

SIX REASONS (?) FOR REJECTING CHURCH COMMUNION—LET BAPTISTS EXAMINE THEM.

[We insert the following articles, prepared by responsible and valuable brethren, for two reasons: 1. By the principles of common justice these brethren should be entitled to a hearing, since the act of the church charges them with opposing the spirit and the teaching of the Scriptures.

2. We publish this that the columns of this paper may furnish a full history of the discussion of the church communion questions and the results of the same, as they do of the discussion of the "Alien Immersion" question, that all may see who produce the confusion and strife.—ED. BAPTIST.]

MORE than two years ago, Dr. Graves, of Memphis, Tenn., was invited to deliver his Lectures to the Arcadia Baptist church, Louisiana, at the close of which more than three hundred persons stood up as a vote declaring their endorsement of his positions on church communion. Some months after this, and after a fair hearing of the subject on non-intercommunion before the church, the resolution was adopted—i. e., hereafter to observe the Supper as a church act. More than a year after its adoption it was rescinded by a vote of eighteen against and fourteen for it—a slight majority. A hush was put upon the discussion of the subject by strangely, and we think, wrongfully, calling for the previous question! No arguments being offered why they should rescind the resolution, we, who were and are opposed to rescinding the former action, asked that the reasons for it be spread upon the minutes. The church appointed a committee for said purpose, Bro. D. H. Patterson chairman. The following are the reasons offered by the committee, and adopted by a part of the church:

I. We believe non-intercommunion to be opposed to the spirit and teaching of the Bible.

Look at this reason carefully. It is a portrait of those that follow. Here is the opinion of eighteen, declaring as heretical the opinion of fourteen of their brethren, without giving any Scriptural authority for such opinion. Setting up the doctrine and precedent that the belief of the majority without any Scripture warrant given, have the right to condemn, to silence, and to control the sentiments of the minority as heretical opinions. We in kindness ask our brethren if the mere belief of any doctrine not established by the Scriptures be a sufficient Baptist reason for the majority to condemn as heretical the belief of the minority? For if the majority are right only because they are the majority, then may the very foundations of civil and religious liberty be swept away by one fell stroke of this unrighteous power.

EDITOR'S REMARKS.—The ablest Baptist authors are in accord that the very opposite is the fact—that the celebration of the Lord's Supper is a symbol of church fellowship—of organic church unity—and therefore all who participate, declare themselves members of that one particular church and subject to its discipline. See Drs. Curtis, Buck, Williams, Gardner, Harvey, and others.

II. We believe the Lord's Supper symbolizes the death of Christ, and all his disciples are commanded to show it forth by this impressive symbol till he come.

What! All at one time, and all together? No, this is impossible. When and how, then? All his disciples are commanded, etc. And the sentiment of this second reason is, All must intercommune to obey this command. Who has kept this command? The truth is, there is no such command for all his disciples to intercommune, and they never will.

REMARKS. A part of the truth is not the truth. Baptism symbolizes the death of Christ, but not his death only. So the Supper not the death of Christ only, but all which he appointed it to symbolize. The Holy Spirit expressly declares that one loaf is used, and only one, because the many members of the church participating are one body—i. e., one organic unity—one complete church. See 1 Cor. x.

No disciple, or number of disciples as such, is commanded to eat the Supper, but a church only, and that as a church; and to do this to show that they are one body, as the sacrifice of Christ was

one and but one. This act forever precludes the intercommunion of churches.

III. We believe that the only qualification necessary, is the ability to discern the Lord's body, and this must be determined by each individual for himself. Amended, "members of this faith and order."

To say the least, this is very loose language for a Baptist. If the terms as amended, "members of this faith and order," include the paragraph above it, as the faith, etc., then is local church authority destroyed and the Bible set at naught. By this teaching any man can be of this faith and order, if he but profess "his ability to discern the Lord's body," and having determined for himself etc.—This is wide-open communion for any one. Brethren, let us not, in our too great haste to get clear of our imaginary evil, fall into an infinitely greater one. Please read the 6th and 11th chapters of 1st Corinthians; these show the faith and order of God's church, and they fully condemn reason three.

REMARKS.—The reason is substantially and fundamentally unscriptural as it is destructive of the laws governing the Supper. The church is the sole guardian of the purity of the Supper, and it is the duty and prerogative of the church to judge of the qualifications of the applicant for this as well as for baptism. And then, it being a church ordinance, no one but a member of the church celebrating it has a right to apply for a seat at the table. Dr. Pendleton, in his late work, says: "For a member of another church to demand admittance to the table of another church is an assault on church independence." This reason (?) is justly chargeable with opening wide the door of indiscriminate open communion, with not only heretics as touching the faith, and ungodly walkers, but degrades the Supper from a church to a social and denominational ordinance—i. e., provided only, that those celebrating belong to some Baptist church!

IV. Non-intercommunion necessarily assumes that all other churches are impure, and that in consequence the ordinance would be violated if their members were permitted to join in this impressive symbolic proclamation of the death of Christ. It would be tantamount to declaring that the gates of hell had prevailed against them—non-intercommunionists.

The brethren, in this fourth reason, implicate us as being Pharisees as well as heretics. All that are at all informed, know that non-intercommunionists assume no such position toward those who differ with them, nor is the above our reason for our belief in it. Our reason is that we believe the Word of God teaches that the Supper is a local church ordinance—each church composes one family, and they only should commune together, and no profane person even of this one and each family should not eat, though a member, at the Supper of the Lord. Please read 1 Cor. v:11-13 and x:23-26.

REMARKS.—This is manifestly a non sequiter, and addressed to the ignorance and prejudices of the brethren. Does the church at Arcadia assume that all other churches are impure because it allows none but its own members to vote in the administration of its government? The Supper is a church right and privilege like voting, and the one who has a right to the one has a right to the other; and if the church can, by a legislative act, confer a right to eat the Supper with her, she can to vote in her conference meetings, and one brother notably has openly taken this absurd and destructive ground.

That this reason (?) is grossly fallacious must be evident to every one capable of thinking. If every church on earth was pure, and without spot or wrinkle, or any such thing, it would be no less the duty of each to observe its own ordinances within its own jurisdiction, if indeed the oneness, the organic unity of each church is one of doctrines symbolized by the eating together of "the one loaf." It is an axiomatic truth that the privileges and rights of a local church must be confined to the disciplinary jurisdiction of that church—i. e., the Lord's Supper cannot be carried out of a church.

V. Intercommunionists but join us in doing that which Christ has commanded us mutually to do. No church right is lessened or in any manner impaired thereby.

That is, intercommunion is commanded. Now, brethren, show us a precept or example for it, and we are ready to obey the Master. You ought to kindness and fidelity to your brethren and the truth show your authority [which must be expressed in law] for extending your communion beyond your own local membership. Why, brethren, do you charge us by implication as being heretics and Pharisees because we believe that we have the Word forbidding such a practice, while you have produced none, and we think can produce none, for intercommunion?

REMARKS.—The committee here take the very thing for granted, rather assume and assert the very thing they should prove by the Word. Where pray, has Christ anywhere commanded his churches mutually to observe the Supper? Nowhere, but contrariwise, he specifically commands each local church, as such, to observe his Supper, and this specification positively forbids a plurality of churches to do it as a mutual act, or the members of several churches to partake of it together. We assert most emphatically that Christ has not commanded his disciples as such, nor his churches, as such, to eat the Supper together, but that he has commanded each local church as a complete organic unity to celebrate his Supper and allowing none to come to its table except those of whose spiritual qualifications and Christian deportment it has right to judge, and to discipline and exclude should she deem deserving. The church that ignorantly or wilfully transgresses the laws governing the Supper, as it always does when it carries the Supper out of her hall or jurisdiction, certainly impairs the divine rights of those members who desire to observe and enjoy their church privileges as Christ requires them to do.

VI. We believe that the Lord's Supper is a church ordinance, but the Bible nowhere declares it.

Brethren, is it possible that you, in this belief, have a Scriptural faith, and yet have no Bible to teach it? A faith without a Bible! Think of it! It is a terrible reflection upon the common intelligence of our church to adopt such a reason. If the Bible does not teach the Supper to be a local church ordinance, then what right have we to it? To us it without Bible authority is to amend and add to the perfect work of the Master, and such add to the sorrow of their souls the plagues written in his book. But, brethren, pardon us for advising you to read the New Testament with more care. As for the benefit of those who may think from the reading of the sixth reason that our church has Bible teaching; that the Supper is a local church ordinance, and committed alone to the authority of such churches, we ask you to read carefully 1 Cor. xi:23-26; also 6th chapter of same book; also, 11th chapter. Paul praises them for keeping the ordinances as he delivered them to the church.

Here, then, is precept and example, therefore is declared in the Bible.

We have the six reasons and a brief review of them published to show that they are but the declared will of a majority, without any given authority from the Bible; secondly, to show that we are neither schismatics nor fanatics on the subject of communion. We have been, and are now, ready to give, if permitted, our reasons from the Scriptures for believing that the Supper belongs only to the membership of each local church. Now, as the truth only can make us free, we kindly suggest to those who oppose us, to better inform themselves as to what we do believe, and as helps to this, with the Bible, read Dr. Graves' able works on baptism and communion. Do this, brethren, and we shall soon occupy a higher place in your feelings and better opinion. Will you do it?

We further ask it for the interest of the Baptist denomination that our ministers in the pulpits teach the people fearlessly the doctrines of the Bible. God has ordained that the pulpit, not the newspaper, take the front and lead, and not as many of our ministers wait to be led. Brethren of the ministry, the pulpit cannot be substituted in the press, nor can stern fidelity to the cause

Christ be substituted by accommodating ourselves to a vitiated public sentiment.

JOHN S. VERNON, JOHANN TAYLOR, SAMUEL W. HANNAH, J. J. HISE, H. B. WASHBURN, T. D. STEWART,

Members of the Arcadia Baptist church, Bienville parish, La.

REMARKS.—This sixth reason is too transparently absurd to need a remark. Who would have thought that eighteen intelligent Baptists could have been found in any church in Louisiana who would publicly vote to place such a "reason" upon their church book for this and generations to come to read—i. e., that they believe that the Lord's Supper is a church ordinance, but the Bible nowhere teaches it! What right have they to believe and teach any religious tenet when they know they have no authority for it? We see no reason under the sun why these eighteen brethren could not be "open communionists," "sprinklers," "infant baptizers," and "feet washers," just as well as intercommunionists, if the sixth reason is the fair measure of their reasoning upon religious subjects. Why can they not believe one thing as well as another without proof?

Finally: Let it be noted that these eighteen brethren show no fraternal courtesy or respect to the religious convictions of seven-ninths of their own members, when they resolve to do what they fall to produce a shadow of warrant for in God's Word—i. e., to show Christian courtesy to members of other churches who may be present at their meeting when they commune—more respect for strangers than for their own brethren or the peace of their church!!

CONSOLATION TO THE AFFLICTED IN OLD AGE.

