
8. Emmanuel was one of the titles of Jesus.
9. Samuel was a son lent to the Lord.
10. Uriah was the husband of Bathsheba.
11. Saul was the king anointed by Samuel.

"Come to Jesus" is the invitation extended to all.

I send you with this Enigma, which, if you think worthy a place in the "Young South," you may give to our young friends. Your little friend, MARY BUSSEY.

Baptist, La., Jan. 27, 1881.

DEAR AUNT NORA:—Here I come again, with Miss Mamie Ivey's Acrostic: Come, Olives, Mary, Evil, Tongues, Old, Jews, Emanuel, Samuel, Uriah, and Saul. "Come to Jesus." I think this a very precious invitation.

Please print my letters, Aunt Nora, and I will be glad. Great success to the "Young South," is the sincere wish of LOU ANNA HAY.

Blue Mountain, Miss., Jan. 24, 1881.

DEAR AUNT NORA:—I think I have solved the enigma in THE BAPTIST of Jan. 22. After placing all the letters in order, we have the sentence, "Come to Jesus." I wrote you a letter last week. I hope you received it, although I have seen nothing of it in the "Young South." We have had a happy Christmas. Old Santa came and found our stockings and filled them with presents, and made us so happy with good things. With best wishes, I remain your devoted friend, OLIVE D. QUINN.

Fruitville, Ark., Jan. 29, 1881.

DEAR AUNT NORA:—It is my first attempt to write you a letter. I am twelve years of age. My father takes THE BAPTIST, and I thought I would try to solve Mamie Ivey's Acrostic. The answers are: 1. Come; 2. Olives; 3. Mary; 4. Evil; 5. Tongues; 6. Old things; 7. Jews; 8. Emanuel; 9. Samuel; 10. Uriah; 11. Saul. The first letters compose the words, "Come to Jesus." Yours truly, HATTIE L. FOUNTAIN.

Hallowville, Ga., Jan. 25, 1881.

DEAR AUNT NORA:—Here is the answer to Willie Moore's Enigma. It is, "Search the Scriptures." I worked it out all by myself, while they were all at church, and I have made one, and I want to see if Willie Moore can answer mine as I did his. I am ten years old. Well, Aunt Nora, as this is my first letter to a paper, I will close, with much success to you and all the little cousins. I remain your little friend,

WILLIE GRAVES.

Memphis, Tenn., Jan. 24, 1881.

DEAR AUNT NORA:—I still notice the "Young South;" see E. W. Guthrie's answer to the Acrostic, in the paper of Dec. 4. Please tell me where I will find that Susann (or perhaps the last letter—a—was left off) ministered to Christ. Respectfully, PATTIE PERKY.

Humboldt, Tenn., Jan. 25, 1881.

REMARKS.—Will not Miss Elida, or some one of our young friends, tell Miss Fattie where she

can find it? The name should have been spelt Susanna, and Miss Elida gave the correct answer.

DEAR AUNT NORA:—When awaking yesterday morning, I found that the ground was covered with snow. It was so beautiful! On Sunday last there was two burials at Orion—one, a Methodist, buried at the Methodist graveyard, the other, a believer, buried in the Baptist pool just below Baptist church.

Old "Santa Claus" gave me a silver dollar Christmas week, to send little "Lillie Davis," but you know I could not send it in a letter without having it changed for a paper dollar, and I could not change it till now.

Who got the prize for answering the most most enigmas?

Does any of the readers of the "Young South" remember of seeing in the Bible, "not a Christian among the sheep?" If so, I would be very thankful for the reference. I heard some one speaking about it not long since, and I did not remember of seeing it, and I looked for it but could not find it.

I am a little girl. I have two sisters and a brother older than myself; therefore I do not like for you to call me "Miss," unless you called all of the little girls "Miss."

I will send you an acrostic of my composition, which you can publish if you think it is worth it. With much love and best wishes for you, I am your little friend, MAMIE IVEY.

Orion, Pike county, Ala., Jan. 25, 1881.

P. S.—I have answered all the enigmas and acrostics since July 31 till now, yet I Elida and Martie Guthrie think that they are entitled to the prize-book, I will not contend for it, but will congratulate them upon getting it. M. I.

