

dolar," and that the Romans showed their wisdom in this name assuredly, and it alone could do, what it meant to do, and was therefore the root and essence" (mark those words) "of all human deeds, it was called by the Latin *Age* or the doing, which has passed into the French *Age* and the English *faith*. And therefore because in his doing always certain and in his speaking always true, his name, who leads the armies of heaven, is 'Faithful and true.' Faith is at once the source and substance of all human deed rightly so called." Now this was no Christian or theological view of faith. It was an influencing and moving men without reference to religion that the Romans are said to have called faith "the doing." Whether Ruskin's etymology be admitted or not, there is this relation between the things, if it does not exist between the words, and remembering this, we can see new force in the declaration of James, "faith without works is dead"—what is doing without deeds?

Faith is the basis of all knowledge. Suppose an infant born without faith, a babe without narrowness, filled with the beauties of agnosticism and the grandeur of doubt. As he grows in years, what could he know? If he doubted his mother, discredited his father, and was skeptical toward his nurse; if he believed nothing till he had for it the evidences of his senses, what could he learn? That fire will burn and that the floor is hard when struck by young heads would comprise the sum total of his knowledge. Happiness, of course, would be impossible to a child without faith in his parents' love, and all sense of safety would be gone if he lacked faith in his parents' wisdom and strength. Such a child, without faith, could acquire no education. We can imagine him in the school-room refusing to believe that the name of the first letter is 'a.' He has no evidence of his senses to that effect, only the word of the teacher, and that he doubts. Of course history would be a sealed book to him and geography, beyond his own town. He has never seen George Washington nor the river Nile, therefore he doubts the existence of both. What could such a child learn beyond a little mathematics, even if he could get up faith enough in the teacher to believe what he said about the alphabet and the numerals? Suppose he doubted the veracity of all around him and had no faith in their honor and kindness. What would life be to him? Think out for yourself what would be the condition of a child growing up without faith, and you will see that faith is at the foundation of all education, all love, all hope and all happiness.

There can be no increase to the sum of human knowledge without faith. No man can verify all the facts in any department of science. He must have faith in his predecessors or he can do nothing. Suppose an astronomer doubted all the recorded appearances of comets and eclipses of the sun and moon—what would he accomplish? Till men cease to be mortal they must build on foundations which others have laid in every department of inquiry, and they must have faith in those foundations, or they can accomplish nothing. No error is ever overthrown by doubt, but only, as some one has expressed it, "by the expulsive power of a new faith." It was not that Luther had doubts in reference to Popery, but that he was sure of the wickedness of selling indulgences and had no shadow of doubt respecting the great doctrine of justification by faith, and that made him a power in the land.

Faith may be well named "the doing," because no man has ever accomplished anything in the earth who did not have firm faith in something, his God, his destiny, his cause, or his success. Show me any great thing which has been done, and I will show you back of that thing a great earnest soul with unshaken faith. Had Columbus doubted, think you he would have striven so persistently to find a continent he had neither seen, heard, tasted nor felt, and of which experience told him nothing? The man who has not a hearty faith in something makes no more impression upon the age in which he lives than the oyster upon the rock to which it has clung. Zoroaster, Gan-

ama, Confucius and Mahomet were no conscious impostors, or they would have won few followers. When the argum could laugh in each other's faces, the religion of Jupiter was making no converts, and was dying even in Rome itself. We cannot make others believe what we ourselves doubt. We cannot move mankind without faith as the fulcrum on which to rest our lever. There can be no earnestness without faith, and what has man ever done without earnestness?

Faith is the sustaining power under discouragements, trials, failure and opposition, and it is the joy-giving power as well. It is faith in his cause and in his general that makes a soldier brave in defeat and steady in battle. Had you taken from those Ironsides their faith in Cromwell and in their cause, think you England and all Europe would have crouched before their relentless swords? The bravest men turn cowards when their faith falls them, and the strongest arm hangs powerless when doubts assail. Imagine, if you can, the apostle Paul troubled with doubts of the Messiahship of Jesus and his resurrection from the dead. Imagine him as he stood on Mars Hill, doubting whether the Lord was God, or whether, after all, Zeus might not be! What would his eloquence, his learning and his ready tact have availed him in convincing the Athenians? But we cannot imagine Paul's doubting the resurrection of Christ. He was a strong man and had strong faith; he was an earnest and resolute man, and these qualities are incompatible with a doubting heart. To imagine a lukewarm Paul is beyond our power—and the heat of that great hot heart of his is felt still through all the centuries.

What would the martyrs have done amid their flames, if they had doubted the inspiration of their Bible? What could the missionaries do if they questioned the existence of God, and as they lie down to die in the fever-blasted regions of the East, if they doubted the immortality of the soul? How could any man endure hardship and suffering if he lacked faith in himself, his cause or his God? Why, our life-paths would be as tollows and as dangerous as walking over treacherous quicksands, always slipping, slipping, if we had not firm faith to sustain us. Of all men, most miserable are those who are lacking in faith.

And of all things, the most ridiculous is this attacking the religion of Jesus, because it demands faith. Show me something which does not demand faith. It is the foundation of everything, and "if the foundations be destroyed, what can the righteous do?" or the unrighteous, for that matter? Faith is the basis of love, joy, courage, knowledge, earnestness, and is "the source and substance of all human deed." On what should religion be founded if not on faith? It would be as reasonable to find fault with the Christian religion because it appeals to men's intelligence and has nothing to say to infants and idiots, as to object to it for being rooted and grounded in faith. Christianity demands implicit faith, and so does everything else which requires to be carried out into action. So long as it is not necessary for me to do anything myself or to persuade others to do, so long it makes no difference whether I have faith or doubts; but when doing is involved, then faith is necessary. The cool effrontery with which some modern philosophers insist that we must believe nothing definite in religion which relates to what is beyond our experience; while those same men ask us to believe that men came from monkeys—monkeys becoming men being a plain, common sense, everyday experience with everybody—is refreshing, to say the least.

Christians, like other soldiers, have no business with doubts. Judges may weigh and consider and hesitate, but a soldier's business is to fight, and the firmer his faith in his general, his cause, his weapons and his comrades, the more effective will his fighting be. But suppose a Christian is beset with doubts, and this is the way some are chiefly tempted; suppose he doubts the inspiration of Scripture, the atonement of Christ, his divinity or any of these revealed truths? Let him realize that doubting is a sign of breadth of mind or depth of culture, but only of feebleness of intellectual grasp. That is doubt, bear in mind, not disbelief. It is no sign of weakness, though

it is a grave error, to believe that Jesus was not divine and that the Bible is not of God—a strong, earnest, resolute mind may deny these things. But to be in doubt is a sign of feeble mental grasp. Therefore the thing to do is not to coddle our doubts, far less to be proud of them, but let us get rid of them by solving them.

To be proud of doubting is as foolish as a man who had put up a frail house should be proud of its tottering in the wind, and imagining it, because it could shake, to be superior to his neighbor's building of tremolous stone. A near-sighted man is not sure whether the object before him is a horse or a man, but he does not therefore praise his liberal, catholic and unprejudiced eyes, nor pride himself on the indistinctness of his vision. He frankly admits that his friend, who can see positively, "That is a man coming," has better vision. It is thus in spiritual things; keen sight is positive, while feebleness of vision is uncertain and hesitating. I suppose every man, not an idiot, does believe something heartily. Even about the things that most perplex him there are many points he can settle, and on these he can rest till more is made plain. Let him not become discouraged if all doubts do not vanish instantly, because for truth, as for other things, men must

"Learn to labor and to wait."

Let the Christian, then, who is inclined to doubts, make the most of what he does thoroughly believe. Let him live up to that, fight for that, resolve that he will make every man believe that, and he will soon find himself becoming stronger so that he can believe or disbelieve other things thoroughly.

Doubts are not for ministers of the gospel. It may do for the men in the ranks to be near-sighted, but it will not do for the officers of the army to be so. How can a man "contend earnestly for the faith once delivered unto the saints," if he is by no means sure what that faith is? How can we "warn every one night and day with tears" if we doubt the reality or the greatness of their peril? How can we preach so that men will be convicted of sin if we do not believe thoroughly in the terrible nature of sin and in their need of repentance? Of us, as of no others, is it true that without faith we can do nothing. We cannot make men believe what we do not thoroughly believe ourselves. No actor ever stirs an assembly deeply who does not lose himself in the character. Away with doubts. Let us believe or disbelieve heartily. Earnest faith in an error is better than no firm faith in anything; you can carve an image out of the hardest rock, but you cannot build up a statue from sand. How, then, can we form the likeness of Christ in a soul that believes nothing firmly? Heathen have been converted, infidels have renounced their disbelief for a child's faith in Christ, but the doubter drifts farther and farther away from his moorings. "I would thou wert cold or hot."

How shall we warm this lukewarm age? How shall we turn its indifference into zeal, its doubting into decision and its faithlessness into faith? The fire of God's love must burn brightly in our own souls. Nothing so moves others as hot hearts. If we doubt, who shall believe? If our arms are paralyzed, who shall fight for the Master? If our light flickers, how shall the pathway be illumined for the human race stumbling on in the darkness? There is much similarity between the age of the early Roman emperors and this which is now upon us. Men said then, as they say now, "There is nothing new and nothing true, and it does not signify." Into that age so doubting and so indifferent came the earnest Paul, with a heart on fire, and a soul aglow with a resolute faith; and a voice magnetic in its loving zeal, sounded through idle Athens and haughty Rome. This is new, Christ died for our sins and rose again for our justification; this is true, whoever believeth in him shall not perish but have everlasting life; and it does signify, by all that is noble in life and grand in death, by all that is lasting in time and undying in eternity, it does signify that you turn from

your sins to this Jesus who will have mercy upon you, to this God who will abundantly pardon. Shall such earnest voices sound forth to-day, my brethren? Shall the earnest conviction in our hearts reach the careless souls of men, that they may turn from their idols of to-day as they turned from Diana and Jupiter? "This is the victory that overcometh the world, even our faith," there is no other. And then faith is as powerful to-day as when Paul preached to the eugurs who laughed in each other's faces. But now, as then, it shall bring victory only to earnest souls like the great apostle, only to men who can see doubting Greek and careless Roman with the power of unshaken conviction, and can echo from hearts that know no shadow of doubt, those grand words, at once an encouragement in the contest, and an earnest of the victory, "I know whom I have believed."

A DEFENSE BY BRO. HARRAL.

(The following communication was published in the Baptist Record of June 1, 1892.)

BRO. GAMBRELL—You and Bro. J. M. Pendleton both charge Dr. J. R. Graves with setting up new landmarks on the Intercommunion question, and thereby create the impression that his views of the Lord's Supper are novel, and he the first to put them before the public.