"I go to prepare for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know."—John xiv:2, 4

IF our Savior had been going to some unknown place, where we must not follow him, we might well be unhappy; but "whither I go ye know." It is true we know nothing of an hereafter beyond what God in his Word hath told us; but those lively oracles are a light in a dark place, whose sheering beams pierce the otherwise dark and impervious gloom of futurity. When a dying heathen was asked whither he was going, he replied, "O my friends, we know nothing of an hereafter!" Such, also, must have been our answer but for the glorious gospel of the blessed God. As it is, we know whither our Redeemer is gone. He is gone to his Father and to our Father; to his God and to our God. He is gone to Mount Zion, the city of the living God, to the innumerable company of angels, to the spirits of just men made perfect, and to God, the Judge of all. Whither he is gone we know, for we have had a foretaste of the bliss. As believers we also are already come to Mount Zion. The church below and the church above are only different branches of the same family, so that he who is come to one is come to the other.

But how are we to follow him unless we know the way? If he come and receive us he will be our guide. And this is not all; the way we know. Thomas thought he knew not whither his Lord was going, nor the way that led to him; yet he knew his Lord and believed in him as the Son of God and the Savior of sinners. Jesus, therefore, answered him, "I am the way, the truth and the life; knowing me you know the way to the heavenly world." Yes, we not only know whither our Savior is gone, but the way that leads to him. The doctrine of the cross, as dear Pearce observed, is the only religion for a dying sinner.

If an affectionate father had resolved to remove to a distant country, he might not take his family with him in the first instance, but might choose to go by himself and remove the chief difficulties in his way and make ready a habitation to receive them. Such, in effect, was the conduct of our Savior. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again

and receive you unto myself, that where I am, there ye may be also." His passage through the territories of death was attended with the most dreadful of all conflicts; but having overcome, if renders ours an easy one. Death, to us, is Jesus "coming to receive us to himself."

1. The presence of a beloved object is the grand preparation of any place, and that which gives it its principal charm. Such is the preparation of a place in the future world for us. Jesus is there, and that is quite enough. If anything will operate as a magnet to attract us from earth to heaven, it is the consideration of being where Jesus sitteth at the right hand of God. Think what an accession of joy his triumphant entrance must have occasioned through all the heavenly regions, and what a source of uninterrupted bliss his presence affords. What would some societies be without certain interesting characters, which are in effect the life of them? And what would heaven be without Christ? The zest of all its bliss consists in his being there, and this is urged as the grand motive to "setting our affections on things above." (Col. iii:1, 2.)

2. There also he will gather together the whole family of heaven and earth. His redemption brings multitudes to glory out of every kindred and tongue and people and nation, and every one that enters adds to the enjoyment. In order to connect us together in the closest bonds of affection, God has so ordained that both in this world and that which is to come our blessedness should be bound up with each other; in seeing the good of his chosen rejoicing in the gladness of his nation, and glorying with his inheritance. Hence it follows that every accession to the heavenly world affords an influx to the enjoyment of its inhabitants. Every one that goes before may be said to contribute to the preparing of the place for them which follow after. The pure river of the water of life has its origin in the throne of God and of the Lamb, but in its progress it passes through various mediums, which swell its streams, and render it more and more delightful. From the entrance of righteous Abel into the new Jerusalem to this day it has been rising higher and higher, and will continue to do so till all the nations of the saved are gathered together.

3. Christ prepares a place for us in superintending the concerns of the universe, and causing all events to work together and produce the highest ultimate good. Glory awaits the righteous immediately upon their departure from the body, but a much greater glory is in reserve. Innumerable events in the system of Providence must remain inexplicable till the mystery of God be finished. It is impossible for spectators to comprehend the use of all the parts of a complicated machine, till it is constructed and put into motion. And as our Forerunner is now preparing the scenery of this grand exhibition and hastening it to its desired issue, it is thus that he is preparing a place for us. Hence we are encouraged to be looking for and hastening unto the coming of the day of God, and directed to consider it as the period when we shall be fully satisfied. How solemn, and yet how sweet is the description of it: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." "A shout," perhaps, denotes the universal joy of heaven for the arrival of the day when the war is terminated in victory, and the last enemy is destroyed. The blowing of a trumpet may probably allude to that of the Jubilee, in which the prison doors were thrown open and the captives set at liberty. Such were the consolations presented to the Thessalonians on the death of their Christian friends. Our Lord did not absolutely forbid his apostles to weep at his departure; he himself wept at the grave of Lazarus; but he dissuaded them from excessive grief. "Let not your heart be troubled." I think I never felt what may be called heart trouble, or deep distress for the loss of any person, however near to me, whose death I considered merely as a removal to the family above. The words of our Savior are here applicable: "If ye loved me, ye would rejoice because I go to the Father; for my

Father is greater than I." That is, the glory I go to possess with my Father is greater than anything I could inherit upon earth; and, therefore, if ye loved me, and your love operated in a proper way, you would rather be glad for my sake than sorry for your own. J. J. R. Toledo, Ark.

AN OLD MINISTER SPEAKS.

[Here is what an old Alabama minister says about the present issue, and where he stood before Dr. Bonfroy was born.—ED. BAPTIST.]

I MAY gather up the fragments I have written and preached, and then it will be seen clearly where I stand, and where I have stood for a number of years past. That the Supper is a church ordinance, and intended to be observed by each individual church as an independent body, is very clear to my mind, and as each independent church is charged with the proper administration of the ordinance, it follows that no other church or individual member of another church can have any rights to the ordinance, for such church or individual bears no part of the responsibilities.

Rights cannot extend beyond responsibility. A member of the church at A cannot be held responsible for any conduct of the church at B, therefore the church at B cannot extend a privilege to a member at A, because neither right nor privilege can go beyond responsibility, but here is a privilege where there is no responsibility, or if there be responsibility he cannot be held accountable. But, my brother, does not a simple invitation create a right for as long a time as the invitation may be extended, provided no law is violated, on the conditions of which the invitation was extended? If, therefore, on next Lord's day I invite all members of sister churches to commune, and this invitation gives them the right, will not this right hold good until recalled? What, then, becomes of the independence of our churches? Swept away by the cyclone of accursed error. But I know that intercommunion is not contended for as a right, but as an act of Christian courtesy—a plea that appeals to the tenderest sympathies of a Christian. But if I am correct in supposing that invitation carries with it a right in a certain sense and to a certain degree, then it is a conferred right after all, and a right created by the church and not by Christ—that is never recalled, at least that I have never known recalled by any church. But what shall I say of courtesy? Why just this: that courtesy, so-called, has been the curse of the churches of Jesus Christ ever since I have been a member. Courtesy! What has it done? Led to open communion; communion with the world (can prove it); to pulpits affilation; to lending baptistries to make a mockery of the holy ordinance of baptism. But you can tell the balance better than I can: God save our people from courtesy.

[We trust Bro. Pendleton will read what the old brother says about courtesy. If courtesy requires a church to invite a member of another church to unite with it in celebrating the Supper, it equally requires it to invite that brother to vote in its business meetings. It is no more the duty of a church to vote as a church than it is to eat of one loaf as a church.—ED. BAPTIST.]

TO PASTORLESS CHURCHES.

BY the kindness of Bro. Mahaffy, I take this method of seeking permanent work. It is with reluctance that I seek work in this way; but if by so doing, I can widen my field of usefulness, God shall have all the praise. My work so far has been that of an evangelist and home missionary. Knowing that there are pastorless churches, I write this, collecting correspondences, hoping thereby to get a field in which my usefulness will be greater, my work more permanent, and one in which I can spend all of my time and energies in the cause of the Master. Should any church or committee see fit to correspond with me about settling with them as pastor my address is T. M. Jackson, Love's Station, Miss. As references, I give J. W. Lipsy, Coldwater, Miss., J. E. Eoff, Milan, Tenn., Drs. W. W. Gardner and L. Waggoner, Russellville, Ky., or either one of the professors in the Southern Baptist Theological Seminary.

The Baptist.

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

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- 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 composed in all its parts, is the standard of our faith and practice. We maintain as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

Church Polity.

- 1. Baptists believe that a Christian church is a local congregation, and complete in itself. 2. That, under Christ, each church is absolutely sovereign and independent. 3. That in each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's Supper.

Distinguishing Policy of Historical Baptists. The non-recognition of human societies of Scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is essentially of belief, or parently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial equality with Baptist churches.

Silence in the most efficient Accomplish of Error.

AN OLD GUARDSMAN PLACED ON THE FREE LIST.

A LONG-BELOVED brother and once able and influential minister, writes us from another State:

MY DEAR BROTHER:—For a long time I have been unable to do anything at all. Within the last twelve months I have suffered from rheumatism and neuralgia, more than human tongue can describe, but the Lord has sustained me.

I have long lamented that I was not able to take THE BAPTIST, the glorious "Old Banner," that has ever pointed to the star of truth, and won a thousand battles. I paid for it and read it as long as I was able. I am now very poor, my dear brother. If I were not, I would be still taking the grand old paper. I still read it, however; a friend sends it to me from Marion after he has read it. But it is not like taking it out of the office myself and reading while fresh and new.

Bro. Graves, I have been fifty years in the ministry, and now often have no comforts of life. The Lord's will be done. But why is this? Can you tell me?

Such a possible condition in a worn-out old age has often shadowed our vision, but it is the inmost conviction of our heart that "Our Father" will do all things right and for our best good, should pains and poverty await us. We know God never punishes, only chastens, his children for their present or future good, and that the momentary lightness of our afflictions, therefore, will but work for us more and more exceedingly an eternal weight of glory. We say for this dear brother's comfort that we are satisfied that we shall hereafter bless God

for our present affliction as the greatest of all our temporal blessings.

This paper has for more than a quarter of a century been an instructor and a solace to him, and we henceforth place him upon the List of Honor.—The Free List of the Old Guard. May God's abounding grace enable him to bear with cheerful fortitude his Father's will, and thus to the last may he preach Christ.

BREVITIES.

"Bro. Harral is waging a good warfare for non-intercommunion. Give the denomination time to come up. You are about ten years in advance—just like the "Old Landmark Revert." Be patient. Stand still and see principle prevail." Thus writes a standard minister of Mississippi, second to none in the State. We have a hundred times more encouragement that church communion will be speedily accepted by Southern Baptists than we had twenty-five years ago that Landmarkism would prevail as it has. We are patient.—With Bro. Savage inform us how we can best reach Pleasant Grove from this city?—The fourth Sunday and Friday before of September next we can deliver the Lectures at Jonesboro, Ark., without conflicting with an engagement, and we trust it will suit the brethren as well.—"I fear too many ministers love to float in the popular current, love the approbation of men so much that when their judgments are convinced they fear to take an open stand, lest they should lose their popularity. We have too many polley men in the ministry, and I regret to have to say this is too much the case in my own State." So writes an old minister from Arkansas. Was it not just so in the days of Christ—many believed, but for fear of the Jews they did not confess themselves the disciples of Christ? By the way, that would be a capital text for a sermon. "The scarcest thing on the continent," said a good brother to us in Carolina, "is moral courage—it's as scarce as a diamond mine."