DEAR MI MAMIE:—I think our deed to send me this big doll. Tisser Nour gave it to me and I am glad. It seems Tany Taus bezzar ill stop sender me sings, he a dear doll Tany Taus. But did he bigger money I exza did have, it won't go in my bank it so big, so I put it in my den, an I haxar look at it exzar now an den, it so bight an bufal, as I laid I os it. Here is a the for it from oo lita fend, LILLIE DAVES.

BIBLE ENIGMA.

1. What was Christ to the world?
2. What are children commanded to do toward their parents?
3. Who was the great-grandmother of David?
4. In what city was Paul baptized?
5. Who, in going to visit his lady love, killed a lion?
6. Who was the first king who reigned over Israel after they came into the promised land?
7. What queen refused to appear before the king to show her beauty?
8. Who was the father of the Edomites?
9. What woman, with her brother, spoke against Moses?
10. What man, of like passions as we, prayed that it might not rain?

The initials of the answers will form a very short and pointed prayer which every one must pray. MARY BUSSEY.

SEVEN TIMES.

"SEVEN times one are seven—seven times one are seven; seven times two are fourteen," sang little Mary as she sat on the doorsteps studying her lesson. Just then she felt something crawling on her neck, and jumped up, thinking it was a spider, and she was so afraid of spiders. But it was only her brother Robbie, who stood laughing as hard as he could, with a long straw in his hand.

"Now, Robbie," said Mary, "if you do that again I'll slap you."

Robbie ran away, and Mary sat down and began: "Seven times two are fourteen; seven times three are twenty-one; and then she screamed. She was sure it was a spider this time, but it was Robbie again; and Mary rushed up to him and with her face flushed with anger, slapped him so hard that he screamed with pain.

Mamma came to see what the matter was, and took Robbie upstairs with her. By and by she came back and asked Mary what she was doing. "Studying my seven times," Mary replied. "Seven times," said mamma. "That reminds me of a story in the life of Jesus. One of his disciples came to him and said, 'My brother has sinned against me, how often shall I forgive him, Lord? Seven times?' But Jesus, his whole face lighted up with a sweet, tender smile, answered, 'Not seven times only, but seventy times seven.'"

Mary stopped a moment, then hid her face in mother's lap and sobbed: "I know you mean me and the way I treated Robbie a little while ago; but oh, it is so hard to be good, and he did tease me so!"

"Let us ask Jesus to help you, dear daughter, and keep asking him till all this quick temper goes away."

Mary learned a new lesson that day, and she has often thought of it since when she has said,

"Seven times one," or "Seven times two," or "Seven times seven."

Mamma talked to Robbie too about teasing his sister and trying to make her angry, until the poor little fellow, who was thoughtless rather than bad, came and asked her to forgive him. Mary kissed him and made it all up, and went to bed that night a happy little girl.

THE BEAUTY OF THE HEART.

A lovely form may charm the eye
With faintest loveliness and grace;
And oft we may be captured by
The wistful beauty of a face;
But there's a beauty far more true,
Whose radiant charm shall never depart.
But every morn and eve be new:
It is the beauty of the heart.

Beneath the weight of passing years
The proudest form must stoop and bend,
And all the charms that beauty wears
Must fade away and have an end;
The sparkling light must leave the eye,
And from the cheek the bloom depart;
And there's a charm that never shall die:
It is the beauty of the heart.

'Tis this that waters o'er life's path
The gems of happiness and truth;
And many a heart as age it bath,
As in the rosy morn of youth;
A charm that wreathes the path with flowers,
And doth the sweetest joys impart—
Which brightly glads the saddened hours:
It is the beauty of the heart.

—J. B. MORGAN.

PUTTY AND PAINT.

IT is rather common to find out when a machine breaks that the timber was dotted, cracked, or worm-eaten, and that by a copious application of putty and paint, the defects were neatly covered up. But when the machine was put to a test it was too weak and broke down, and the smooth surface and paint a beautiful finish, but neither will make up for defective material. As long as such material is allowed to stand idle it looks pretty enough and strong, for that matter, but will not stand the strain of use without exposing the bad material of which it was built.