I believe that in a matter of such importance both sides should have a fair, impartial hearing, and in that way only can justice be done. I take it for granted that the struggle is not for victory, even though it be gained at the expense of truth and right, but an earnest search after divine truth by Christian brethren, with a determination to accept the truth when found, although it may cost the sacrifice of a thousand dear customs.

A victory gained at the expense of truth and justice, is, in my judgment, always a calamity, and for my part I could not share in its fruits. To prove that Dr. Graves is not a "denominational linker," and that he is not putting forth any new views about the communion, I quote from a sermon published in the *Georgia Pulpit*, and preached by Jesse Mercer, before Dr. Graves was born. Jesse Mercer was a Baptist minister of Georgia, and one of the most distinguished and widely known of our Southern Baptist ministers, and I never heard that his orthodoxy was questioned by any one.

You say that Bro. Graves' "dogma," about which he is wasting so much time, is based mainly on two great errors, one of which is "interpretation," and that the one of interpretation flies directly in the face of Scripture. "This is my body," says Christ; "This is the church," says Dr. Graves. If left unexplained, this would seem to make Dr. Graves antagonize Christ, when in fact there is nothing new about it. I never heard a Baptist minister deny that the loaf symbolized the unity of the body celebrating the Supper, as well as the body of Christ broken for sin, and if you deny it, you are the first one I ever knew who does.

On this very point Mercer says, speaking of the teachings of Paul: "Second. That he also used it as a figure of the unity of the church in order to show what he ought to be to hold a meet communion, one body, which can only be represented properly by one loaf or cake. I would respectfully suggest to all the churches the propriety of henceforth having at all our communions only one loaf or cake, as the more appropriate figure of the body of Christ broken for our sins, and also of the unity and fellowship of the church when in communing order." Did Dr. Graves say more on that point? But again:

"So the Lord's Supper is to be eaten only in the church of the saints, while sitting together under the saving and peaceful sign of the blood of redemption."

From what is recorded in Scripture, it appears to be strictly a church ordinance, and to have been celebrated only in the church, when assembled in one place for that purpose. And as the feast of the lamb was in no wise to be carried out of the house whose blood-stained door posts were the only sign of safety, and as, after their arrival in Canaan, they were not to sacrifice the Passover in any of their gates (or private dwellings) it strongly shows that the Supper of the Lord should not be carried out of church. Indeed, individual or private communion is not only with-

out any shadow of ground in Scripture, but is inconsistent and absurd in itself, because it naturally implies a number of persons having common interests and mutual joys in participating together in this feast of love. If the analogies drawn in this essay be sound, then the churches of Jesus Christ are charged with the holy keeping of his ordinances, and made responsible for their purity and perpetuity. They are instructed who to receive into their union, and how to rightly order them for their communion. For the discharge of the duties of this and every other ecclesiastical obligation, they have received power from on high. This is sustained by the apostolic requisition, reprobation and approval of the churches; connected with the repentance and reformation which followed in the Corinthian church. See 2 Cor. 11. 0 and VIII. 11."

"The appeal to the church (1 Cor. v. 12) in regard to her judicial power, and the requisition made thereon, puts the subject at rest. Paul asks, 'Do not ye judge them that are within?' and then adds, 'Therefore put away from among yourselves that wicked person.'" Here the apostle asserts the power to govern, and requires its use in purging out the old and corrupting leaven in order to a pure and holy communion.

If then, the church, in her judicial capacity, is charged with the holy keeping of the feast of the Lord's Supper, of consequence it must be restricted to those who are under her power, as without controversy it would be arbitrary and oppressive to charge her beyond her power or right of control."

Speaking of the necessity of the unity and fellowship of Christians to the right administration of the Supper, he says:

"No set of believers can be practically brought to this state of Christian unity and fellowship without the pious use of a godly discipline, and therefore, none can sit together, with gospel propriety, at the table of the Lord, but those who are subject to its control; for if discipline guards the table of the Lord, then none can gossypily sit around it but those who are under its banner."

With such facts as these before him, how can any man charge Dr. Graves with setting up new landmarks on the communion question? And Richard Fuller, Harvey, Gardner, Dayton, Sallie Rochester Ford, and others, equally distinguished have held to the same views with Mercer and Dr. Graves' position is the same as theirs.

The truth is, they are landmarks as old as the New Testament, and those who deny it have not, so far as I have seen, been able to produce a single Scripture proof in support of their denial.

Bro. Pendleton has written a long letter to Bro. Renfro, in which he, no doubt, uses the strongest arguments at his command, to prove that intercommunion between Baptist churches is right, and that Bro. Graves' position, as against intercommunion, is wrong. Has Bro. Pendleton given one Scripture text to sustain what he says? Not one. He founds everything he says on the ground of courtesy, as if courtesy should weigh a feather against the plain word of God. He says:

"No man can claim 'it as a right to come into my family and take a seat at my table, but a great many men have done so through the courtesy of an invitation.'"

Now let us apply his figure of illustration. No member of one Baptist church has a right to go into another Baptist church and take a seat at their table. Why has he not the right to seat himself at their table? It is because Christ has not given him any such, and can the church grant through courtesy what Christ has denied?

Bro. Pendleton makes laws for the government of his family, and can change them at his pleasure, but will he undertake to prove that the church can set aside a plain law of Christ and substitute courtesy therefor?

When he admitted that "no member of one Baptist church can claim it as a right to commune in any other Baptist church," he surrendered everything claimed by Dr. Graves; he surrendered the whole question at issue, unless he intends to maintain that the church is a legislative body and can change laws and ordinances at her pleasure, and nothing that he can ever say will break the force of his admission.

I regard Bro. Pendleton as a man of great ability and conscientious earnestness, and when a man of his great mind is driven to such straits to maintain a cause, it shows that that cause is untenable. Bro. Pendleton thinks that where a

preacher is invited to preach, he should be invited to commune, and thinks that courtesy requires it. Courtesy may require it, but the Word of God does not, and one does not necessarily follow the other, for the minister is commanded to preach everywhere that he has opportunity, but the Word does not require, or authorize him to commune wherever he can, outside of his own church; and for him to say that the preacher has no more right to preach than he has to commune or vote, is to say that which is wholly unsupported by any text of Scripture.

"What strenuous efforts have been made to prove there was no church at Troas!" What strenuous efforts have been made to prove there was a church at Troas, and every effort has been a failure, so far, unless Bro. Renfro has proved it, but as I have not seen his review, I am not prepared to judge of its merits.

"Who would have thought it! The name of J. R. Graves used to sustain the tottering fabric of open communion!" No one ever thought so, and no one thinks so now. I can quote Bro. Pendleton and prove that an elephant is a mouse as easy as any man can quote from Bro. Graves and prove that he advocates, or ever did advocate, open communion. Such remarks are not kind—they are not fair—they are not brotherly, and if intercommunion has to be sustained by such means it is a sure sign that its days are numbered. I have looked forward to seeing something from the pen of Bro. Pendleton on the subject of "Intercommunion" with much anxiety, for I expected him to support what he had to say with plain Scripture, either for or against it; and believing in his clear head, sound logic, and honest Christian heart, I felt that whatever he did say would tend powerfully to settle the whole matter; but alas! that so great a man should make such a mistake. He is, without doubt, the ablest advocate of intercommunion on this continent, and his utter failure to produce one single line from the Bible to sustain it, shows conclusively that no such line can be found in God's Word.

If a man treats me discourteously I can appeal to the law and compel him to extend to me the courtesy which he had denied me; and if it is a violation of any written law of Christian courtesy for a member of one Baptist church to be refused communion in another Baptist church, let Bro. Pendleton show the law of Christ to which such a member may appeal for redress; and if he cannot show such law all his arguments from courtesy are not worth a breath of wind. It is a violation of the law of Christian courtesy for a brother to prefer charges against me before the church of which we are both members for a personal grievance, without having first sought in private a personal reconciliation, and I can appeal to the written law for redress, and compel the courtesy required by the law. Now, if there is any law of courtesy requiring one church to allow the members of another church to commune with her, Bro. Pendleton can show it, if any man can, and if he cannot show it, let him surrender, as Bro. Graves says, "like an honest Christian."

Now, do not misunderstand me. I am not defending Bro. Graves. I am not so presumptuous. He does not need my help. He is fully able to take care of himself, and when he rises to the battle there will not be so many bright blades flashing in the air as now. You say that he is marching "on his way to his Waterloo," and it may be that he is, but it may be, and I predict that it will be so, that he is going to "his Waterloo" as Wellington, and not as Napoleon. What you are pleased to term a "theological novelty" is, in my opinion, a vital truth. I believe in the doctrine of non-intercommunion as firmly as I believe that Jesus Christ is the Savior of sinners, and it is most astonishing to me how any one can read the fifth chapter of Paul's first letter to the Corinthians and not come to the same faith. Paul tells the church at Corinth that she dare not sit down to the table of the Lord with known unworthy persons; that she is charged with the duty of protecting her communion; that she is clothed with power from on high, and the discipline is placed in her hands for that purpose; and he commands her to use it in purging out the corrupting

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REPLY TO BRO. JACOB JONES, BY A. J. K.

EDITOR BAPTIST.—Dear Brother: I see in the BAPTIST of June 8, an article from Bro. Jacob Jones, of Brownsville, referring with a vengeance to my article of December 16, 1881, on churches that do not pay their pastors. Now, as you, in your remarks on the article of Bro. Jones, have called for a report from the ministers on this subject, I shall not say much to Bro. Jones now. I do hope all the ministers who have, and are now suffering from this thing, will report. I think if they will, Bro. Jones will get his eyes opened, if not dazed.

Bro. Jones reminds me of a young man who set in to learn black-smithing. On one occasion, in the absence of his boss, he found a piece of iron in the fire. He at once concluded to practice a little on that. When he took it from the fire he found it sparkling hot. He let it remain on the anvil until it cooled down. He was asked why he did that. He replied, "I was afraid of the sparks." Unlike the iron, and although Bro. Jones left this subject open and untouched all winter, it has not cooled down in the least. It is as hot and sparkling as ever. And I rather think that if the ministers will report per request, Bro. Jones will find the subject hotter now than it was last December.

Bro. Jones asks, "Is it possible that the churches of Jesus Christ, or any one church, purporting to be the body of Christ, are so disreputable, so dishonest, as to have recorded on their church-book a falsehood, aggravated by dishonesty?" Now it is painful to have to answer this with the affirmative yes, respecting some of the churches purporting to be the body of Christ, or we fall to understand moral science. Now, here are the proceedings in this matter, true of many of our churches.

These churches in a body, as a church, on a motion and a vote, call a preacher, promising at the same time, as a church, to pay him so much that year for his services. This goes to record on the church-book, as the action of the church. The time runs on, the year is put, and it is not done. But, doubtless the same shameful thing is repeated again and again, with the same man, until a debt is accumulated which, if not lifted, will eventually break both church and preacher down. Numbers of such cases can be pointed out when it becomes necessary. Now, if Brother Jones can use any other words than "falsehood and dishonesty," and tell the plain truth about it, why, all right, I shall not object.