"A good sister in Lexington says one of her neighbors' little daughters, three or four years old, came over to see her not long since, and when they asked her something about the dance they had at her house she replied, with much dignity, 'They didn't dance, ma'am, they just waltzed.' So it seems after all the strictures on the round dance, the girls and boys are really not hugging, but just wrestling. But how shall we ever suppress the prize ring when the girls are becoming athletes?"—Gambanis in Western Recorder.—"Your Way-Marks in North Carolina, and especially around Oxford, greatly delighted me, for I trod those streets in boyhood. God grant that the spirit and tenor of THE BAPTIST may never change, and His grace and strength be given you to labor long in his vineyard."—J. P. Davis, Georgetown, Texas.—Prof. Irby announced at the Association that Rev. G. F. Howard, pastor of the Baptist church of Forsyth, Ga., has had a call to Jackson, Tenn., as professor of metaphysics and modern languages in the University at that place. There is need of a professor of Logic in that University in order to secure the interest of the bonds given by the Big Hatchie Association. Those bonds were given for a specific purpose.—A brother, writing to us from Alabama, says: "I tell you, Bro. Graves, I find less opposition to church communion than I did years ago, when the question of pulpit affiliation and alien immersion was raised. I was talking to an old brother the other day about it, who said: 'Why, my brother, the storm is not half so hard now as then.' Just go on, do your duty, and all will be well." This we know to be the case. We were assailed by the same class of men and ministers (even as now, with all the bad names that could be thought of, and the denomination warned against us as a disturber of the peace, and warring upon the practice of the churches; an originator of a new landmark, just as Bro. Gambrell, of the Mississippi Recorder, is making himself so notorious in doing now. He is as intent on suppressing our influence as he ever was in war times in capturing a peaceful trading vessel in the waters of Forked Deer, and perhaps for the same purpose. His forte is the "argument of bad names," but he is

doing himself the most damage by the attitude he has seen fit to assume towards us.—"Find refreshment for my thirty-first year as a subscriber to THE BAPTIST. It gets better yearly. Your position on church communion is amply sustained by God's Word. Those who admit the Supper is a church ordinance logically occupy your ground, whether they see or will admit it or not. It will stand, be not afraid. The Seven Dispensations have already thrown more light and given me more satisfaction than all the commentators I have read. I am so anxious to see the Chapters on Saturday and Sunday and the grand close."—Elder D. R. Bryant, Tenn. You have stood by the "Old Banner" like a stone wall, and we rejoice to hear you say it grows yearly better, and we expect to improve upon this and the past year. You well know how fearfully we were antagonized and our destruction sought by the ring that united to oppose us for setting up the one landmark.

TWO SINS WHICH ARE UNCONFESSSED

IN England there are two sins which seem to be thought no sins by those who commit them—children and others are taught persistently to sing what is not true; and women publicly teach men. The first sin does the more harm, because so many are deceived by it as to their state for ever; but the second is more mischievous than some think; for it is as much a breach of Divine command as any other sin. Who knows not that God has commanded women to "keep silence in the assemblies;" "to be in subjection" (1 Cor. xiv: 34), "to learn in silence with all subjection;" and that a woman is forbidden "to teach" in such manner, and is commanded "to be silent?" 1 Tim. i: 11, 12.

I refer to what is done by dissenters. The sin of giving out, to be sung by the ungodly, in choir and congregation, hymns which are a lie on their lips, is of such long standing and so common that people seem to think it is thereby justified. But no apology can justify a wilful lie; and when it is uttered in the presence of God, it is doubly criminal. Yet in many places, this is done almost every Sunday. A short time since, I heard a hymn sung by choir and congregation, which is true only when sung by those who are observing the Lord's Supper, and many of them never do so. Lies uttered before God in song seem to be thought nothing of. Those who have never repented and have never trusted in Christ for salvation, are encouraged to tell God in song that they have done so; and those who are still children of wrath are encouraged to tell God that they are on the way to heaven, and are loving and serving him. Common as this sin is in public assemblies, it is still more so in Sunday-schools. In an independent Sunday-school, well known to me, a book entitled "Silver songs," reprinted from an American work, is habitually sung by the children. Suppose that the school consists of one hundred children. I am not aware how many, or whether any of them, have given decisive proof of being renewed in mind so as to be children of God by gift of living faith in Christ; but let us suppose that ten out of the hundred have given such proof. The ninety others have still that fleshly mind which is "enmity against God" (Rom. viii: 7); they are "fulfilling the desires of the flesh and of the mind, and [are] by nature the children of wrath even as others" (Eph. i: 3). Let it be remembered that if taught to utter in song what is untrue, they "lie, not to men, but to God," (Acts v: 4), and that it is expressly said that "all liars" have their part in hell, (Rev. xxi: 8-27; xxii: 15). Of 180 "Silver Songs" the greater part express or imply the godliness or eternal safety of all who sing them. They abound in such statement as the following:

- "Our souls are set for that heavenly land, And soon will our bark touch the golden strand," p. 11. "We long to leave these fading scenes," p. 13. "Whore, with rapture, we shall stand," p. 16. "We are like soldiers, fighting for our King; While we march to conquest, loud his praise shall ring." "We shall rest overmore in His love, In that beautiful Eden above," p. 20. "We're marching on to Canaan, Our Saviour leads the way," p. 28. "My Jesus is there, He's gone to prepare A place in that land for me," p. 35.

- "Here, at my Saviour's side, I shall be rescued," p. 38. "Home of the blest! Home of the blest! Soon shall thou ever be mine," p. 40. "Crowns of glory we shall wear," p. 61. "The angels will welcome us home," p. 118. "We round the throne shall stand," p. 114. "We're little Christian soldiers so valiant and so bold, We mean to fight for Jesus, And wear a crown of gold," p. 120. "To my soul Thy name is precious, Thou my Prophet, Priest, and King," p. 124. "I am His, and He is mine," p. 134. "Only just a little longer Shall we labour, love, and wait," p. 115. "As we walk the pilgrim's journey," p. 118. "Mine's a city yet to come; Onward to it I am hasting," p. 123.

I have given so many lines from all parts of the book that it may be evident that all children are taught by it to believe that in their then present state they are on the way to heaven, and will enter it at last. But upon the supposition that ninety of them are non-converted to God, those ninety are taught falsehood as to their real state. The songs which they are taught to sing are also lies uttered before God, and must be so offensive to Him as the lies told by the heathen, as to salvation by gods of wood and stone; probably more so, because they are taught by persons who know well that in the "flesh dwells no good thing," and that sinners, small and great, must repent and trust in Jesus, or they cannot enter heaven. What an appalling thing it is for ninety out of one hundred children to be constantly deceived by those who profess to be leading them to heaven! for them to be taught to trust in a lie, which, if believed to the end, will destroy them for ever! What if God should say to the teachers, "Their blood will I require at your hands?" It is true that other hymn and tune books for Sunday-schools are not precisely like "Silver Songs," but many of those which have come under my notice convey, more or less frequently, the impression to those taught to sing them that they are all on the road to glory, and to this extent those hymns do the work of Satan instead of the work of God. Do not the words of Jesus to the church at Pergamos apply to all churches which thus deceive the young committed to their care? "Repent; or else I will come unto thee quickly, and will fight against them [the evil-doers] with the sword of my mouth." Rev. ii: 16.

The Quakers, trusting to their inward light, and in reality exalting it above Scripture, have taught rebellion against God as to the public ministry of women; and the novelty has sometimes been heard of in England of a woman preaching even in a Baptist, and in a Congregational pulpit; not only to her own disgrace as a wilful transgressor, but to the disgrace of those who have encouraged and listened to her. But of late the most flagrant breach of this Divine law has been by the women of the "Salvation Army," as it is foolishly called. The prominence given to women speakers has been a leading part of this religious pantomime. Major Miss A., Captain Miss B., and the Hallelujah Lassies, while rebuking sin publicly in others, are all sinning against God themselves. Such bold transgression of a divine rule must do more evil than many imagine. Those who break one divine command wilfully set at naught the same authority which made them all; and will no more escape the just displeasure of God than if they committed other crimes which they denounce. Sin is the transgression of God's law, and he who commits sin wilfully "is of the devil," 1 John iii: 4-8. The divine condemnation of such wilful transgression is very uncompromising, very clear, and very decisive. When those who profess christianity countenance or commit this sin, they aid the infidel endeavors of some persons to destroy the "subjection" of women; of persons who while professing to elevate her, tend to make her a misery and a curse; and who by disorganizing society rob it of its greatest joys and blessings.

AN INTERESTING AND PRACTICAL QUESTION. If a Baptist minister is excluded for heresy and subsequently is restored to membership in some Baptist church, does the restoring act reinstate him in the ministry?

We should think that among Baptists there would be the shadow of ground for a question, but such loose views have obtained of late, and are inculcated by some of our Theological Seminaries, or those who teach in them, that we need be surprised at no phase of looseness and irregularity being advocated. The position of Dr. Kendrick, of Shurtleff College, the private immersion of Dr. Weaver, of Louisville, by the president of the Louisville Baptist Theological Seminary, and his preaching without even license or ordination after his baptism and the fact below stated that a Baptist Seminary holds and teaches that the authority to ordain is vested in a presbytery and not in a church are sad proofs of the looseness prevailing at the very fountains of denominational influence.

We give below the history of a case which called for the discussion of the question and its just settlement. Let our readers read and say if Scriptural church polity ought not to be more generally and thoroughly discussed by the Baptist press than it is, that our people may be better indoctrinated.—A BAPTIST COUNCIL AT RED WING, MINNESOTA. Advisory councils are often of local interest merely. But a council which recently convened at Red Wing, Minnesota, was called upon to consider a question of interest to the denomination at large. The question at issue was one which in its elements involves important principles of our church polity that seem not to be clearly settled. The council was called to advise the church "whether Bro. W. S. Tucker is or is not a Baptist minister." Mr. Tucker was ordained to the Baptist ministry some years ago in Hopkinton, New Hampshire. A year or two later, however, he left the denomination and took orders in the Episcopal ministry—the church at Hopkinton, of which he had been pastor, thereupon withdrawing from him the hand of fellowship. Subsequently Mr. Tucker formally renounced the Episcopal ministry and sought restoration to the Baptist church. Coming West, he was received "on experience" by the church at Hastings, Minnesota, the brethren voting with the understanding that their action not only restored Mr. Tucker to membership but also reinstated him in the Baptist ministry. No council was called. Mr. Tucker began preaching and soon became pastor of the church at Red Wing. Shortly after however, the question of his ministerial standing arose and was referred as above to a council. Some pains had been taken by members of the council to consult leading men in the denomination on the question involved. Letters were received from Dr. Smith, editor of the Stand-

to hold church meetings and receive members into the church. In other words, has a church the right to constitute and set apart a portion of her members to transact business for her in a church capacity? Please answer the above query and oblige many members.

Is it not detrimental to the interest of a church for the members to have preaching at various places contiguous to the church? Does it not have a tendency to prevent the members from attending the stated meetings of the church? Your answer to this query will also be thankfully received. Yours fraternally, JACOB JONES, Brownsville, Tenn.

REMARKS.—Those and thousands of other questions touching church polity and discipline can be determined by referring to the divine prerogatives of the local church.

1. All the functions, prerogatives whatsoever a church is warranted in exercising are delegated powers, and delegated trusts cannot be alienated or relegated. No church has the right to authorize her pastor and deacons or any number of her members to examine candidates and baptize them or to transact any business that legitimately devolves upon a church, as such, to do. This determines the first question negatively.