It is a good deal that that way with a great many people. As long as they are allowed to dictate and are petted and flattered they look so sweet and smile so softly, and to the uninitiated they appear simply charming; but cross their path, and a different person appears on the other side, and see how much putty and paint enters into their composition. From a wealth of smiles they emerge covered with frowns. As long as it costs nothing they look sweet and pretty, but put on the brakes, and the cloven-foot is plainly visible. They want all the favors, all the honors, and all the attention, but put them down to a practical test and they are only galvanized with pleasantness and within are made of very poor material. —Gospel Preacher.

HOW TO MAKE A TELEPHONE.

SOME of our young readers may like to make their telephones. It will be great fun for them to try and really succeed, and be able to communicate from house to house, of such important matters as boys and girls have to talk about:—

To make a cheap and serviceable telephone, good for three blocks or so; only requires enough wire and two cigar boxes. First, select your boxes and make a hole about a half an inch in diameter in the center of the bottom of each, and then place one in each of the houses you wish to connect; then get five pounds of common iron stove-pipe wire, make a loop in one end and put it through the hole in your cigar box, and fasten it with a nail; then draw it tight to the other box, supporting it when necessary with stout cord. You can easily run your line into the house by boring a hole through the glass. Support your boxes at their ends with slats nailed across the window, and your telephone is complete. I have one that is two blocks long, and costs forty-five cents, that will carry music when the organ was played thirty-five feet away in another room. There are quite a number of wires like this in town. —Exchange.

The Watchman tells the following story of a company of well-dressed men on a railroad train, who uttered oaths freely in their conversation. Soon a little girl rushed from her seat, and bashfully going up to the man who swore the loudest, gave him a little pocket Bible. The man colored deeply and uttered no more oaths. At the next station he left the car, and presently returned with a package of candies, which he gave to the child, as he kissed her and said, "I will keep your book, and read it as long as I live." Who shall say a little girl cannot do great good in this world?

"A tall man having relieved his friend on the shortness of his legs, the friend replied: 'My legs reach the ground; what more can you do?'"

To all Sufferers from Pro-lapsed Organs.

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

I will briefly give you my reason for recommending this valuable 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 sadly irritated, and its tone became hoarse and husky; soon a hacking cough set in, that increased until at the close of a long meeting, my voice failed entirely, and the effects of a chronic laryngitis, which soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure, —the voice, that to a minister or lawyer is more valuable than gold or jewels — or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsed 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 doubting if 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 cough long ceased, and the voice commenced building up, until I could sustain a sermon, 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," gonorrhea, 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 top of the hips. Now all know the line of the stomach are connected with these of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others.

Now, after a personal experience of nearly twenty years, and the 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, I see three sermons exhausted and give me

the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hoarseness, 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 pro-lapsed of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents indigestion, hoarseness, piles, hernia, constipation, and that terrible disease, dyspepsia. It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constipation and piles, when all other means have failed. It invariably relieves all cases of prolapsed uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and prolapsed ani, by uplifting the lower bowels from the rectum.

It is being used more and more widely, 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 Dr. J. E. Graves, M.D., is made different, and is more durable, and an improvement over the "original" style now in market. We sell no other party south of the Ohio River. J. E. GRAVES, M.D.

Office: 600 North 1st St., Louisville, Ky., May 1, 1879.

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 prolapsed of the internal organs.

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

Hayneville, La., April 19, 1877.

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

Lung and lumbar 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 late election to the Brace. Notice what he says:—

Executive Office, Nashville, Tenn., December 21, 1879.

Dr. J. E. Graves:—Dear Sir: I used the Brace sent by yourself, and my late canvassed 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, my voice would not have been affected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hours' speech I was free from my usual feeling of weariness and exhaustion.

Very Respectfully, JAS. D. PORTER.

MINISTERS' TESTIMONY.

DEAR MR. GRAVES:—You made me a present, some three years ago, of one of Banning's Long and Body Braces. I have worn it ever since, and it has done for me what no other brace could do. It has kept me from wearing it, rather than wearing it, under the head of my head. It has kept me from wearing it, rather than wearing it, under the head of my head. It has kept me from wearing it, rather than wearing it, under the head of my head.

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ROYAL



BAKING

POWDER

Absolutely Pure.

Made from Grape Cream Tartar. No other preparation makes such light, silky hot breads or luxurious pastries.

ROYAL BAKING POWDER

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