Again, Bro. Jones asks, "Has Bro. Kincaid ever taught the churches to which he preaches, their duty on the subject of paying into the Lord's treasury?" I answer, Yes, and most rigidly. So much so, that I have been stigmatized as a money preacher. My churches pay me quarterly, and have always done so. I make prompt quarterly payments a condition in my acceptance of their call. When they fail in this, I fall to go again, unless they give some assurance that it will be paid. And when the year is out I do not consider a call from them until all is settled up for the past year. I teach them this publicly and privately, and not only to pay their church debts, but their private individual debts. When I wrote the article of December 16th my churches were all paid up. I did not write from personal experience or for personal benefit. I do not take that method of reaching my churches. I was induced to write from the complaints and sufferings of other brother ministers, and if possible to help to correct the churches in this matter.

So that I can say to Bro. Jones: I do not spend my time and talent in preaching and inducing people into churches practicing such under my ministry. You missed your man that time, Bro. Jones.

Again, Bro. Jones "hopes I will lift the opprobrium of dishonesty and lying from the churches," etc.

Now, that is just precisely what I was trying to do in my article. I did not place it upon them. They did it themselves, and to open their eyes to it, and cause them to lift it themselves (the only ones who can do it) was what I was driving at.

Now, to conclude this, I will call Bro. Jones' attention to the fact that I wrote my article to the churches as such, for it is as a church they call a preacher: it is as a church they call to pay him; it goes on record as the action of the church, the preacher has nothing to do with the individual subscription; that is the church's business through her deacons. The preacher looks to the church as a body, the source of his call and promise. And when one or more of her members refuse or neglect their duty in this direction, without just cause, and the church does not make it up, and discipline those members, she becomes participes criminis to that extent, as a church, in the sin of those who pay not, and injure the pastor. All the business of a church should be done by her as a church in a body or through her appointed officers, and not as separate individuals. Then she knows just what she has done and is doing.

A church should, as near as possible, know her financial strength, and how much she can safely promise before she makes a promise. I will still do what I can, Bro. Jones, to cause such churches to lift this self-inflicted opprobrium. To this end, let all the ministers who have and are now suffering from this thing, report the amounts now due them, according to the editor's request, calling no names. Let those ministers who were once in this Association and State, but now elsewhere, let them report. Let the lamellies of some of those dear, good old brethren, now gone home, report also, and I think Bro. Jones will cry out, enough! and turn away sick at heart. It is bad, but let it come, brethren. Covington, Tenn.

FROM CASTALIAN SPRINGS, TENN.

EDITOR BAPTIST.—I gladly embrace the opportunity of writing to you concerning the practical workings of our denomination in this part of the country. The first I will acquaint you with is of a meeting held in our district of Easton Association during the associational year, which held fifteen days and nights. The result of the meeting was thirty-two converts. The meeting closed leaving between forty and fifty mourners.

On the 8d of December, 1881, we organized a new church. On last Sabbath (the 28th May) the officers of the church were legally ordained and set apart for their respective duties. This church was regularly organized and constituted upon the principles of the United Baptists of the church of Christ. The presbytery requested me, as its pastor, to communicate this to you and request its publication in your paper. My earnest prayer is that the great Head of the church may preside over its affairs in these parts. I respectfully sign myself your brother in Christ, A. H. RATHER, Castalian Springs, Sumner Co., Tenn., June 1, '82.

The Tract, "Origin of Sprinkling for Baptism," has been out of print for a long time, and orders being constantly received for it, we have felt the want of a tract on that subject, and have finally prevailed on Rev. R. A. Venable, pastor of the First Baptist church, of this city, to consent to write one, and he is now engaged working it out. Those who are acquainted with Bro. V. need no introduction at our hands, but to those who do not know him, we will say, he is the most promising young minister in the South to-day. A graduate of Clinton College; a ripe scholar and a hard student—a man fully up with the times. We feel safe in saying that his exert on this Tract will be well done and something reliable and critical, and will add much to the reputation for scholarship he has already attained. We cannot tell how soon the Tract will be ready for the press, but orders will be received from this date, and filled as soon as published. It will contain about fifty pages, uniform in size with the "Act of Baptism," and will be sold for ten cents, postpaid. J. B. MAHAFFY.

Editor E. King, of Senatobia, is helping Pastor Stewart in a meeting. Bro. King is a graduate of Mississippi College. He also attended the Southern Baptist Theological Seminary. He is an able preacher and a good pastor. He is very popular in his own State.

AN ART EXHIBITION.

An art exhibition was given by the Helping Hand Society, at the First Baptist church, in this city, on Thursday evening, June 8th. It was something unique, and is said to have been the first of the kind ever witnessed by a Memphis audience. There were seventy-five realistic views, all of which were greatly enjoyed by those present. We cannot attempt a description of even a tenth part, and must content ourselves with a short reference to those particularly attractive to us. "Locks on the Understanding" was re-read in a short while by an examination of a door lock upon an up-turned shoe sole. The great philosopher lived again before us. So small a matter may have caused one mind to think of forming his acquaintance.

"The Old Family Horse" was what we knew "when time was young," and our mothers used him as a support for their washing.

"To Greece We Give Our Shining Blade" made us dream of Marco Bozzaris and the immortal Byron, but the view was a sharpened dinner knife in a goblet of lard.

"The Skipper's Home" was well represented by a piece of cheese, which is sometimes able to haul itself to market. Doubtless little of that favor can be found in Memphis where everything is new.

"Bonaparte Crossing the Rhine" next followed, a skein of bacon overlapped by two bones a little apart.

"The Worned Grinder, the Best Thing Out," was found to be a huge molar, which had evidently kept some poor mortal groaning in the "woe sma' hours" till at last it was out, and he was happy.

"After the Battle, a Realistic Scene of Turkey," showed that noble thanksgiving fowl dismantled, unknelt and unconfined, but not unsung. He must be mentioned. Dead and fleshless as thou wert, poor bird, thou wert in reality a vivid picture of that eastern land, whose downfall has been so long delayed but will yet fright the world with the truth of that prophecy which can not fail.

Three of the very best scenes were the "Tax (tacks) on Cotton," the "Tax (tacks) on Glass," the "Commentator (common 'tatur) on Acts (ax)." The names of the subjects will sufficiently indicate their character. Our farmer friends will appreciate the beauties of the first.

"A Skeleton in Every House" did not seem very plain to the young gentlemen, but they will improve as they grow older.

"We part to meet again" was a pair of scissors with blades apart, a very pretty and suggestive conceit.

In truth the exhibition was very handsomely managed and reflected great credit on the originator and the other ladies who are ever ready to engage in good works. The First Baptist church should be proud of its Helping Hand Society. It has made an enviable record as a powerful factor in the advancement of Christ's kingdom in this city. We understand that the object of the present exhibition was the procurement of funds with which to make needed improvements in the Sunday-school room. About \$25 were realized. We were also regaled with a beautiful supply of ice-cream, and all, from the least to the greatest, were charmed with the exercise. Mr. and Mrs. Huppes favored the audience with a few lamentable songs. We think churches often sadly neglect the matter of religious singing. Certainly no sound is half so sweet as that of a well-modulated human voice. We trust the Society will persevere in its good works and remember the true and famous tribute to woman, "Ea, when apostles shrink, could dangers brave, Last at the cross and earliest at the grave."

"Your correspondent in this week's issue a small certain passages of Scripture without giving sufficient reason. Oblige a reader by giving reasons and authority for pronouncing them spurious. An early reply in THE BAPTIST will be appreciated by a subscriber."

Remarks.—He will give the reasons soon. Will write several articles on that subject. There are good "reasons" subscriber as will see.

NEWS FROM THE CHURCHES.

Le...—Rev. Mr. Burkhead, a Presbyterian divine, of Paris, Texas, has been going for the Baptists in Shreveport. The brethren there recommend him as useful in making Baptists. He makes them on the redoubt ad absurdum method applied to his own creed.—Eld. W. G. Simmons has moved to Marion. He has three churches and is succeeding well.—Mr. Thomson, of Minden, will carry delegates to the State Convention, over his stage line, from Monroe to Shreveport, at for one and one-fifth fare, six cents a mile. The usual fare is ten. The railroad proposes to carry for the same price, six cents.

Bro. O. B. Freeman is succeeding with his church in Farmersville. Several have been added lately.

Eld. Lee, of the Messenger, has been sick.

Texas.—The Dallas pulpit is still vacant—one of them we mean.—The Central Texas Baptist convention meets at Turnersville, June 30.

Eld. W. A. Jarrel has been preaching some doctrinal sermons at Brownwood. "They say" he demolished every body but the Baptists. His book, Old Testament Ethics, will be out about the first of July.—The Texas Baptist is quite a merry paper.—Eld. W. H. Roberts, Sunday-school evangelist is doing a good work. The brethren ought to hold up his hands.—Dr. Spaulding's church-building will soon be completed. It will be one of the most attractive edifices in the State.

Tennessee.—The church at Milan has called Rev. J. E. Eoff. The call is a wise one. The Big Hatchie Board wishes Bro. E. to remain at Somerville.—The Board of Trustees of the Southwestern University conferred too large D's. upon Rev. C. H. Strickland, of Knoxville, at their late meeting.—Rev. James Waters recently raised \$120 for State Missions in the First church at Knoxville.—There are some brethren in Tennessee who desire to dissolve the Convention unless it will endorse the Reflector as its organ.—Dr. T. C. Teasdale, of Knoxville, has been appointed Secretary of the American and Foreign Bible Society of the Southern States.—The editor of the American Baptist is spending most of this month in preaching commencement sermons and delivering literary addresses.

Alabama.—Judge L. C. Coulson has begun his review of Eld. J. J. D. Renfro's strictures on Dr. Graves's work, Intercommunion. His articles appear in the Alabama Baptist.—The Alabama Baptist State Convention meets in Huntsville, July 12. All who are expecting to attend are requested to send their names to Eld. Kone, pastor of the church.—Rev. J. S. Paulin, of Clayton, died June 1.—Prof. Robert Frazer has been called to the presidency of the Judson Female College.—The closing exercises of the University of Alabama will be held from the 16th to the 21st.—Eld. Crumpton, of the Palmetto-street church, Mobile, recently had a good meeting in his church.

Kentucky.—A new church has been organized at Camden, Anderson county. Services are held in the building belonging to the Methodists.