2. It can but be detrimental to the best interests of a church for individual members to have preaching appointed upon the stated days of preaching appointed by the church. It is to put contempt upon the church itself, and will bear disciplining under the charge of members for the church. It is the duty of those members to be assembled with their church on the Lord's day to worship.

Quite a number of our colored brethren, of Sardis Baptist Association, paid us a call this week. They were on their way to the Association, which meets at Friars Point, Miss., this year. Among them were the Moderator, Elder Allen Fields, Bro. Cannon, Simmons, and several others whose names we have forgotten. The most of them are subscribers to this paper, and had a desire to see the editor. We are glad to notice a disposition on the part of our colored brethren to supply themselves with denominational books and we have quite a number of them as agents for the Baptist Book House.

We think the timely article of our English corresponding editor, Bro. Norton (whose articles will always be signed "N. T."), will be read with interest, in this age when Sunday-school reading and song books and papers are so rapidly multiplied. Will not parents, superintendents and teachers examine the literature put into the hands of their children and see if the sentiments are correct? And while they are doing this, take a glance into the hymn books used and read over all the hymns on baptism and see how much baptismal regeneration is taught.

"The Denomination cannot do less than pronounce its disapproval so emphatically as to make its disapprobation felt. In these days of liberal tendencies and 'broad' platforms, Baptists should stand squarely and firmly by their doctrines and practices, and contend earnestly for the 'faith delivered to the fathers.' They can afford far better to lose any man or any church in their ranks, than to desert any doctrine or practice they draw from the Scriptures. The old landmarks must be preserved, and the fewer irregularities, the better."—Alabama Baptist. And yet there are Baptist papers in the South that cease not, in every way, to injure us with their readers, because we insist upon this very thing. The Word of God before usage—order before irregularity.

Rev. A. B. Cabanis, in the Western Recorder, says some sensible things about newspaper enterprises. He says: "The average life of a newspaper in the United States is five years, and generally three or four fortunes are spent in placing a newspaper on a paying basis."—Christian Intelligencer. Many have been the editors of the Recorder since it started in Kentucky, forty-eight years ago. Some lost what they started with, others had the good sense to give it up when they found they were losing. Not one has made a fortune out of it, yet many persons think it a very easy thing to edit a paper and gain both fame and money by it. Everybody seems to know exactly how it can be done, and give their advice profusely. It is remarkable

BRO. GRAVES.—A member of Zion church asked that a portion of the members living near Holly Grove, about four miles from Zion, be permitted

and; Dr. Lincoln, of Newton; Dr. Harvey, of Hamilton; Dr. Boyd, of St. Louis; and a message from Dr. Strong, of Rochester. There was very general agreement on the part of all as to the immediate question before the council, and the following resolution was unanimously passed:

Resolved: That in the opinion of this council Bro. W. S. Tucker is not a Baptist minister.

There was a wide diversity of opinion; however, particularly in the letters received, as to important principles of our church polity. What is the function of an ordaining council? Does the ordaining power reside essentially in the church or in the council? One of our seminaries teaches that the power to ordain rests with the church. Councils are advisory. They serve also to give denominational recognition to the candidate ordained by their advice. Another holds that it is not the church, but the "presbytery" or council that ordains. The council does not advise and recognize, but actually creates the ministry. Again it is held by some that the withdrawal of the hand of fellowship from an ordained minister because of his change in denominational views does not involve the necessity of an advisory council to restore him to the ministry in case of his return to the Baptist fold. If, however, the original cause of disfellowship were immorality, a council and re-ordination would be necessary. It seems especially desirable that we reach general agreement on these important questions of procedure. What means ordination to the ministry in the Baptist denomination? Who ordains? Precisely what are the functions of ordaining councils? What deposes from the ministry? How is a deposed minister to be re-instated. F. T. G.

Minneapolis, March, 1882.

ITEMS.

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that some person, who has never been in a printing office, can tell an editor, who has spent years at the business, exactly how he can make more money by charging less for his paper. Fortunately for the poor editor they charge nothing for this advice. If, like the lawyers and doctors, they charged for their advice, the editor would be a broken man in less than twelve months. As it is, he holds out two or three and sometimes five years before the sheriff levies on his types and puts an embargo on his literary genius. Gullible thought he could edit a paper without a dollar to start with, and his lawyer thought that proof positive that he must be crazy. If this be true, how many crazy men we have in our country! Within our limited observation of such things we could mention a number who have actually started papers with no money and very little brains. Of course some of their friends who had money suffered by it.

VISIT TO OLD CONCORD ASSOCIATION, WEST TENNESSEE.

YIELDING to the warm solicitations of several brethren, and our own strong inclination, we postponed a previous appointment to visit a body of which we had been a member from 1846 until 1862. Bro. Porter invited us to come by Lebanon, preach Thursday night, and go with the brethren to which we agreed, but on reaching Lebanon about sundown Bro. Cartwright and Dr. Anderson met us with the information that there was a great smallpox scare, and the authorities had closed the churches for Sunday preaching, and Bro. Porter had been unexpectedly called to Alabama to marry his brother, and what was to be done? They said there were brethren from the country as well as persons in town who desired to hear us talk, but it would not be advisable to ring the bell. It was decided to light the church, and let those interested know that there would be a meeting and a talk. And a pleasant meeting we did have, though the house was not half filled, and we doubt not that hour will long be remembered by those who were there. Bro. Cartwright and Dr. Anderson were the only old brethren we met, and we rejoiced to be made acquainted with a number of new brethren who proved themselves good and true Baptists in the recent effort of Bro. P. to rehabilitate the church. Lebanon church now stands next to our old church in Nashville—the Central—in numbers, in influence, and working power.

An early start brought us to Bradley's Creek—twenty-one miles distant, before the introductory sermon was concluded. Bro. Chandoin, of Florida, the principal, being absent, and the alternate indisposed, Eld. G. S. Williams, pastor of the Central church, Nashville, the moderator of 1881, organized the body. Twenty-one churches answering by messengers, only two or three silent.

We did not recognize but three or four messengers present who were represented in the Association before the war. It is a body of new brethren, and new ministers. Only Elds. Whitsett and Brandon, and our aged Bro. Bass, remaining, and still active. What changes in a church or Association, can twenty-five years affect!

But it is a great consolation, since we know that the old must pass away, to see their places filled with more efficient workers for the Master. But will this ever be true of the Concord Association? Thirty years ago it confessedly possessed more intellectual strength than any Association in the State, if not in the whole South. That was when the voices of Eaton, and Pendleton, and Dayton, and Bayless, and the Kimbroughs were heard upon its floor.

The report of the churches was far from discouraging. The twenty-one churches reported over 213 baptisms, and 50 received by letter, and 31 by restoration; an increase of 294, and a loss by letters, exclusion and death, of 96, leaving a net gain of 188; a little over 8 per cent. on a membership of 2391.

Eld. S. G. Shepherd was elected moderator, and Eld. E. J. Folk clerk, and Bro. Cartwright treasurer.

The crowd and heat were so great in this paper, that order and comfort were impossible.

The reports that interested the body most were those on Associational, State Missions, and Education. When the Mary Sharp College was commended as the crown and glory of all our female schools, Prof. Johnson was called to the floor, and made the best plea for female education we ever heard—it was able, classic, eloquent—grand.

The report on Associational Missions and plan of co-operation with the State was that adopted and recommended by the Big Hatchie Association at Brownsville, viz.: the Association to have its Board to collect money, select the field, if within her bounds, and nominate the missionary, who will be appointed by the State Board, and be the joint missionary of the State Board and the Association. If there is no destitution within the bounds of an Association all the monies raised for missions is to be sent to and disbursed by the State Board.

But since the action of the Big Hatchie Association, the State Board at Nashville has taken a step that puts a new feature upon the whole matter of Associational co-operation with the State Board—a step, which, if we understand it, allies our entire State in active co-operation in both the missionary and Sunday-school work of the American Baptist Publication Society, which we think no Baptist Association should for one moment consent to. If we understand the coalition, all our missionaries and the Sunday-school agent or missionary, must obtain all the denominational and Sunday-school literature used or circulated by them of the Publication Society, Philadelphia, and report all their missionary and Sunday-school work to that body, and in consideration of and for this alliance that Society gives the State Board \$500 worth of its books and tracts. If we understand the workings of this, all the school publications of the Home Mission Board of the Southern Baptist Convention, *Kind Words*, the Lesson Papers, and the monthly and quarterly publications now used by our churches would be displaced by the publications of this Northern Society just so far as the influence of the State Board and its missionaries and Sunday-school agent, Bro. Burley, may extend—and the latter is all over the State. Are our Associations prepared to transfer their Home Mission and Sunday-school work to a Northern Society rather than to the Southern Baptist Convention? We cannot co-operate with both, and if with any Northern Society why not with the Home Mission Society, New York, and for our co-operation, instead of a few hundred dollars' worth of books and tracts, our Board would receive as many thousand dollars in cash to support our missionaries, and it would allow us to use our own Sunday-school literature and such denominational literature as we might select, though published elsewhere than at Philadelphia. Let the Associations of Tennessee, before they endorse this co-operation with the North, address Dr. Tichenor, Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, as to its propriety and consistency with Tennessee's continued connection with the Southern Convention.

We think this step on the part of the Board was a very hasty and ill-advised step. It should have waited for instructions from the State Convention soon to meet, especially when it was aware that many, possibly a majority of the members of the State Board were opposed to it. It is to be regretted, when we were seeking the co-operation of the Baptists of Tennessee who are opposed to alliance just now with the North—*i. e.*, while our Southern Convention continues to exist.

ELD. T. J. ROWAN.

BRO. ROWAN was born in Copia county, Mississippi, December 9th, 1854, and died in Memphis, Tenn., July 23, 1882.

When he was sixteen years old he became a Christian and joined the Methodist church, and, impressed that it was his duty to preach, he went to the Centenary College at Jackson, La. While attending school there his views underwent a change, and he joined the Baptist church, and was baptized by S. A. Hayden, the pastor at that place. Very soon after this change of church relations he was in Mississippi, where he

spent about three years; graduating with the class of 1876. He then spent three years and a half in the Southern Baptist Theological Seminary, at Louisville, after which he was called to the pastorate of the Central Baptist church of Memphis, where he remained till his removal by death. His work as pastor was greatly blessed in the way of accessions to the church, and also toward paying off a debt which hung over the church building.

I desire to speak of Bro. Rowan as a student, as my first acquaintance with him was in this capacity. He was truly a student. He felt that the Lord demanded his time and his talent developed to the extent of his possibilities. His methods of study were not always the best, but were on an average with the methods of others. The defect in his method was in apparent attempts to clothe his ideas in faultless language before his thoughts were well developed. The defect showed itself here more plainly and frequently than elsewhere. This method necessitated his looking after the manner which others employed to express their ideas more than the ideas themselves, so much of his time was employed in culling the bright, forcible sayings of other writers and speakers. Much the same method followed him in his preparation for the pulpit. Beginning his preparation of a sermon his first thought was more about how to say something than about what to say. So his deep research and close investigation of a subject were often embarrassed by the rigid requirement of an over-sensitive taste, together with the inexorable demands of a disproportionately developed faculty of criticism, in the choice of words and sentences in which his thoughts were clad. His mental characteristics were such as to make it almost necessary for him to employ these methods. He was so sensitive to every cause of offense, and had such a tender regard for the feelings of others, that he was unwilling to leave a great, huge, jagged thought projecting itself into the climate occupied by other men's creeds and opinions. It was painful to his own mind to consider, and, least of all to bear for others, to feel uncomfortable in the contemplation of ideas which they could neither pass around nor surmount. His reasoning powers were often brought to a stand, and the productive powers of mind paralyzed till his thoughts were so clothed as not to give offense either to his own almost fastidious taste or to the sensitive feelings of those who diltred with him in faith, practice, taste and opinions. This tender regard made him a great favorite in the institutions which he attended, and, in some respects, rendered him popular as a speaker. He stood among the first in his society, being ready in debating such questions as are usually discussed in college societies. It was his honor frequently to represent his society on public occasions. His efforts before the public were always commended, but I never thought they were comparable to his speeches, from time to time, before the society, all things considered. He was lacking in many of the elements which make the orator; but one element he possessed in an eminent degree, that was his earnestness. Bro. Rowan was not a genius; this he well knew, so he spent much time in preparing himself for his life work. Nor was his the first order of mind, but it was above the average, and his long course of preparation had eminently qualified him for a useful life in the ministry as a pastor.

His labor as a pastor was all performed in this city. It was my privilege to be intimately associated with him during a larger part of his pastorate. Perhaps no one can better judge of his ability and success in this respect than I can. Bro. Rowan was a truly consecrated man—the first qualification of a good pastor. His only desire was to do good for Jesus' sake. He had ambition to be a good, even a "big," preacher; but his ambition was a laudable one, for he desired to be this for God's glory. If he was on the wrong side of any question, it was an error in his judgement, and not in his heart. His purpose was to do good and be good. He, like other men, made mistakes, but no one ever corrected his mistakes more cheerfully and more promptly than he. His very high appreciation

of the feelings of others—was sometimes to his disadvantage in the pastorate. He was led to this by a singular application upon the favors of those who sought to bring him under obligation to them by the performance of kind offices. He could not say "No," if anyone would be aggrieved, whether justly or unjustly, but preferred to reach the desired result in some indirect way, and thus give offense to no one. His loss in this respect was more than his gain. This disposition, which so eminently qualified him for some departments of his work, disqualified him for others, and sometimes showed him off to disadvantage to those who did not know him intimately. No man ever had fonder affection for his people than he; he loved every member of his church with an ardor which none but those who knew him could appreciate. In many respects he was an excellent pastor; few men of his age could have done better. He was ever ready to lend a helping hand to the needy and speak words of comfort to the distressed, and the erring found in him a sympathizing friend and a safe and willing counsellor. Bro. Rowan was not a great preacher. True, we should not look for greatness in one so young, but we may expect to find in young men the elements of greatness. He was not especially brilliant, nor was there anything especially strong and vigorous about his mental grasp, so neither his powers of mind, method of thought, nor style of delivery gave any assurance of decided greatness in the common acceptance of that term. Yet he was a great man—great in goodness; great in his devotion to truth; great in his consecration to his work; great in his love of God's Word and salvation of men. Bro. Rowan was Christ-like in his spirit. He knew no other ideal than Christ. Christ and salvation was his whole life. If these are the elements of greatness, then truly he was great. His greatness showed itself in his sickness and death. He was profoundly impressed from the beginning that he would not recover, but he thought it neither strange nor hard. When his brother, Dr. Rowan, came to him, only two or three days before his death, he said: "Perpetuate this monument to God's glory, if you can," but yet he expressed himself as resigned to God's will. The evening before he died I went to see him. (I had not seen him in two weeks, as he was not allowed to see anyone). As I walked in, he recognized me, and addressing me in a familiar way, justified by our long acquaintance in college as classmates, and then as fellow-pastors in the same city, he said: "Bob, I am very bad off; I will not be here much longer." Being overcome with the thought of giving up one I loved so well, I turned away and sat down where he could not see me. He seemed restless, and so I returned and sat upon the side of his bed, at which he seemed pleased. He then stretched his hand out in search of mine. As I grasped his hand he said: "Bob, old fellow, I will not be with you much longer; do your work nobly, and don't give up the field. Take the *Christian Worker* and edit it yourself in the interest of the cause in Memphis. Will you do that? Say, will you do it?" When I had signified my willingness to comply with his request, he said: "Do your work nobly; I am going on, but don't you give up the field, and I will wait for you on the other side, and when you come I will welcome you with glad hallelujahs. May God bless you, my dear brother!" These were the last words of my friend, my brother, my classmate, my yoke-fellow in the ministry and the pastorate. I have never known a better, purer, nobler specimen. I shall miss dear "Tom" from my study, from my family circle, and oh how much shall I miss him from his pulpit!

MISSISSIPPI.—Two persons were recently added to the church at Philadelphia. A protracted meeting is announced to begin at Clear Creek, Smith county, on the 4th Sunday in August. Eld. W. P. Loecker (c) was ordained at Hanchore on the 4th Sunday in July. The several churches in Mississippi in July contributed \$117.33 for Foreign Missions.

ARKANSAS.—Eld. W. R. Rush departed this life on April 13th, 1882, in full Bible faith as a "Landmark" Baptist, after a confinement of forty-nine days. He was uncompromising in the Gospel faith and was ever ready to earnestly contend for the faith. He was especially opposed to recognizing humanly-made societies and so-called churches.—*J. Neighbors, his old pastor.* The Sunday-school convention of Caroline Baptist Association met in Mt. Vernon on July 27, 28, 29. The representation was small, only about five schools being represented. Three or four undenominational schools were represented, being entitled to honorary membership. The proceedings were quite interesting. A number of queries relative to Sunday-school work were discussed, in which all seemed interested, and it is hoped all were benefited by such discussion. The convention adjourned to meet in Seary on Friday before the second Sunday in October, 1882. Let all the Sunday-schools try to be represented.—*T. H. Granberry.*

NORTH CAROLINA.—Dr. Hoffman is improving. Rev. W. A. Barrett is holding a series of meetings at Midway church, Wake county. Rev. L. C. Brickhouse will supply the pulpit of the Baptist church at Elizabeth City during the absence of the regular pastor, Eld. Luke. "I see you speak of a Memorial church in Greenville. I hope it will be pushed. I will give \$100 towards it." So writes one of the liberal Baptist laymen of the Tar River Association.—*Bib. Rec.* Dr. Mell has declined the chair of Systematic Theology in Mercer University. A church has been organized at Mooreville. The next session of the York Association will be held with Mt. Airy church beginning on Thursday before the 3rd Sunday in August. Crozer Theological Seminary has called Rev. E. H. Johnson, D. D., to fill the piper made vacant by the resignation of Dr. Pepper. Bro. J. D. Stringer has had a 14 days meeting with the Marcella church, thirteen received by letter and thirty-one baptized, and more to follow. Bro. Sproles writes that Mt. Calvary church, Barren county, has been having a refreshing time. Bro. W. S. Lacey was conducting the meeting. Rev. J. M. Siffer has been called to the chair of New Testament Exegesis in Crozer Theological Seminary, and will enter upon his duties in October.

SOUTH CAROLINA.—A five-days' meeting at Washington resulted in eight baptisms and one restored. Twenty-nine converts were baptized on the 3rd ult. at Green Pond church, Spartanburg county. The meeting lasted eight days. Sixteen added to the Red Oak church, the fruit of a most interesting meeting. Rev. A. W. Price was ordained, July 23rd, at Reedy Creek church, Marion county. Charge delivered by Eld. John F. McMillan. The First Baptist church at Charleston is 198 years old. The church at Pine Level has large congregations. Three were baptized for the church at Gillsonville, and \$50 raised for repairs on its edifice, which is said to be the best building in the county. There is also a well conducted Sunday-school.

TEXAS.—Eld. S. B. Callaway has been ordained pastor of the church at Chappell Hill. Eld. C. C. Chaplin, of Brenham, wants somebody to get up a map of Texas showing the exact location of each Baptist church in the State. Bro. W. T. Comere, our pastor, has just closed a meeting at Farrar. Result, fifteen additions to the Baptist church.—*W. H. F.* Bro. E. S. Hayes writes from Dallas county: "We are in the midst of a revival at Mt. Calvary church, assisted by Bro. J. W. Mitchell, who is rendering us valuable services. Seven conversions and nine additions to the church by letter and experience. Several more will join." Bro. Walsh, our missionary at Ysleta, reports the value of church property there as \$300. He has a Sunday-school with thirty-five pupils. He writes: "I have got a hell for the church and hope soon to have it put in place."—*Baptist Herald.* The minutes of the Southern Baptist Convention contain some valuable statistical tables. Among other things, Texas is credited with a Baptist membership of 180,000. Baylor University is reported by its President as having \$1000 invested in endowment funds, and special invested funds, \$24,900, and \$10,000 in building and apparatus; and Waco University is reported by its President as having \$12,000 invested in endowment funds, and \$25,000 in building and apparatus.

FENNSYLVANIA.—On the morning of Aug. 5th, at Jackson, Maggie, daughter of Prof. G. W. Jarman, president of the Southwestern Baptist University, died of malarial fever. Our warmest sympathy is extended to Bro. J. in his deep affliction.—*Bro. Frederick Howard, of Forsyth, Ga., accepted a call from the First Baptist church at Jackson.*

MISSISSIPPI.—The new Tennessee State bonds issued in exchange of the old six per cent. bonds \$500,000 for delivery to-day at the funding agency of the State, in the Continental Bank building. The State officials have been located here for a week, engaged in signing the bonds. The certificates (between \$4,000,000 and \$5,000,000) issued for old bonds will be exchanged for new.

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TEXAS.—Texas has nearly \$1,000,000 cash balance in the State Treasury. New corn is selling in some parts of the State at fifty cents per bushel. Brokers are at large on a strike for \$5.00 per day. At Corsicana the colored people have formed a company, with a capital of \$2,000, to enable members to purchase and improve land in Navarro county. Bryan has raised a subsidy of \$10,000 to induce the Huntville, New Orleans and West Texas road to go there. Bowie county claims the oldest Texan in the person of Uncle Jacob Collum, who came to Texas in 1819, and has resided continually in the State since. Hamilton county adopted local option some time ago. The District Judge has declared the election illegal. The colored people of Palestine have placed that city in nomination for the location of the branch of the university for colored students. The question of location is to be decided at the general election in November. Several gentlemen are at present in Victoria for the purpose of organizing a colony to be located upon land purchased by them, located about twenty miles from Victoria, on the line of the New York, Texas and Mexican railroad. On Saturday about 175 lots were sold at Edna and brought prices ranging from \$120 to \$140 each. There were about 1000 people in attendance and a grand barbecue was given. Dallas, according to the *Herald*, has as large a population as Galveston, and does fully as much business, but instead of having the appearance of a city, like Galveston has, Dallas has all the outward appearance of an overgrown country town. Good streets and pavements is what Dallas needs.