Miscellaneous.—Rev. Dr. Franklin Johnson, of Massachusetts, reports that in our Chinese missions one hundred and eighty have been baptized, and seventy-six in Japan. In China we have forty churches with 1,582 members; in Japan eight churches with one hundred and eighty-five members.—We have thirty-eight missionaries and forty-four native assistants laboring in China and Japan.—During the past year the Board of Foreign Missions has expended \$82,000 in France, Germany, Spain, Sweden and Greece. In those countries there are now five hundred and thirty-five native preachers, four hundred and seventy-four churches and 48,862 members.—Rev. A. B. Miller has just entered upon the fifth year of his pastorate at Evansville, Ind. His church is prosperous, and in a healthy condition financially.—Rev. D. W. Dye, pastor of the Baptist church at Danville, Ill., died May 30th after three weeks of extreme suffering. His remains were taken to Maletta, O., for interment.—The Third church, Cincinnati, expects to enter its newly purchased and refitted house of worship, adjacent to Lincoln

park, on June 15th.—The anniversary are to be held next year at Saratoga.—It is announced that friends of Rev. Newman Smyth have secured a guarantee fund of \$50,000 to endow a new professorship for him at Andover.

SECULAR NEWS AND NOTES.

Alabama.—Huntsville will soon commence the erection of large and handsome public school buildings, with all the latest improvements.—The works are in progress of construction at Birmingham, and the town will be supplied with gas by September 1.—Ex-Gov. Thos. H. Watts formally announces himself as a candidate for the United States Senate, as successor of Gen. John T. Morgan, present incumbent.—The Democrats have nominated Gen. O'Neal for governor.

Arkansas.—The town of Pochontas, in the northwest part of the State, was almost entirely destroyed by fire recently. The loss is estimated at \$50,000; insurance, about \$40,000.—Price Bros., of Mount Adams, bought about nine hundred head of cattle, during the late cow-plague, at about \$4 per head, and now they ask \$18 a head for the same.—Arkansas City is discussing the question of a cotton compress. It is thought a new bank will be organized there in the fall.—Thirty persons recently from Michigan and Illinois are seeking homes near Carlisle.—Little Rock capitalists have organized a company with a capital of \$50,000, to build an oil mill at Newport. The mill will be completed by fall.—Private advices from Eureka Springs, Ark., state that the candidature of Senator E. H. Hill is hopeless. The cancer which first appeared as a pimple upon the tongue has destroyed that member so essentially he cannot speak audibly, and it is now eating up his face. The disease is beyond human skill and the power of the mineral waters he is drinking. He will doubtless linger for several months, but his day as a public man is gone. And thus we are about to forever lose a statesman who in history will rank with Millidge and Crawford, with Cobb and Forsyth, and with Toombs and Stephens.

Florida.—The Cedar Keys Journal says that a large number of passengers from Arkansas arrived at the Gulf House in that city on Monday night via Transit railroad, their objective point being Palmsola (Warner's mill). They went south on the Tampa Steamship Line on Friday afternoon, to engage in the mill business.—It is claimed that the population of Palmsola has increased 500 in the past year, and is now estimated at 2,000.—Gen. Wm. Bay, of Jacksonville, has been reappointed Brigadier-General of the Fourth Brigade, Fourth Division, Florida militia.—May 24th was Queen Victoria's sixty-third birthday, and business houses in Key West were decorated with flags in honor of the occasion.—It is announced that the grading of the extension of the St. Johns and Lake Kunta railway from Fort Mason to Tavara will be begun in July.—The track of the Pensacola and Atlantic railroad is being put down at the rate of a mile per day from Chattahoochee in the direction of Marianna.—Messrs. Bird & Jaquet, of Jefferson county, have shipped forty barrels of potatoes from seven-eighths of an acre, which, the Constitution estimates, will yield a net income of \$144.13.—Col. John A. Henderson, who owns one of the best plantations in Leon county, which is about six miles east of Tallahassee, has put in about twenty-five acres in rice and is still planting. Some of his rice, planted in March, is three feet high and looking fine.

Georgia.—There are over nine hundred colored children in attendance upon the public schools of Columbus, and further facilities are under consideration for the accommodation of the colored population.

Louisiana.—At New Orleans, on the 7th inst., a duel was fought between Major E. A. Burke, of the New Orleans Times-Democrat and Mr. O. H. Parker, editor of the Picayune. Five shots were exchanged, in the last of which Major Burke was shot through both legs and seriously wounded. The difficulty grew out of an article which appeared in the Picayune the day before reflecting on Burke's management of the State Treasury.

Mississippi.—The following are the salaries of some of the principal post-offices in the State: Vicksburg, \$2,700; Natchez, \$2,500; Jackson, \$2,400; Holly Springs, \$1,900; Canton, \$1,800; Columbus, \$1,800; Meridian, \$1,800.—The Commissioners of the East Mississippi Lunatic Asylum have adopted the necessary measures for proceeding with the work of construction with full vigor and despatch.—The public schools of Vicksburg have been closed in consequence of the increase of scarlet fever.

Missouri.—Near Harris Station, on the Missouri, Kansas and Texas railway, on Sunday, John Jackson and wife went to church, leaving their four children, the oldest aged fourteen years, and the youngest two years, locked in the house. When they returned they found the residence in ashes and the children burned to death. The origin of the fire is not known.

North Carolina.—Governor Haygood has called a special session of the Legislature, to assemble on the 27th inst. The object is to divide the State into seven congressional districts, instead of five, so as to provide for two additional members of Congress, so which the State is entitled.

Tennessee.—A telephone company at Nashville proposes to connect that city with all the adjacent towns. The work of constructing a line to Gallatin has already begun.—Owen Prentiss, a reporter on the Nashville World, was arrested a few days ago charged with bigamy. His second wife was also arrested.—Reports of the worst crop from all parts of the State are of the most encouraging nature. The yield will be enormous.—The Rev. Thomas T. Taylor, late in charge of the Episcopal parish at Palmsola, has accepted the chair of Ecclesiastical History in the University of the South, and entered upon its duties.—Immense quantities of peaches are shipped daily from Chattanooga. The crop is the finest known for many years.—A granitic substance, which somebody has named "quaxite," has been found in large quantities in Cooke county. It takes a handsome polish, and is a superior article for building purposes. Its color is greenish, with white and pink spots of irregular shape and size.—Two young men, Jake Vance and John Griffin, at Stehago, ten miles from Gallatin, on Saturday, got into a difficulty about a young woman, when Vance shot and killed Griffin. The murderer escaped.—It seems that the States of Tennessee, Mississippi, Alabama and Georgia are about to be overrun with "marriage," "birth," and other "associations" of a kindred nature. Whenever these organizations have been thoroughly tested and are, consequently, well known, they are regarded as a scheme for defrauding the unpeopled and out of their money.

Texas.—The State Democratic Convention, soon to convene at Galveston, will be composed of 52 delegates.—The sewer worm is so bad in the southern part of the State that stockmen find it dangerous to brand their calves.—Bids for building the new capitol at Austin will be opened at Chicago on June 23d. Several parties from St. Louis have visited Ansin for the purpose of making estimates with a view of bidding to do the work.—United States Marshal Goelling has filed his bond in Anasin, the amount being \$20,000. His sureties are all sheep and cattle men west of San Antonio.—Capt. John Fulton, a wealthy English gentleman, accompanied by his two sons and a daughter, has arrived at Austin, and will make Texas his future home. If his reports favorably other English families will follow.—A few days ago, near Brenham, Miss Carrie Mason, while examining her brother's pistol, accidentally discharged the weapon, the ball striking her in the forehead, killing her instantly. She was twenty-one years old, and much admired by all who knew her.

Miscellaneous.—F. J. Moses, the notorious, ex-governor of South Carolina, now a resident of New York city, was sentenced to the penitentiary for six months for petit larceny.—Heavy forest fires are raging in some parts of Wisconsin, doing considerable damage to standing timber.—The Princess Louise has returned to Canada after an absence of two years.—Gen. Grant denies most emphatically that he has met with any financial reverses. He says he has not speculated in stocks, and consequently has lost nothing in that way. The recent reports put in circulation to the contrary are untrue.—There landed in Baltimore last week 3,996 immigrants, mostly Norwegians. Nearly all of them were destined for Minnesota.—Of the eight young men recently appointed assistant surgeons in the United States army, with the rank of second lieutenant, four are graduates of the medical school of the University of Virginia.—Another telegraph company has been organized, with a capital of \$1,000,000, to be known as the Postal Telegraph Company.—Oregon held her State election on the 6th inst. The Republicans elect their ticket by an average majority of 1,300. George, Republican candidate for Congress, is elected by about 3,500 majority.

Foreign.—A bill providing for the abolition of slavery in Cuba, and granting the slaves civil rights, is under consideration by the Spanish government.—Two prominent dissenters of Ottawa, Canada, Martin and Angus Sparrow, have been arrested for passing counterfeit money. It is thought there are others also guilty.—A memorial has been prepared and sent to Queen Victoria by certain Hindu widows, praying for relief against caste communication on remarriage.—An English company has been recently formed in London, with a capital of \$4,000,000, to lay two new Atlantic cables between England and the United States. It is estimated that the entire cost of the two cables will be \$6,000,000. The work will be pushed as rapidly as possible.

FROM JACKSON, MO.

EDITOR BAPTIST.—I just closed a meeting of eighteen days at Poplar Bluff, Mo., the junction of the C., A. & T. with the J. M. railroad, a place of some 2,000 inhabitants. There is only one church house in the place, owned, or controlled, by the Southern Methodists, who got jealous of us at the end of the first week and notified us that we could not have the use of their house of worship longer. We then moved to the court house and continued with unabated interest. There were twenty-two additions in all, six of whom I baptized in Black river. Our people own the finest lot in the town, and nearly money sufficient was subscribed before I left to build a good house; and work will begin immediately. Rev. J. W. Swift aided me most of the time and was called to the church. The church had been in a manner dead for ten years, without pastor or meetings, and only about three or four of the old membership could be found at the beginning of our meeting. Our cause in Southeast Missouri, generally, is looking up. Charleston church—dead for ten years—has revived, repaired their house and captured A. J. Hess, of Kentucky—a splendid man. At Cape Girardeau, pastor Hickman has recently had a revival resulting in six baptisms. At Oak Ridge, a mission station, I had a good meeting in April, with twenty conversions and fourteen baptisms, baptizing a goodly number lately. At Marble Hill the brethren are pushing the Mayfield-Smith Academy, the only Baptist institution in the southern part of the State. Fraternally, T. A. BOWMAN, Dist. Miss. Mo. Bapt. Gen'l Ass'n.

The Baptist.

THEY HAVE GIVEN A BANNER TO THEM THAT FROM THAT IT MAY BE DISPLAYED REGARDING OFFENSE TRUTH.

GRAVES & MARAFFY, Publishers. J. B. GRAVES, Editor and Proprietor. REV. J. H. BORDM, Corresponding Editor. Dyersburg, Tenn. REV. W. M. NORTON, England. JAS. B. MARAFFY, Business Manager.

SUBSCRIPTIONS PER ANNUM IN ADVANCE: Single Copy 5 Cents. Clubs of six (sent as one time) 30 Cents. Clubs of twelve (sent as one time) 60 Cents.

TERMS FOR SIX MONTHS: Single Copy 5 Cents. Clubs of six (sent as one time) 30 Cents. Clubs of twelve (sent as one time) 60 Cents.

ADVERTISING RATES: One inch (12 lines of nonpareil) one insertion \$1.00. One inch, four insertions \$3.00. One inch, eight insertions \$5.00.

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

Church Policy. 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 to each church Christ committed the sole guardianship and control of the ordinances—presenting the gospel and administering baptism and the Lord's supper.

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

NOTE.—The continuation of the article entitled "A Defense by Bro. Haral," will be found on page 38.

A NEW VIEW OF BAPTISM PUT FORTH IN ENGLAND.

THE Christian Commonwealth, an English religious newspaper, inserted a letter on May 18th from Mr. O. C. Brown charging the Baptists with departing from Scripture, because they treat baptism as "a profession of faith in Christ." Mr. Brown says that baptism, from the time of John the Baptist, "was the baptism of penitents, and not that of believers," and that, by being baptized, they showed "in what respect they needed inward and spiritual grace." He says that it is a duty to baptize those who feel "penitence or self-mortification," and not "to wait for their believing."

The editors drew attention to this letter and said: "This, from a good, honest man, clearly shows the confusion on the subject which is treated. If there is any one thing which needs able, scriptural, and prayerful consideration, it seems to us it is the design of baptism." "If baptism be now important, what is the place it occupies in the plan of salvation? We hope our friends will, in as few words as possible, give us their views on this question." It will be well if this invitation draws attention to true baptism.

Mr. Brown misconceives the nature of true repentance. He is, I suppose, a Catechist to be sure. He appears to think that true repentance exists without "spiritual grace," and that instead

of comprising the entire turning of the heart and life to God, as the result of being begotten again by the Spirit of God, through the medium of God's word, repentance is simply a sense of guilt and what he calls "self-mortification." He says that those who repent are those who "grieve over and on account of their sins; those who desire mercy from Christ," and "who confess that they need purifying, cleansing." But persons may feel guilty, and be sad, without turning to God. They may confess their sins, and express a wish to escape punishment; and yet remain the slaves of sin, and perish. Scripture speaks of true repentance as a complete turning to God. Paul preached, "That men should repent and turn to God." Act xxvi: 20. It connects repentance with pardon: "Repent and be converted that your sins may be blotted out." Acts iii: 19; with salvation, it is "repentance to life." Acts xi: 18; "repentance to salvation." 2 Cor vii: 10; and speaks of it as being the gift of God through Christ. "Christ is enabled to give repentance and pardon of sins," Acts v: 31. "God has given also to the Gentiles unto life," Acts xi: 18. Mr. Brown's view of repentance is therefore defective; and, unscriptural. The "baptism" which Mr. Brown calls "the baptism of repentance is only a baptism of self-condemnation. It is only a dead work, and is utterly vain, Heb. vi: 1, ix: 14. It needs, like all dead works, to be repented of and abandoned, Heb. vi: 1.

Mr. Brown is led by this error (as to repentance) into another, namely, that "spiritual grace" is to be expected by those who have it not, as the result of their baptism. He says that baptism "shows the inward and spiritual grace needed." The chief thing needed by those who are dead in sin is now life. To say that the dead in sin are to expect new life by being baptized, is to teach the very doctrine of Rome, the doctrine of baptismal regeneration." Mr. Brown says, "Submit to baptism that you may be made the subject of inward purity," which state of purity is the result of new life given by God. Mr. Brown professes to oppose the view that "when baptism is attended to, regeneration takes place," but his own description of the object which the baptized have in view implies that they are to expect the gift of new life, either in baptism, or as the result of it. God says that in giving new life He makes use, not of baptism, but of His word; that faith comes by hearing, not by baptism, Rom. x: 17. James says (1: 18) "of his own will begat He us with the word of truth." Peter says, "Being begotten again of incorruptible seed through (by means of) the word of God," 1 Peter i: 23.

God's teaching differs, therefore, essentially from Mr. Brown's. God makes both repentance and faith the result of divine life. He says that He gives repentance (Acts iv: 31, xi: 18). He speaks of faith as essential to true repentance, and a part of it. Jesus, for instance, when calling the Jews to repentance said, "This is the work of God that ye trust in them whom he has sent," John vi: 29. God requires that both repentance and faith shall precede baptism: "Repent and be baptized," Acts xxiii, etc. "He who shall trust and be baptized shall be saved," Mark xvi: 16.

Mr. Brown quotes those passages which connect baptism with the pardon of sins as if they disproved the existence of true faith before baptism, and established his charge that Baptists violate Scripture rule by baptizing only those who trust in Jesus. But these passages, in reality, do no such thing. One reason, probably, why baptism is now so rarely spoken of as "for the pardon of sins," is that many imagine that faith, viewed merely as a state of the heart, is the only thing needed to ensure pardon. It is true that "he who trusts on the Son, has eternal life," John iii: 36; but the faith thus spoken of is a living, active faith, which proves itself to be so by its works (James ii: 18). Baptism is one of the works, and the one to which God has attached such special importance that he has connected with it the promise of pardon and salvation. Peter says that "baptism saves us," 1 Peter iii: 21; but if, as Mr. Brown assumes, the baptism of which this is said, be not connected with faith, than there is salva-

tion without faith, which is impossible, for without faith it is impossible to please God, Hebrews xi: 6.

Baptism at Pentecost, as well as from the beginning of John the Baptist's ministry, was "for the pardon of sins," Mark i: 4; Luke iii: 3; Acts ii: 38. The promise of pardon is also connected with baptism in the words addressed by Ananias to Saul, afterwards Paul. "Arise and be baptized and wash away thy sins," Acts xxii: 16. It is not surprising that those who make light of baptism, and teach that faith is equally sure of heaven, whether it be living or dead as to this part of its exercise, should seldom or ever refer to passages which connect baptism with the pardon of sins; but those who wish to attach to baptism all the importance which God gives it, are bound to speak of it as ordained by Him "for the pardon of sins." The fact that it is so, if insisted on, will justify and enforce every other claim which baptism has to be observed, and also to be held sacred by every assembly, as indispensable to entrance into the temple of living stones built by God.

The editors of the newspaper in which the letter of Mr. Brown appeared spoke of the design of baptism as needing special consideration. That design may, I think, be briefly stated thus:

DESIGN OF BAPTISM.

First, as to those who repent and trust. By baptism they profess repentance; for it is "the baptism of repentance;" denoting death to sin and life devoted to God, Mark i: 4; Acts ii: 38; Romans vi: 5. Second, by it they profess faith in Christ, for it is in the name of Jesus Christ, Acts ii: 38. By being baptized in His name as the Saviour, they profess to entrust to Him their whole being, in order that He may save them by His power; as Paul did, who said, "I know in whom I have trusted, and am persuaded that He is able to keep that which I have committed to Him against that day," 2 Tim. i: 12. Thirdly, their baptism is an expression of hope and confidence that God will pardon their sins; for baptism is "for the pardon of sins," Acts ii: 38; xxii: 16. Fourthly, it is a profession of submission to Christ; for "as many as have been baptized into Christ have put on Christ," Gal. iii: 27. Fifthly, it implies that the baptized are not only pardoned but justified; because pardon and the being declared just are joined together. "Ye have been bathed, have been made holy, have been declared just, in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi: 11. Sixthly, it is a sign that Christians have to live a new life of holiness, Rom. vi: 21.

On the part of God, baptism is a solemn promise and pledge to all who trust in Jesus and are baptized, that He, by His power and faithfulness, will save them for ever, according to the terms of His new covenant, which He has ratified by oath, and by the blood of His Son. For the new covenant was ratified by the blood of Jesus, Luke xxii: 20; 1 Cor. xi: 25. By baptism God assures those who trust in Jesus that they shall never perish. That assurance is expressed in the words, "He who trusts and is immersed, shall be saved," Mark xvi: 16.

In relation to the kingdom of God, baptism is ordained by Him to be the means of entering into it. "Unless a man be born of water, and begotten of the spirit, he cannot enter into the kingdom of God," John iii: 5. Those who were baptized were "added" to the kingdom, Acts ii: 41. Secondly, baptism distinguishes God's subjects from the world around. They are known by this means to be persons who have "put on Christ." Thirdly, baptism is a sign that all Christians have a common interest in the blessings of salvation. They all have "one baptism;" just as they all have "one faith, one Lord, one God." They are thus reminded that they are all parts of "one body," 1 Cor. x: 17.

In view of the place which baptism occupies in the way of salvation; in view of the promise to save which God has combined with it, and in view of its design to make visible God's kingdom and the communion of its members, how very important is this divine ordinance.

WILLIAM NORTON'S

PROF. D. G. LAWSON—THE DYERSBURG CHURCH.

BRO. D. G. LAWSON has recently visited Dyersburg in the interest of "The Baptist Encyclopedia." He was quite successful in his work, making very many friends. He is an unassuming, hard to excel. He gave two entertainments for the benefit of the Baptist church here, and did not some substantial good in that way. He is certainly a fine elocutionist, his performances giving the highest satisfaction. The churches would do well to call on him for a benefit as he passes. He seems to love to serve the churches in this way.

There has been several additions to the church here since the visit of the senior. Mrs. M. A. Sawyer, of the number, who has been a Presbyterian some fourteen years, but is now awaiting baptism. We have some encouraging indications; while there are some discouraging ones in our church. I have never seen such anxiety on the part of any community as there is here to have him return and hold a meeting. Great good could be accomplished; I am certain. The church and citizens all give him a loud call. May the good Lord send him, is my prayer. More anon. B.

THE ELOQUENCE OF JESUS.

"NEVER man spoke like this man," has passed into a proverb. When more than human eloquence is thought of, Jesus comes to the mind as the finest specimen of that indefinable something, which makes men of all ages tremble, and causes the nations to sway as the young corn before the summer storm cloud. We sometimes have very crude ideas about what constitutes eloquence. We are sometimes sorry for those who seem to put themselves to some trouble to show their ignorance of this subject. The common idea with the masses of those who pretend to be judges, is that eloquence is that which tickles the fancy, the leading and essential feature of which is flowery language. That he who is flowery is eloquent, and that he who is not flowery is not and cannot be eloquent. Neither of these ideas is necessarily true. The man is flowery who tickles the fancy, who pleases by inflaming the imagination, but he alone is eloquent who can influence men to act, who can convince their judgment and influence their will, showing them the importance of acting and causing them to act. Jesus was seldom flowery. He was sometimes highly poetical, but he was always eloquent. We never hear of his moving the people by his flights of oratory, but he always moved them. His gentle, sweet-flowing words of eternal life, which were ever falling upon the ears of the eager multitude, always moved men to act one way or the other. Men could not hear him without taking sides, reviewing their life, instituting comparisons, accepting or rejecting. They could not be unmoved.