ARKANSAS.—The Iron Mountain road is going to build another road—this time from Bebe, on the main line, to Fort Smith, a distance of 100 miles. The Anchor Oil Company has been organized at Helena, with a capital stock of \$120,000. There are fifteen men in the United States jail at Fort Smith awaiting trial for murder at the next term of court. The crimes were committed in the Indian Territory. Sixty men are at work cutting walnut timber near Arkansas City. The timber will be shipped to London, where it commands \$22 per 1000 feet bulk. State Treasurer Woodruff has advertised for sealed proposals for a \$100,000 loan for twelve months, to meet the expenses of the State government. Arkansas City ships \$50,000 worth of staves per annum to New Orleans. An Indian Territory special says: During the week ending July 20 the number of cattle which had passed up the trail footed up a total of 1,167,700 head. The drive is unparalleled. Nearly 12,000 head of horses have also passed up. There will be another grand round up in September in the Indian country. There are 2,000 men at work on the Helena and Iron Mountain road within six miles of Forest City. The Fort Smith Elevator says about three miles north of old Fort Weiblia, in the Chickasaw Nation, the body of a man hangs from the limb of a tree, about eight feet from the ground, where it has been nearly three years. Of course, little is left but the skeleton. No one appears to know who he was, who hung him, or what he was hung for.

FLORIDA.—In one day last week \$2,000 worth of State lands were entered at the State Land Office in Tallahassee. Typhoid-malarial fever of a very malignant type prevails in several parts of the State. Mr. F. M. Dempster, at Charis Apopka, raised off of twelve vines something over 300 watermelons. He pulled the first one May 4, and pulled from one to fifteen every day since until July 23, when he pulled the last. Some of the melons weighed over fifty pounds. The Orlando Reporter says: Work on the several churches is progressing slowly. By the time winter travel sets in Orlando will probably have four church buildings in condition for occupancy. Four churches in one season, in a town the size of Orlando, is an item which speaks well for our moral status.

GEORGIA.—Mr. George I. Beney has given another check for \$25,000 to Wesleyan Female College, making \$125,000 he has given to that single institution.

MISSISSIPPI.—A military company has been organized at Canton. Scarlet fever prevails at Mayersville. Wm. Steele, of Pontotoc county, is driving 300 sheep to Texas. The *Vicksburg Herald* says there is more "life and boom" in that section than for many years before. If any people are building real estate to head money on at eight per cent. interest per annum, while three years ago money could not be borrowed on plantations in that portion of the country at any price. The *Herald* says: "The annual census is high, but the *Herald* says 'there are few who cannot borrow money at eight per cent. and make double that per cent. from the use of it.'"

NEWS AND NOTES.

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The Young South.

Mrs. J. N. GRAY, Editor. To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

MR. J. N. GRAY:—I have come again. You said for me to tell you my name. It is Ruth Emma Thomas. I have three sisters all younger than I am. One is named Esther Loomara. She writes a letter to the Young South, but never sent it off. I would like to see you going to church in the omnibus. I am one that never saw an omnibus. I think it must be very large to carry thirteen people in it. I am glad you had such a nice time visiting. We children are now going to school now. It is so warm, the school has not commenced yet. At the close of the other school they had a nice little concert; I acted "Sarah Jane" and "Mrs. Marshall." There will be a protracted meeting here at Red River next month. I was very where we were the subject of a matter with Little Deaver; she has not written in a long time. Tell her not to quit writing. I have not read her letters; they are short and sweet. Aunt Nora, you will find enclosed twenty-five cents for Mr. Patterson; I made it by sewing. Will love to you and the family. RUTH THOMAS, Benton, La.

We are glad to hear from you again, Ruth, and we thank you for your nice gift to the Mission, which you so nobly carried with your own hands. Be honest with us, now, and tell us if the earning of it did not give you fully twenty-five cents' worth of pleasure.

MR. J. N. GRAY:—I will write another letter, as it has been some time since I wrote to you and the little cousins. I have solved several enigmas, and I do not think it convenient time to send them. I send the answer to Cousin Sallie Whitten's original and hope it is correct.

A protracted meeting will begin at Spring Hill the first Sunday in August. Can you not make us a visit during the meeting? We would be very glad to see you and have you present a week or two. Rev. J. N. Hall, one of the editors of the Banner and Gleason, preached for us the seventh and twelfth of July. Every one that heard him preach seemed to think he was a good preacher. Did you ever hear him preach? Cousin Nellie Ferguson's grandma has been visiting her sister, Mrs. Crandall, who lives about a quarter of a mile from us. I have been thinking her, and we had a long talk about you, Cousin Nellie. I will close for this time. Your loving niece, MARGIE NICHOLSON, Eaton, Tenn.

Thanks for you kind invitation, Maggie, but I know I cannot visit you, much as I would like to see you. I have never had the pleasure of hearing Rev. J. N. Hall preach. Your answer is correct.

MR. J. N. GRAY:—Having earned a little money I wish to give a part of it to the cause of missions. We live in a section of country where we have no church privileges. Will you admit me into your camp of workers? I send ten cents for the mission fund. I have made up four copies of a letter from us. I have been thinking of it. I send you one of my own, which, if you think proper, you can publish. JOE M. HALE, Dean Ark.

Most heartily do I welcome you into our "band of workers," Joe, and from the helping hand you give us this week we feel you will be a great addition to our number. Write us often.

MR. J. N. GRAY:—It has been a long time since I have written to you and the cousins. I wish to try again. I cannot send you and the cousins any enigmas, as I do not know how to get them. I have got a Bible dictionary. I am anxious to know who Mattie Richmond is. I have looked for her name, but cannot find it. It must be in the number of June 17th, and I have missed getting it. Aunt Nora, I have been going to school. Our school is out now, and I will have a little more time to get a few nickels for Mrs. Sanford. I enclosed you will find ten cents for Mrs. Sanford. Your loving niece, IDA BELL RICHMOND, Senterdt, Texas.

Mattie Richmond's letter was in the paper of June 17th; am sorry you missed it. She lives in Ithalia, Miss. I know nothing more of her, but maybe she will write again and tell you something of herself.

MR. J. N. GRAY:—As it has been a long time since I wrote to you, I thought I would write you a letter. Crops are looking very good, especially cotton. I have not been going to school lately, but will start next Monday. Aunt Nora, I have not any money to send. Will you please send me the section issue of the Young South, and I will love to sing. I will send the answers to Cousins Ella Goforth and Mattie Buchanan's acrostics on another piece of paper. Your nephew, GEORGE W. ROBINSON.

We are glad to hear from you again, George, for we had begun to fear you had forgotten us. I hope you have received your "specimen pages" ere this and have learned all the pieces thereon. I also send you "New Life," which contains many beautiful songs, especially "Is It Far?" the last piece. Try it. I am glad you love to sing. Both your answers are correct.

MR. J. N. GRAY:—As you thought my other letter worthy of publication, I will write again. Our missionary society gave a little supper some time ago, and we intend to send some money to the missionaries, but most of our members are absent spending vacation and we must wait until they return. I will send you an enigma, which you may publish if you like. I send five cents for Mrs. Sanford. I also send the answer to Cousins Ella Goforth's and Ida McChesny's enigmas, but I do not think I hope is correct. I think the answer to Cousin Ida McChesny's question is John the Baptist, but I am not certain; is it not? Cousin Mattie Buchanan will please tell me where to find the name of Pharaoh's daughter, as I can't find it anywhere in the Bible, and I have it all but that. I will close. Your loving niece, DRENBURG, TENN. NELLIE FERGUSON.

Your answer to Ella Goforth's enigma was all correct save one question, "What was the first that went out of the ark?" You say the dove, and that is why you could not spell the name. Look again. You will not make the mistake again, so I will give you credit for the answer; also for Mattie Buchanan's, for only Mattie Ayres has sent in the name of Pharaoh's daughter, and I guess she did not find it in the Bible. Is her answer right to you question, Ed McChesny?

MR. J. N. GRAY:—Will you let me join your band of cousins? I am a little old, almost 40 years old. I do not go to school, my sister, Mrs. Emma Heath, who is teaching near us and borrows with me. My pen name is THE BAPTIST, and I love to read the letters from the cousins. I have not any money to send. Will you please send me the Young South, and I will love to sing. I will send the answers to Cousins Ella Goforth's and Ida McChesny's enigmas, but I do not think I hope is correct. I think the answer to Cousin Ida McChesny's question is John the Baptist, but I am not certain; is it not? Cousin Mattie Buchanan will please tell me where to find the name of Pharaoh's daughter, as I can't find it anywhere in the Bible, and I have it all but that. I will close. Your loving niece, DRENBURG, TENN. NELLIE FERGUSON.

We gladly welcome you as one of our cousins, Carrie, and hope to hear from you often. We have no other cousin in your place, so write us all the news and see how many enigmas you can answer.

The difference between a dog and a boy consists in the fact that when a dog finds a spot he doesn't spend it for candy.

POSSY'S HIDING PLACE.

O! where is my kitten, my little gray kitten; I've hunted in the house all around; I've looked in the cradle and under the table, but nowhere can kitty be found.

I've hunted the clover and daisy-beds over; I peeped in the old wooden spout; I went to the wood-pile and stayed there a good while, but never my kitty came out.

I've been in the attic and made a great racket; I peeped into little Dick's bed; I've looked in the stable as much as I'm able; I've hunted the wood-house and shed.

I've called little rover to hunt the field over, and help find my kitty for me; No dog could be kinder, but he couldn't find her—Oh where can my poor kitty be?

I saw a boy trundle away a small bundle, and drop it down into the brook. Could that be my kitty, so cunning and pretty? I think I will run there and look.

For there is no knowing what people are throwing, When things are tied up in a sack; Whatever they carry not long do they tarry, And always they come empty back. —Aunt Clara.

PLURALS.

REMEMBER, though box in the plural makes boxes, The plural of ox should be oxen, not oves; And remember, though fleece in the plural is fleeces, That the plural of goose isn't geeses nor geeses; And remember, though house is the plural of houses; The plural of mouse should be mice and not mouses; Mouse, it is true, in the plural is mice, But the plural of house should be houses, not fleec; And foot, it is true, in the plural is feet, But the plural of root should be roots and not reet.

Folgtun.

Whose vineyard did Abah covet? Who was the son of Hagar? What did the rich young man call Jesus? What kind of an instrument did David play on? What was Elijah called? Who was the son of Ruth? With what are we told to work out our salvation? Who slew his seventy brethren? Who was the chief of the Philistines? What book in the Old Testament has but one chapter? Who was the husband of Abigail? What are we told to take upon us? The initials to the correct answer will spell what Jesus preached in the garden of Gethsemane. AUNT MARY.

Enigma.

The first born of Ishmael? Who was the sixth son of Jesse? The name of a man who announced Peter's arrival? Who lives to be one hundred, three score and fifteen years old? What king sought to kill David? The native place of the giant Goliath? A celebrated woman in Jericho who received the spies sent by the Israelites? The father of Shammur? The father of Nahsh? The village to which the two disciples were going when our Lord appeared to them? An important city in central Palestine? The initials spell the name of a beautiful young lady whom all the little cousins love. BENNET PARKER.

Answers to Enigmas for July 15, 1882.