Let us take some examples of Christ's eloquence: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." How touching, how eloquent, how consoling to every loving mother's heart. Some of our rhetoricians have laid down as an example of eloquence, beauty and sublimity, the saying of a noted divine, "I love God and little children." Such a saying withers into nothingness when compared to the declaration of Christ quoted above. Take another example: "My sheep hear my voice and follow me, and I give unto them eternal life, and they shall never perish." Again, "And I, if I be lifted up will draw all men unto me." Let us take one other passage. It is the Lord's Prayer: "When ye pray say, 'Our Father which art in heaven hallowed be thy name, thy kingdom come, thy will be done, on earth as it is done in heaven, give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory forever.' Amen." These passages are only a few out of many which might be given as illustrating the great truth that Christ was the very out of eloquence. His language challenges comparison with all the eloquent tongues and

pens of earth. The words and thoughts of men are nothing more than a candle compared to the sun when brought beside the thoughts and words of Jesus.

CHURCH SUCCESSION.

THE Religious Herald says: "A succession of churches is as destitute of Scriptural warrant as is apostolic succession." Very likely. But, properly defined, there may be Scriptural warrant for both. Surely there has been a virtual apostolic succession; or a succession of apostolic doctrine, offices and piety. A ministry for an exigency never to recur may have no succession; for none is needed; and, therefore, impossible. But the spiritual function of religious instruction has continued among the churches, and is among them now. So Christian brotherhood has ever been in the world, and is in it yet. The principle of social Christianity has no more become extinct than that of the family. It is as impossible to conceive each church as an isolated, independent brotherhood without descent or succession from other Christian compadionship, as to conceive an independent origin of all the families. The Herald seems to us too lightly to surrender that succession of churches which must have been assured, not merely from its simplicity and universal availability, but also from the promise, "The gates of hell shall not prevail against it." Is not the restriction of this promise to the spiritual church wholly unauthorized? Does not the promise also guarantee the perpetuity of the instituted church? But if the "gates of hell" have never prevailed against the instituted church, her order, ordinances, discipline, and fellowship, have never disappeared from the earth, and there must have been an essential succession of apostolic churches.—Watch Tower.

We think the Watch Tower has fully answered the article in the Religious Herald by the retiring editor, and vindicated us from his charge of having wrested his language. We still think the avowal that Christ has not preserved a succession of witnessing churches and members is quite as dangerous as Prof. Toy's position that all the Word of God is not to be relied upon as strictly true.

UNITY ASSOCIATION SUNDAY-SCHOOL CONVENTION.

The second session of the Sunday-school convention convened with the McNairy church on the 19th of May, and continued until the 21st. Bro. D. J. Franklin presided. The convention elected officers for the ensuing year and changed the time of meeting to Friday and Saturday before the second Sunday in July, 1888. The place selected for the next convention is Clover Creek church, Madison county. Upon inquiry into the condition of Sunday-school interests in the Association, it was found that there are fifteen Sunday-schools either wholly Baptist or in which Baptists are at work, a much better showing than heretofore. Six brethren promised to organize a Sunday-school each by our next convention, more than one if they can. Many questions relative to Sunday-school work were discussed by Bro. Franklin, Norwood, Horn, Lovelace, Davis, Halley, Hackett. Bro. York was present to aid the cause by his counsel, but he has not recovered his voice sufficiently to speak publicly.

The next Institute meeting was appointed to meet with the Friendship church, Chester county, on Saturday before the fifth Sunday in July, 1888. The convention appropriated \$5 to State Missions. The convention was not largely attended, owing to the busy season of the year, but those present were in earnest, so we feel confident that some good will be the result. N. P. HACKETT, Sec.

THE WIDOW'S MITE.

EDITOR BAPTIST:—Enclosed you will find \$1 for the young ministers' fund, at Jackson, Tenn., donated by Sister Q. E. Pope. I hope this dollar, representing the widow's mite, will be much appreciated. This good sister earns her living by the sweat of her brow. Fraternally, J. W. HARRIS. Byalls, Miss., June 1, 1882.

ITEMS AND REMARKS.

Thank you, Bro. C. Fisher. Glad to hear of your success in the pastorate. May the Lord continue to add to your number. Rev. J. B. Hawthorne, D. D., of Richmond, preaches the commencement sermon at the Washington and Lee University, June 15th. Dr. Hawthorne is one of the most eloquent men in the South.

The Chelsea Baptist church of this city dissolved some weeks since. The membership have been reorganized and the organization is known as the Third Baptist church of Memphis. Elder Stuart is the pastor. Bro. Stuart will succeed, if energy and earnest desire together with ability will make a man succeed.

Every church in the Big Hatchie Association is requested to send up a contribution to the mission cause. Brethren, no church can claim to be orthodox that does not do something for missions. He who changes one of Christ's commands to send the gospel to all the world, is as guilty as he who changes Christ's commands as to the subject and mode of baptism. Those Baptists who say so much about the importance of baptism scriptural, and do nothing for missions, are as guilty and as heterodox as he who thinks baptism traditional will do as well. No church should come up to the Association claiming to be Baptists unless she sends some money for missions.

Our readers will be glad to know that our senior has entirely recovered from his late illness, which information we glean from a letter received from him this week. He also reports a list of sixty-five new subscribers, received at Grey's Creek, N. C.

Bro. Fisher, of Tolarville, N. C., has our thanks for kindly transcribing and forwarding the list, which was received on Saturday morning. If our list in the Cassolina continues to increase in this manner, we shall feel it our duty to give these States extra space in the "news and notes" columns.

Since the above was written, we have received another installment of 38 new subscribers from Dr. Grave, sent from Henderson, N. C. J. S. M.

YOUNG MINISTERS' FUND—\$60 WANTED IN MAY—THIS MONTH.

WE need within the next thirty days just \$60 to enable us to pay off all the bills of the two promising young ministers, Elds. DeCourcy and Wright, up to the close of the present session, which closes the first of June. We think the friends have done well, but it would be mortifying to leave these young ministers in debt for their board when this session closes. Let it not be done; and then they sought to have a few dollars to take them away from Jackson, to visit their friends or go to work. Come, friends, let us nobly conclude a work so nobly carried on a whole year. Sixty dollars is the least sum we can close out with—and should have seventy. Only the sums sent to us are applied to these two young men, they are the beneficiaries of the patrons of this paper. Send something this week.

Received of J. B. Graves, for ministerial board, \$140, from Nov. 1, 1881 to March 30, 1882. D. W. HUGHES, Treas. M. E. B.

Only \$60 More Wanted This Month.

- J. B. Graves, \$5; Mrs. J. R. Graves, 1.00; Miss Nora Graves, 1.00; J. R. Graves, Jr., 1.00; George Graves, 1.00; Miss Lou M. Graves, 1.00; Miss Lou T. Graves, 1.00; Willie C. Graves, a son, 1.00; Lillie Graves, 1.00; Calvin Z. Graves, 1.00; W. P. Marks, 1.00; J. H. Hines, 1.00; Mrs. M. A. W. Hines, 1.00; Mrs. M. Hill, Texas, 1.00; Mrs. M. J. Hearn, Cal., 3.00; Robt. J. Rhodes, Tenn., 1.00; Mrs. E. P. Baskin, Tenn., 1.00; Mrs. J. P. Baskin, Tenn., 1.00; J. W. Baskin, Tenn., 1.00; J. W. Westfall, N. Y., 1.00; Wm. Clippard, Mo., 3.00; A. J. Fawcett, Ark., 1.00; J. C. Tharp, Tenn., 5.00; A. H. Douglas, 1.00; M. Douglas, Mo., 1.00; Mrs. Nancy Marrow, Tex., 1.00; Marion Carlton, Ark., 1.00; L. Finley, Ala., 2.00; Mrs. H. F. Baskin, Mo., 1.00; A. Friend, Tenn., 2.00; H. Howell, Ala., 6.00; Mrs. Laura Johnson, Ala., 1.00; F. S. Overton, Tenn., 1.00; P. Hill, Va., 1.00; P. Agnew, Ill., 2.00; M. H. Hinson, Tenn., 1.00; Mrs. A. A. Guthrie, Ga., 1.00; W. H. Friday, Kan., 6.00; Mrs. A. Leak, Miss., 3.00; H. D. Casey, Ark., 1.00; Mrs. J. G. Allen, Tenn., 1.00; Mrs. Julia T. John, 1.00; J. J. Taylor, Ark., 3.00; Mrs. D. A. Flournoy, Ala., 1.00; T. H. Bink, La., 1.00; J. W. Green, Ark., 1.00; J. A. Childs, La., 1.00; Mrs. Mattie L. Walton, 3.00; Mrs. Lottie Faulkner, Tenn., 1.00; E. C. Faulkner, Tenn., 1.00; E. P. Fuller, Miss., 5.00; N. H. McVadden, Tenn., 1.00; J. E. Jordan, Tenn., 1.00; Mrs. A. H. Corbett, Ark., 1.00; Mrs. E. A. Watson, Tenn., 1.00; Wm. Morgan, Ga., 2.00; Helen M. Cook, Va., 1.00; A. H. Hyatt, Ark., 2.00; A. D. Zion, Va., 1.00; W. G. Truitt, Mo., 1.00; Ed. Thos. Merchant, Miss., 1.00; Jas. Owen, Miss., 1.00; J. C. Gray, Ark., 1.00; J. Thos. Gray, Ark., 1.00; Mrs. E. W. S. Gray, Ark., 1.00; J. H. Anderson, Ark., 1.00; Mrs. E. S. Hines, Tenn., 1.00; Q. E. Pope, Miss., 1.00; A. A. Reynolds, 1.00; Reynolds, Miss., 1.00; Wm. J. Reynolds, Ark., 1.00; Wm. J. Reynolds, Ark., 1.00; Julia A. Reynolds, Miss., 1.00; P. L. Hardy, Miss., 1.00.

The Young South.

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

POST-OFFICE.

DEAR CHILDREN—I am now in Franklin, Tenn., visiting a former school-mate, and I have little time for writing you, so I gladly give you this week to a nice, long letter from Uncle John, about Florida, which I know will be highly interesting to you. But I will close as before again, where I can give you more of my time. But first read this from another warm-hearted lady friend, and thank her for her assistance and prayers for our success. May she feel "it is more blessed to give than to receive."

MISS NORA S. GRAVES—My beloved sister, indeed and one dollar which you will please accept and send to Mrs. Sanford. May the Lord bless your labors, be the prayer of your sister, MAMIE IVEY, Benton, Tenn.

Letter from Uncle John.

DEAR CHILDREN—As Aunt Nora has expressed the wish that I write you a letter about this country, I take advantage of this beautiful sunny morning to try to comply though I fear it will be a poor effort at trying to interest you, as this is my first attempt at writing for children. The Lord has given us a very mild and pleasant climate here. We have almost a constant cool and pleasant breeze blowing in here, which makes it much more pleasant here in summer than in the States. I will tell you that here, with very few exceptions, the children can't enjoy that sport all the year round, as we do not have any frost and never any snow so the children here cannot skate, snow ball or slide, but they never have frostbite fingers, nor toes, but they go fishing, which we have abundance of fish here, they also go boat riding on the beautiful beautiful bay, the bay averages here a half mile wide, and also on the bay, where they can see the Gulf of Mexico, one of the great works of God, but they had better not venture on the mighty deep. There are many groves of live oaks, magnolia, and many other beautiful things that I have not space to mention. In our yard we have the beautiful, sweet cape jasmine, the oleander, the poinsettia, and several kinds of roses, some of which are too tender to live at the North except in greenhouses and we have also many other flowers. We have also several kinds of fruit, but I will only mention a few. I think the best are the peaches, the fruit tree, and the orange tree, with its bright green leaves, its sweet-scented, pure white flowers, almost as large as a dinner plate, also, the beautiful, wonderful and beautiful cabbage tree, and the sweet-scented Yucca plant, and many other beautiful things that I have not space to mention. In our yard we have the beautiful, sweet cape jasmine, the oleander, the poinsettia, and several kinds of roses, some of which are too tender to live at the North except in greenhouses and we have also many other flowers. We have also several kinds of fruit, but I will only mention a few. I think the best are the peaches, the fruit tree, and the orange tree, with its bright green leaves, its sweet-scented, pure white flowers, almost as large as a dinner plate, also, the beautiful, wonderful and beautiful cabbage tree, and the sweet-scented Yucca plant, and many other beautiful things that I have not space to mention.

And now, dear children, while we admire and enjoy those great and good gifts, we must not be ungrateful and forget the good and great giver, the Creator of all things; but we must strive to think of him every day, and truly thank him for his goodness, and pray to him for his kind protection and wise guidance in this life, and especially should we remember that this life is only a small beginning of our existence; that we are always and ever coming into a world that the dear and holy Jesus died that we might live, and let us gear to that dear Jesus to obtain the remission of our sins and eternal life, for it is written, that he who seeks him early shall find him.

Dear children, I cannot possibly hope to remain much longer on this earth, but I hope that some day I will meet some of your bright faces in a still better world, where we shall be free from sin. May the Lord be with you all, and bless you all for time and eternity. Amen. Yours affectionately, STEPHANVILLE, F.M., UNCLE JOHN.

AUNT NORA—As my sister is writing, I thought it would be a shame for me not to write, too. I have been thinking about writing a long time, but I have just now got around to write. I want to tell you that the winter last winter, I stopped about the middle of April, I have been as warm as the time when I was a little girl, in the winter, and I love to read the letters in the Young South. This is my first attempt to write to a paper, so I hope it will be published. Please keep it out of the hands of my sister, I send ten cents for Mrs. Sanford. Your world-brother, WATKINS MILL, TENN., LAWRENCE NEWSOM.

Your letter came a long way from going into the waste basket, Lawrence, for you have written me a nice, neat letter, and then, too, I wanted all the little cousins to know you, so you seem to be a little boy who is not ashamed to work and help your papa on the farm. I hope you will try and earn some more mission money this summer, and write us often.

AUNT NORA—Will you let me join your happy band? I am a little girl, six years old. I have never been to school, but study at home. We have no Baptist Sunday-school, but hope we will have one soon. Papa likes the Bible, and he likes it very much. I love for mamma to read the little cousins letters for me. I see so few letters, and little contributions from our good State. I thought I would write and send my little mite. Indeed, find thirty-five cents—twenty-five from Mrs. Sanford. I will close. Your niece, VIENNA, IA., MINNIE DAVIS.

Certainly, Minnie, you may be one of our band, if you wish. Let us hear from you often.

AUNT NORA—It is with great pleasure that I write you a few lines. I am going to school in Byhalia, to Miss A. T. Lusk. My father is very kind and is learning to read so rapidly. School will soon be out and I will be glad to rest. I hope we will all have a nice time and be ready for school next season. I am a little girl, have learned almost all in the last two years. I am anxious to be an intelligent girl. I do all the good I can. And indeed, I send ten cents for Mrs. Sanford. Your niece, TABBIE MARTIN, Byhalia, Miss.

We are glad to know you, Tabbie, come often.

AUNT NORA—Being so many nice letters in the Young South I thought I would join your circle. I am going to school now and am also taking music lessons. I am a little girl, fourteen years old. My father takes THE BAPTIST, and I love to read it. We have Sunday-school here now, which is very good. I wish I might worry you, I will close by sending my best wishes to all the little cousins. Your niece, CONFIDENCE, IOWA, LILLIE MARY.

you think my letter worthy. Indeed, find ten cents for Mrs. Sanford. Your niece, MAMIE IVEY, Benton, Tenn.

We give room to your letter this week with much pleasure and extend to you a hearty welcome. I am glad you and Tabbie Martin have such a good teacher as Miss Amanda Lusk. Remember me kindly to her.

AUNT NORA—As I have worked out several articles, I thought I would write to you and send you the answers. I have found the correct answer to the following questions: Cousins Flora, Emma, DuBoise, Belle, Jackson, Carrie Hale, Bessie Hartway's and Cousin Lou Anna Hall.

I am taking vocal music lessons now; our teacher's name is Prof. Woods. Aunt Nora, I always compose and write my letters and articles without any assistance whatever, and therefore hope you will correct them if I make any mistakes. I send you this another enigma.

Now to the little cousins I would say a word of cheer, Hurrah, you are working nobly, And I hope you'll persevere. May God bless your every effort, Made his holy name to praise, And crown your pathway with success The remnant of your days.

A few words for dear Aunt Nora, And my letter I will close, May she ever be protected, From the snare of evil foe. May she be a shining light, In thought in deed and word, And ever keep her armor bright Working for the Lord.

You asked about my letters, I have missed three or four, Is this a call for silence? If so please let me know. Now with my letter I am through, And bid you all a kind adieu. Lovingly your niece, MAMIE IVEY.

AUNT NORA—I am found trying to write to you again, and fear I will vex your patience writing my little childish letters. I do my own copying, and writing. I received my poetry and short kind note you sent me, and many thanks for it. I thought it so nice and true, and so do father and mother. Dear aunt, I have fell in love with you so much that you must send me your picture. Now you must be sure and send it. I never saw you, and I want to see you somehow. I am going to look for it. Aunt Nora, I have got a new idea for a story from school. And I have got a little sister; she is four weeks old. I guess Lillie Daves would love to see her; she is as pretty as candy. Aunt Nora, I have sent you to tell your father's paper does not come, and I can't get to read the Young South. It has not come for six weeks. Your loving niece, NEW GARDEN, VA., NANNIE G. BALL.

I am truly very sorry you do not get your paper, Nanette. Your father did not see the blue cover on his list, maybe. Am glad you liked the poetry. Did you memorize it? I have no picture of myself so will have to deny you your request, much as I appreciate it.

Enigma. Who dreamed that he saw a ladder reaching from earth to heaven? What was Jacob's mother's name? Where did Isaac live when he told the people that Rebekah was his sister? Who was Jacob's oldest son? What is the first word in the thirtieth chapter of Genesis? What is the twenty-second letter of the alphabet in Webster's spelling book? Who was Jacob's second son? The initials spell the name of our best Baptist preacher, M. F. McCREGORY.

CHARLIE HAPPY-HEART. LITTLE Charlie Happy-heart Singing all the day, Ever singing if at work, Singing, too, at play. Singing out his lessons, Whether short or long, Singing in the sunshine Sooh a merry song; Singing when its cloudy, With a face so bright, That it aures to all our hearts Full of cheery light; Singing, always singing, He so glad and gay, While I—the years have stolen The songs I sang away.

But when the days seem harriest, Whatever may go wrong, It helps me so to listen To his free and joyous song. Thank God for such glad singing, I whisper every day, And then for little Happy-heart; I lift my voice and pray, That He who gave him being, And filled his soul with song, May bless the little singer And lead his feet along; Till one day he shall stand and sing His songs when angels dwell; What better could I ask for him— The child we love so well? —Jennie M. Cheney, in The Watchman.

Enigma. What country was Jabin king of? Adam's help-mate? What did Jonah find at Joppa?

What went out of Jesse when the woman touched his garment? Who returned in Samson's hand? What did God call darkness? The primals spell a sweet place. The initials spell a duty in order to reach the stars. SAMUEL OWEN.

Answers to Haigman for May 26, 1904. Lee Hargrove—Rachel, Ahab, Saul, Uzza, Ben-hadad, Lot's, Elitah, Timmath, Tarus. Initials spell R. A. Sublett. Answered by Lillie Vann, Lou Anna Hall, Bernard Booth, Mattie Ayres.

Samuel Owen—Raven Ebal, Jude, Orpah, Imri, Chelou, Ellitaba, Kileser, Vophal, Edom, Reubenites, Meshlon, Ophrah, Mecha, Elitah. Initials spell "Hejotes evermore."—I Thess. v. 18. Answered by Lillie Vann, Lou Anna Hall, Mattie Ayres.

BE THANKFUL. "I DON'T want any supper," said Katie. "Nothing but bread and milk, and some cake—just the same every night." "Would you like to take a walk?" asked mamma, not noticing Katie's remarks. "Yes, mamma."

Katie was pleased so long as their walk led through pleasant streets; but when they came to narrow, dirty ones, where the houses were old and poor, she wanted to go home. "Please mamma, don't go any farther."

"We'll go into the corner house," said mamma. Some rough-looking men were sitting on the doorsteps. Katie felt afraid, and held tight hold of mamma's hand; but on they went, up the tottering steps to the garret. So hot and close it was that they could scarcely breathe. On a straw bed, near the only window, lay a young girl asleep, so pale and thin and still, she looked as if she were dead.

Hearing footsteps, she opened her eyes. Mamma uncovered her basket, and gave the girl a drink of milk, and placed the bread and cake beside her. Kate's eyes filled with tears as she saw the girl eagerly eat her supper. Not a mouthful had she tasted since early morning.

The poor mother had been away all day working, and now came home wishing she had something nice to bring her sick child. When she found her so well cared for she could not thank mamma and Kate enough. The supper seemed a feast to them. "If we can keep a roof over our heads," she said, "and get a crust to eat, we are thankful." Kate never forgot those words. Let us all learn the same lesson, and cease complaining and fault-finding. If we have a home, and food to eat, let us thank God, for many wander the streets homeless and hungry.—Selected.

BITS OF FUN. A woman in Austria thanked the superintendent for getting her boy into the Sabbath-school. "What has been the effect of the school upon him?" inquired the superintendent. "Oh, it has improved his manners. He don't slide down the bannisters and tear his pantaloons as he used to."