Robert Bruner's—Zaccheus, Elsha, Cyrus, Herod, Abah, Keubah, Israel, Abshalom, Iliram. Initials spell Zachariah. Answered by Mattie Ayres, Lillie Vann, Jennie Parker. —6.—Samson, Ashod, Lazarus, Law, Ishmael, Eather, Kish, Woe, Hannah, Isaac, Thomas, Timothy, Eunice, Noah. Initials spell Sallie K. Whitten. Answered by Lillie Vann, Maggie Nicholson, Mattie Ayres, Willid Graves.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum to send Mrs. Sanford for the heathen Chinese in San Francisco. Try, children, and see what you can do for them. M. Parker McGregor, \$1. Thomas McGregor, 25 cts. Annie Lulu McGregor, 25 cts. Nellie Ferguson, 5 cts. Mary Borders, 10 cts. Follie Jeter, 10 cts. Emma DuBois, 10 cts. George and Mattie Eapy, 10 cts. Lawrence Newson, 10 cts. Lillie Vann, 10 cts. Minnie Dickinson 10 cts. Leo Hargrove, 5 cts. Aunt Mary, 10 cts. Ruth Thomas, 25 cts. Mabby Goiday, 10 cts. Charlie Wallace, 10 cts. Jennie Parker, 10 cts. Carrie Hefflin, 5 cts. Nellie Ferguson, 5 cts. Joe Hale, 10 cts. Ida Bell Richmond, 10 cts.

THE SUNFLOWER.

NO flower for a long time has become so popular and so personal as the sunflower. It has climbed into our favor, and taken possession of our homes, our gardens, and our dress, and is everywhere the symbol of art and fashion—and of right, for it is not only a decorative and useful flower, but bears a good religious character, being as a Christian flower dedicated to St. Bartholomew, St. Louis (King), and St. Atradius, and as a pagan emblem, the sacred flower of the ancient Peruvians, who were worshippers of the sun.

Its resemblance to the god of day and its supposed homage to the rising sun made it their emblem of faith, and on this account it was greatly used in their religious ceremonies, and the virgins who officiated in the Temple of the Sun were crowned with sunflowers made of pure gold, and carried them in their hand, and fastened their robes with them.

In Persia, and some other lands of the East, the sunflower is the emblem of constancy in love, and

there are many poetical allusions in Eastern literature to the flower that always turns its face toward the sun.

The first mention we have of it in England is from Gerard, in 1590, when he tells us that in his garden he has one that has grown to the height of fourteen feet, which produces flowers measuring sixteen inches over. In Spain and Mexico they grow to the height of twenty feet, some of the flowers measuring four feet in diameter, and a single flower producing 2,362 seeds.

Alma Tadema has illustrated this fact in his beautiful picture of "Sunflowers," in which a maiden is reaching up to the flowers, which are still far above her. The whole purpose of the picture is evidently intended to make the spectator feel the great height of the plant. Browning calls the flower "a foolish mimic sun." Darwin gives it a better character, for he says it

"Oblives the upward lawn, And bows in homage to the rising dawn." Moore uses it as a comparison of constancy, for he says:

"As the sunflower turns to her god when he sets, The same look which she turned when he rose."

But Blake gives it a sad, longing character, and in two short, exquisite verses makes you feel quite differently to the great yellow flower:

"Ah! Sunflower, weary of time, Who contest the steps of the sun, Seeking after that sweet golden prime Where the traveler's journey is done.

"When the youth placid away with desire, And the pale virgin shrouded in dew, Arise from their graves and aspire Where my Sunflower wishes to go."

Botanical authorities say that there are nearly fifty species. Among those which are best known are the tall sunflower of Peru and Mexico, the perennial, a native of Virginia; and the dwarf sunflower, brought, as late as 1878, from Egypt.

The seeds, when peeled, taste like sweet almonds. They make an excellent bread of them in Portugal, and during the late war, in the Southern States, they were substituted for coffee in many a frontier cabin. They are a good food for poultry, and the oil pressed from them is frequently used in place of olive oil for salads; it can also be burned in the lamp, and is splendid for soap-making.

The stems and flowers when burned produce a good potash, and many a housewife in Texas has superintended the burning of sunflowers to obtain the potash for her week's baking with as much care as she did the baking itself.

In Texas the sunflower pulled at sundown with a wish is sure to bring the wish true before sunset (so the Indians say), and no true Texan will have a garden without at least one of these "mimic suns" in it. To dream of them signifies that you will have your pride wounded; and a negro, if he has this dream, will never rest until he has pulled a sunflower to counteract the omen. And in some parts of the South a negro will not let you bring into the house a sunflower that has been pulled before it is perfect, or one that is in any way broken.—Harper's Weekly.

P. S. Sunflowers are not recommended to be worn in young ladies' hair, or as button-hole bouquets!

PRaise YOUR CHILDREN.

NOT a few boys have illustrated the proverb, "Give a dog a bad name and he will deserve it." The father of Dr. Adam Clark, the Biblical commentator, seldom praised him, except for his ability to roll large stones. He thought his son a dunce, and said so. Of course the boy had no faith in himself.

But one day a teacher called at the house, who knew that a little judicious praise went a great way toward making a man of a boy.

"That boy," said the father, "is very slow at learning; I fear you will not be able to do much with him."

Adam's heart sank to a lower depth. But the wise teacher, laying his hand on his head, said: "That lad will make a good scholar yet."

Instantly the sympathetic touch and word begot in the so-called dunce the hope that he, too, could learn. The hope stimulated the unused mind. He became conscious of mental power. He learned his lesson with ease.

"I could have doubled the effort," he says, "had it been required."

That bit of judicious advice gave to the Methodists their famous Biblical commentator.—Ez.

BITS OF FUN.

The buzz-saw is no modern invention, Just look at the Venus of Milo.

An old writer says: "No man is fully understood until after his death." No one wants to die, however, for the purpose of explaining himself.

A six year old was seated in a barber's chair. "Now, my little man," said the barber, "how would you like your hair cut?" "Oh, like papa's, with a little round hole at the top."

It is said that about the year 1790 there were owned as a gift to a Lutheran church in New York City six acres of land near the corner of Canal street and Broadway, and that it was declined as being not worth fencing.

Dr. H. V. Pierce's "Golden Medical Discovery" cures every kind of humor, from the common pimple or eruption to the worst scrofula.

Four to six bottles cure salt-rheum or tetter.

One to five bottles cure the worst kind of pimples on the face.

Two to four bottles clear the system of boils, carbuncles, and sores.

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A reasonable and trusty family Remedy. Asiatic Cholera, Cholera Morbus, Summer complaint, Colic, Sour Stomach, Diarrhoea, and all Affections of the Bowels, incident to either children or adults at this season of the year, are cured at once by Dr. Jayne's Carminative Balsam. It allays the irritation and calms the action of the stomach and bowels, and being pleasant to the taste, is an acceptable remedy to the younger in the family.

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A challenge is offered to any one who can produce a case of torpid liver that will not succumb to the influence of Simmon's Regulator, taken regularly by direction.

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Only used in Ayer's AGUE CURE, has proven itself a never failing and rapid cure for every form of Malarial Disorder, Fever and Ague, or Chills and Fever. No injury follows its use, and its effects are permanent. It rouses the system to a condition of vigorous health, cleanses the blood of malarial poison, and imparts a feeling of comfort and security most desirable to Ague districts. It is an excellent tonic and preventative, as well as cure, of all complaints peculiar to malarious, marshy and miasmatic regions. The great superiority of Ayer's AGUE CURE over any other compound is that it contains no Quinine, Arsenic, or mineral; consequently it produces no quinism or injurious effects whatever upon the constitution. Those cured by it are left as healthy as if they had never had the disease.

The direct action of Ayer's AGUE CURE upon the Liver and Digestive Organs makes it a superior remedy for Liver Complaints, producing many remarkable cures, where other medicines have failed. For sale by all druggists.



It is said that about the year 1790 there were owned as a gift to a Lutheran church in New York City six acres of land near the corner of Canal street and Broadway, and that it was declined as being not worth fencing.

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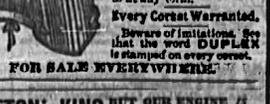
A CAUTION.

ATHENS, Ga., Feb. 22, 1878. Sir—My child, five years old, had lying-in; tons of worms, I tried calomel and other worm medicines, but failed to expel any. Seeing Mr. Kane's certificate, I got a vial of Smith's Worm Oil, and the first dose brought 40 worms, and the second dose 30 many were passed. I did not count them. —E. L. ANAKER.—For sale by druggists generally. Prepared by E. S. LYN JON, Athens, Ga. xv 6 20

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Manuals for Young Men and Young Ladies. "The best book I ever read." "It is a price," "I will every young man and young woman," "It is pure and unobnoxious." "We like the book." "No father or mother can give a better gift." "We have not for a long period passed upon a more practical book than Kent's Manual for young ladies." Elegantly bound, full morocco, \$1.50; muslin, 50 cents. Manual for young men, \$1. Either sent, postpaid, on receipt of price. Circulars, testimonials, free. C. H. KENT, Publisher, Davenport, Iowa. XIV 42 xv 900

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July, 1882.

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THE PRINT IS LARGE, and the music is in the Character or Shaped Notes,

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The next session of this institution will open September 18th, 1922, under the Presidency of

P. H. Eager, A. M.,

formerly of Mississippi College, assisted by a full and thoroughly competent corps of teachers. Eager is one of the foremost educators in the South, and connotes among us to devote his life to the work of

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As a Department of a First Class College for YOUNG LADIES, will be supplied with competent teachers. Tuition for the five months session will be from \$15.00 to \$25.00, according to grade. Boarding \$1.50 per month.

A. M. AUSTIN, Secretary.
H. B. FOLK, Pres't Board of Trustees.
 BROWNSVILLE, TENN., August 12, 1922.

Opinion of Dr. R. H. Walton, Annapolis, Maryland.

Colden's Liebig's Liquid Extract of Beef and Tonic Invigorator is a most excellent preparation. It is *par excellence*, superior to cod liver oil or any thing I have ever used in wasted or impaired constitutions, and an excellent preventative of malarial diseases. (Remember the name, Colden's—take no other.) Of druggists generally.

There is a red-headed young Indian squaw and pappoose in Carson, Nevada.

"A Drop of Joy in Every Word."

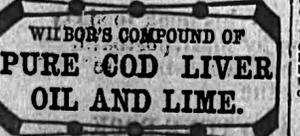
Dr. R. V. Pierce, Buffalo, N. Y.: Three months ago I was broken out with large ulcers and sores on my body, limbs and face. I procured your "Golden Medical Discovery, and Purgative Peppets" and have taken six bottles, and to-day I am in good health, all these ugly ulcers having healed and left my skin in a natural, healthy condition. I thought at one time I could not be cured. Although I can but poorly express my gratitude to you, yet there is a drop of joy in every word I write.

Yours truly, JAMES O. BELLIS, Flemington, N. J., "Discovery" sold by druggists.



"Throw Physic to the Dogs," says Macbeth. Much of it might be so disposed of with advantage to mankind, but it would be hard upon the dogs. The "sweet oblivious antidote" which Macbeth asked for in vain, is however vouchsafed to the drooping and bilious in TARRANT'S SALTZBERG'S PEPPERS. It regulates, purifies and invigorates the system, it is a specific for indigestion and constipation; promotes perspiration and reduces fever.

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 The ninth annual session, which closed June 15, 1922, was exceedingly prosperous. 125 pupils enrolled; 70 boarders from four States; 47 students in piano music. The tenth annual session will open September 11, 1922. Full faculty, consisting of nine excellent teachers. Boarding accommodations home-like—three well regulated boarding houses, with a well-chosen member of the faculty in charge of each boarding house. Send for a catalogue. Address: LOWERY & BERRY, Prop'rs, Blue Mountain, Tipton Co., Miss.

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With a full faculty, fine buildings and a complete outfit for Literary, Music and Art Departments. Open September 25th. A catalogue is being prepared, and the Catalogue will show the expense for board, literary tuition, drawing and music made in class, \$27.50; the same with music (Friday), \$37.50 for the year. Address: L. V. COX, Pres., July 1922.

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Bananas are remarkably fine this season and unusually cheap. Enormous quantities have for some time past been in the market.

Few have any idea of the immense trade in bananas. One house in the lower part of Union street has four large stores devoted from top to the bottom to the banana trade alone. On the fourth story is an enormous greenhouse. From this large wooden flues conduct the cold air to the floors below. These have doors and windows just like the doors of a refrigerator, which in fact the establishment really is. The floors are all subdivided into compartments, and the bananas are suspended from the ceiling, in which are numerous hooks. In each compartment is also a stove and a gas chandelier. The stove is for use in winter, and a thermometer in each room enables the firemen to graduate the heat as desired. Mr. H. G. D. Hobbs is one of the oldest banana dealers in the business. After letting one melt in his month, he said: "The trade has been very large so far this season, although last year the Frank Brothers Company imported no less than 75,000 tons. The flavor is splendid this season, and they are a little cheaper than last year. We have only yellow bananas, and they are shipped from Aspinwall by steamer. They come partly green, but ripen very fast. We have two classes of bananas, firsts and seconds. They average from \$2.50 to \$2.75 a bunch, and run from 100 to 250 in a bunch. The best part of the trade is now over. It commences in February, but in reality lasts all the year round. The stores are sometimes full in winter. Bananas are excellent food, whether eaten raw or cooked. Here's a good one for you, however."

"I should say so. Look at him. Some of the cart horses go crazy after them, and would eat a whole bunch if they could get a chance."—New York Sun.

Bright's disease and other grave affections of kidney and bladder are cured by Day's Kidney Pad. \$2, by druggists, or post-paid by mail. Children's Pad (cures "bed-wetting") \$1.50. Day Kidney Pad Co., Buffalo, N. Y.

We usually leave it to doctors to recommend medicines, but Parker's Ginger Tonic has been so useful in our family in relieving sickness and suffering, that we cannot say too much in its praise.—Salem Argus.

Weak lungs, spitting of blood, consumption, and kindred affections, cured without physician. Address for treatise, with two stamps, World's Dispensary Medical Association, Buffalo, New York.

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This College does not leave to the childish fancy of the pupil the selection of a course of study, but prescribes the one which, from the combined experience of the wisest educators of our time have decided as worthy of collegiate honors, and best adapted to secure a symmetrical growth of soul, to increase the power and range of the human mind, and most aptly to promote the well-being and true genius of humanity.

Six skilled and experienced professors give instruction in their own special departments, assisted by four competent lady teachers. The curriculum of study is extensive and the disciplines thorough and practical.

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J. M. BLEDSOE, Professor of English Literature, Rhetoric and Pedagogy.

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FOUR COMPETENT LADY ASSISTANTS.

Literary Tuition and Board per Year \$100.00

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Board includes fuel, lights and washing.

The MARY SHARP pays upon its marie. If upon examination it is found that the student is not qualified to enter the college, the

Crops are now laid by. Harvesting over, every available shelter filled with hay of different kinds for winter, and this month being the time of gathering the great staples cotton and corn, this work should be pushed as much as possible that the crop may be saved before the fall rains set in and damage your cotton. There are too many advantages in picking the crop early to enumerate them—every one knows transportation is easier made now than later, for the roads are always better at this season, and as there is generally little or no rain during this month, the crops gathered up to the middle of October can be put into market in good shape and command a better price, being clean and dry.

If you have failed to get a good stand of Turnips sown the previous month, continue to sow during this month the Red Top, Flat Dutch and Large Globe for fall and early winter use, and the Seven Top for greens during the winter and early spring. Should the cotton crop be late in maturing the time may be profitably employed by breaking lands preparatory to sowing Rye, Wheat, Barley and the various kinds of grasses, the following month. There is some good even in weeds, with the proper plow they may be turned under at this season, and be made to fertilize the soil.

Ben Holten, a colored man at Louisville, has brought suit to recover \$50,000 from John Duncan, of Oldham county, Kentucky, who endeavored to extort a confession of arson from him by hanging him until he was almost choked to death.

An unusual Case.
RICHMOND, Ark, Aug. 8, 1881.
H. H. WARNER & Co.: Sirs—I was cured of chronic diarrhoea by your Safe Kidney and Liver Cure.

Many wonder how Parker's Ginger Tonic can perform such varied cures, thinking it simply essence of ginger, when in fact it is made from many valuable medicines which act beneficially on every diseased organ. See other column.

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666 week in your own town. Terms and full particulars apply to M. G. Blymyer & Co., Cincinnati, O.

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MOTHERS READ.

GENTS—About nine years ago I had a child two years old and almost dead. The doctor had attended her until he could not tell what ailed her. I asked him if he did not think it was worms. He said no. However, this did not satisfy me, as I felt convinced in my own mind that she had. I obtained a bottle of **DR. C. McLANE'S CELEBRATED VERMIFUGE** (gentian). I gave her a teaspoonful in the morning and another at night, after which she passed twenty-two worms, and was a well child, since then I have never had any more. The health of my children remained so good that I had neglected watching their actions until about three weeks ago, when they presented the same sickly appearance that James did nine years ago. So I thought it risky to worm, and went to work at once with a bottle of **DR. C. McLANE'S VERMIFUGE** between four of my children, their ages being as follows: Alice, 8 years; Charley, 4 years; Emma, 4 years; John, 2 years. Now comes the result: Alice and Emma came out right, but Charley passed forty-five and Johnny about sixty worms. The result was gratifying. I spent two days in showing the wonderful effect of your Vermifuge around town, and now have the worms on exhibition in my store.

Yours truly,
JOHN PIPEA

The genuine **DR. C. McLANE'S VERMIFUGE** is manufactured only by
Fleming Bros., Pittsburg, Pa.

and bear the signatures of C. McLane and Fleming Bros. It is never made in St. Louis or Wheeling.

Be sure you get the genuine. Price, 25 cents a bottle.

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The Only Sure Remedy for ASTHMA and HAY FEVER, is sold under a positive guarantee. Price \$1.00 per package. Sample packages and testimonials free. Address: LOUIS SMITHNIGHT, Cincinnati, Ohio, July 1, 1881.

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This is a new and improved corset and is made of the finest material and is guaranteed to give perfect support and health. It is made in all sizes and is sold by all leading dealers. Price by mail \$1.00. Manufactured only by
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A combination of Phosphorus, Iron, Potassium, and other valuable ingredients, in a palatable form, which will not only strengthen the system, but also improve the complexion, and give a healthy glow to the face.

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PARKER'S GINGER TONIC
Invigorates without intoxicating, cures disorders of the bowels, stomach, kidneys and lungs, and is the greatest strength restorer and blood purifier, and the **BEST AND SUREST CURE MEDICINE EVER USED.**

If you are suffering from Female Complaints, Nervousness, Headaches, Dizziness, or any disease, use the Tonic to-day. **100 BOTTLES** are sold for 7 dollars to help or cure, or for anything injurious found in it. Send for circular.

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The Best Preparation for the Hair.

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GOOD RELIABLE AGENTS WANTED, BOTH MALE AND FEMALE, to whom liberal contracts will be given.
GEO. A. COBB, Secretary, 30 Madison Street.

To all Sufferers from Pro-lapsed Organs.

I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to my paper by making it a far greater good 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 imperiled 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 to 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 prolapsed uterus, and the professor at 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 secured 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 ceased, and the voice commenced budding 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," goneness, 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 motion by marked hollows over the top of the chest. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which year after year is laying aside as useless hundreds of them.

Now, after a personal experience of nearly twenty years, and the aided 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 convinced I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am enabled, with one of the most powerful and enduring, Without it, two or three sermons exhaust and give me

the same of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and 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 effort. 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 lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—dyspepsia.

It increases the breathing capacity, and thereby gives strength to the body.

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion.

It relieves chronic constiveness and piles when all other means have failed.

It invariably relieves all cases of prolapsed uteri in females, a disease that no medicine can reach, because, like a broken rib, it needs mechanical support.

It relieves piles and prolapsed art, 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 by J. B. Graves, L.L.D., are made different, and are more durable, and an improvement over the present style now in market. We roll to no other party South of the Ohio River.
E. C. DANFORTH.
Office Man'g Co., Conn., May 1, 1878.

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

TESTIMONIALS.
I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to.

The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, and relief of all cases 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

THE BAPTIST.

dollars for it, if she could not get another one of the same kind.
S. TURNER, M.D.
Haystack, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. I will give you the names of the Braces which I have used for my family and my friends. I have used the Body and Lung Brace for my wife, and she has been cured of her chronic constiveness, and her health is now as good as ever. I have used the Body and Lung Brace for my children, and they are all well and healthy. I have used the Body and Lung Brace for my friends, and they are all well and healthy. I have used the Body and Lung Brace for my friends, and they are all well and healthy.

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, 1874.

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

Very Respectfully,
JAS. D. PORTER.

MINISTERS' TESTIMONY.

DEAR BRO. GRAVES—You made me a present, some three years ago, of one of Banning's Lung and Back Braces. I accepted and kept it for three years without wearing it, rather than such things under the head of "home-buggery." Recently, the heavy and dragging efforts of the Convention 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 the Brace. It endures at least three times the amount of labor that I did before without signs of wear. It has improved my appetite, and my physical strength has been most efficiently renewed. I would not make less than the price of my Brace now and be compelled to discontinue 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.

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Coleman, Mo. DAVID UTT.

I have given the Banning 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.

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Testimony of a Christian Woman
Published for the Banning Brace, New York.

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THE BAPTIST.

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

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Our Pulpit.

PRESENT CHARACTER AND FUTURE DESTINY.

BY ELD. A. P. KINCAID, COVINGTON TENN.

"Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."—Gal. vi. 7, 8.

PRESENT CHARACTER AND FUTURE DESTINY.

When fully and properly comprehended, to live is seen to be the most dangerous affair connected with man. Around this brief life cluster and cling all the infinite issues and possibilities of the soul in coming eternity.

Ill, joy or sorrow, pleasure or pain according as character is formed in harmony with these.

We are not responsible for the nature, condition, or proportions of these faculties as they first exist in us, no more than we are for the nature, condition, or proportions of the faculties or physical possibilities of our bodies as they first exist; but we are responsible for their direction and development into character, the use we make of them.

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reaped. True to the familiar law of likeness, kind, producing kind.

We have seen that character is essentially the man himself; the outcome of his faculties under the direction and choice of his own will, and is, therefore, that which constitutes him an accountable being.

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