"My boy," asked a man, "is your father a Christian?" "Yes sir, he is a Christian; but he does not do much at it."

If business men did as little at their professions as some professing Christians do at theirs, they would soon find the wolf of poverty and want at their door.

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. Irene Casey, 15 cts. Mamie Ivy, 10 cts. Maggie Goodson, 5 cts. Lee Hargrove, 5 cts. Alice Hargrove, 5 cts. John Nielson, 25 cts. Julia Nicholson, 10 cts. Minnie Nicholson, 5 cts. Clara Nicholson, 5 cts. Massey G. Yarbrough, 10 cts. John E. Carrin (for infant baptism), 10 cts. Vandalia Farrar, 10 cts. Maggie Nicholson, 10 cts. Lovett Andrews, 10 cts. Bennie Parker, 10 cts. Carrie Crenshaw, 5 cts. Ida Robinson, 10 cts. Sidney Douglas, 10 cts. Mamie Douglas, 10 cts. Willie Satterfield, 10 cts. John Hamberlin, 10 cts. Earl Daniels, 10 cts. Charlie Daniels, 10 cts. Zarah Bryant, 10 cts. Nellie Bryant, 10 cts. Maggie Blane, 10 cts. Charity Hemley, 10 cts. Thos. F. Stone, 5 cts. Emmie Tomblies, 10 cts. Katie Tomblies, 10 cts. Lawrence Newsom, 10 cts. Carey Hector, 5 cts. Nelson, Hector, 10 cts. H. T. E., 10 cts. Lizzie Newsom, 5 cts. Lillie Vann, 25 cts. Bernard Good, 10 cts. Bernard Good, 10 cts. Nellie Ferguson, 10 cts. Charles McGregor, 20 cts. Lillie M., 5 cts. Minnie Davis and brother, 25 cts. Lonia Shilack, 5 cts. Miss E. F. Nash, 25 cts. Tabbie Martin, 10 cts. Mistle Richmond, 10 cts. "Sister Eunice," 5 cts. Rebecca Warren, 5 cts.

"Young South DeConroy Fund"—For a Suit of Clothes. Misses Pattie and Maggie Newton 50 cts.; Coraella Gammon 50 cts.; Lillie Vann 50 cts.; Wanda 50 cts.; Lou Anna Hall, 100 cts.; Elora Canfield, 100 cts.; Morris Canfield, 100 cts.; Peter Canfield, 50 cts.; Cora and Fannie Canfield, 50 cts.; Harriet, 50 cts.; "A Sister," 100 cts.; Annie Helms, 100 cts.; Lizzie Brinkley, 100 cts.; Annie Brinkley, 100 cts.; Mattie Helms, 50 cts.; Lizzie Helms, 50 cts.; Emily Prescott, 100 cts.; Clarence, Esther and Harriet Prescott, 100 cts.; Anna and George Gooden, 100 cts.; Julia Nicholson, 50 cts.; Florence Hobbs, 100 cts.; Ivy Douglas, 100 cts.; Willie E. Smith, 50 cts.; Maggie Nicholson, 100 cts.; Willie Graves, 100 cts.; Charles Nicholson, 10 cts.; Viola Nicholson, 10 cts.; Grace Nicholson, 5 cts.; Mattie Steele, 5 cts.

ALCOHOL AND CRIME. Of the whisky sellers in the City of New York, 2,004 have served their time in different State prisons; 2,656 have been confined in county prisons, and 1,769 have been "cooled off" in the station house, leaving only 1,616 out of the 8,032 who have thus far successfully cloaked their devilry from the police. Of the whole number 605 are Americans, 2,179 Germans, 3,061 Irishmen, 265 negroes.—Union.

Advice to Consumptives. On the appearance of the first symptoms—general debility, loss of appetite, pallor, chilly sensations, followed by night sweats and cough, prompt measures of relief should be taken. Consumption is scrofulous disease of the lungs; therefore use the great anti-scrofulous or blood-purifier and strength-restorer, Dr. Pierce's "Golden Medical Discovery." Superior to cod liver oil as a nutritive, and unsurpassed as a pectoral. For weak lungs, spitting of blood, and kindred affections it has no equal. Sold by druggists. For Dr. Pierce's treatise on consumption send two stamps, World's Dispensary Medical Association, Buffalo, N. Y.

A gentleman was relating to a friend how a party of young fellows got full at a wedding. He said one of them went up stairs just a braiding. The friend said, "Well, what in the world is braiding? That is a new one on me." The man who was telling the story said, "You don't know what braids is, eh? He was braiding three strands, two strands of legs and one strand of bannisters."

A Surprising Change. "I take no other medicine whatever, therefore must attribute my improved condition to Compound Oxygen. Four weeks ago I was weak, unable to sit up long at a time, with paroxysms of coughing that would make my lungs feel sore and prostrate me very much. The change has been so surprising to me and my family." Treatise on "Compound Oxygen" sent free. Drs. Starkey & Paley, 1109 and 1111 Girard street, Philadelphia, Pa.

Most people are mistaken as to what a hypocrite is. They call a defective Christian a hypocrite; whereas, the hypocrite is not a Christian at all, but the semblance of one.

Various Causes—Advancing years, care, sickness, disappointment, and hereditary predisposition—all operate to turn the hair gray, and either of them inclines it to shed prematurely. AYER'S HAIR VIGOR will restore faded or gray, light or red hair to a rich brown or deep black, as may be desired. It softens and cleanses the scalp, giving it a healthy action. It removes and cures dandruff and humors. By its use falling hair is checked, and a new growth will be produced in all cases where the follicles are not destroyed or the glands decayed. Its effects are beautifully shown on brassy, weak, or sickly hair, on which a few applications will produce the gloss and freshness of youth. Harmless and sure in its results, it is incomparable as a dressing, and is especially valued for the soft lustre and richness of tone it imparts.

AYER'S HAIR VIGOR is colorless; contains neither oil nor dye, and will not soil or color white cambric, yet it lasts long on the hair, and keeps it soft and vigorous, imparting an agreeable perfume.

For sale by all druggists. Bright's Disease, Diabetes, Kidney, Liver or Urinary Diseases. Have no fear of any of these diseases if you use Hop Bitters, as they will prevent and cure the worst cases, even when you have been made worse by some great puffed up pretended cures.

Kind Words Publications. The Quarterly, for scholars and teachers, giving the Scripture Lessons, Sermons, Explanations and Questions for old and young scholars for three months. Single copy, 5 cents a year; clubs of five or more, 20 cents a year.

The Weekly, with the best Lesson Expositions for children, and excellent reading matter; in clubs, 50 cents a year; 20 cents a year for single copies.

The Semi-Monthly, containing the same lessons, in clubs, 30 cents a year. The Monthly, no lessons, 10 cents a year to clubs. Lesson Leaves, containing Lesson Expositions, very neat and convenient for distribution, for infant classes, 10 cents per annum. The Child's Guide—very pretty, neat and suitable for infant classes, 10 cents per copy; 50 copies 50 cents a year; clubs of ten or more, 30 cents three for 81.

Kind Words Catalogues—For older children, No. 1, capital, 75 cents. For younger children, No. 2, excellent, 50 cents per dozen. For infant classes, No. 3, good, 50 cents per dozen. Address orders to KIND WORDS, Macon, Ga., or Baptist Book House, Memphis, Tenn.

HEAR YE DEAF. GARDNER'S ARTIFICIAL EAR DRUMS. Invented and used by him perfectly restores the hearing, naturally deaf, or deafened by the use of the trumpet, etc. Also, a complete and reliable system without pain. Hearing restored in three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine, forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, forty-eight, forty-nine, fifty, fifty-one, fifty-two, fifty-three, fifty-four, fifty-five, fifty-six, fifty-seven, fifty-eight, fifty-nine, sixty, sixty-one, sixty-two, sixty-three, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight, sixty-nine, seventy, seventy-one, seventy-two, seventy-three, seventy-four, seventy-five, seventy-six, seventy-seven, seventy-eight, seventy-nine, eighty, eighty-one, eighty-two, eighty-three, eighty-four, eighty-five, eighty-six, eighty-seven, eighty-eight, eighty-nine, ninety, ninety-one, ninety-two, ninety-three, ninety-four, ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred, one hundred and one, one hundred and two, one hundred and three, one hundred and four, one hundred and five, one hundred and six, one hundred and seven, one hundred and eight, one hundred and nine, one hundred and ten, one hundred and eleven, one hundred and twelve, one hundred and thirteen, one hundred and fourteen, one hundred and fifteen, one hundred and sixteen, one hundred and seventeen, one hundred and eighteen, one hundred and nineteen, one hundred and twenty, one hundred and twenty-one, one hundred and twenty-two, one hundred and twenty-three, one hundred and twenty-four, one hundred and twenty-five, one hundred and twenty-six, one hundred and twenty-seven, one hundred and twenty-eight, one hundred and twenty-nine, one hundred and thirty, one hundred and thirty-one, one hundred and thirty-two, one hundred and thirty-three, one 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The Boston Journal gives the following summary of their report. From May 1 to August 31, 1881, inclusive, the number of commitments was 3,000, of which 2,362 were males and 747 females. The number sentenced for drunkenness was 2,438 consisting of 1,867 males and 631 females. Ninety were sentenced as common drunkards, and 421 for other offences. The number sentenced for nonpayment of fines was 2,357 of whom 1,770 were males and 587 females. For the month of September there were 974 sentences for drunkenness, 23 common drunkards and 112 other offences. In the last named class one appears for the 73d time, and of the common drunkards, one is serving his 27th sentence. And when all the expenses of this drunkenness, wretchedness, immorality, and crime is added up, including the cost of police, prisons, turnkeys, jailers, judges, officers, lawyers, reformatories, almshouses, jails, food, clothing, and all the expense of the subsistence of this army of drunkards, it is aggregated in one great tax-bill, and then sober, industrious, hard-working citizens have to put their hands into their pockets and take out their money and pay the whole.

Will sober people continue to endure such a tax, that the liquor dealers may carry on their trade. A Home Chinese to Buy an Organ. In another column will be found an indomitable worthy of the attention of any reader of this paper who ever expects to purchase an organ. The Beatty Beethoven Pipe Top 27 Stop Organ, of which thousands are being sold at \$109.75 is offered by Mayor Beatty, of Washington, New Jersey, for only \$94, in order that its merits may become known in every hamlet.

The price will soon be advanced to \$144.75. The Beethoven Organ is positively asserted to have the greatest variety of stop combinations, coupled with power and sweetness, ever made, and the fact that upwards of 2,000 of them were sold in May, attests their popularity. The fairness of the offer (they being sold on a year's trial) is surprising, and will command universal attention. Read the advertisement and order at once.

Dr. Pierce's Extract of Sarsaparilla breaks up colds and fevers, cures neuralgia and rheumatism, and is the best liniment for sprains and bruises. 50 cents. By druggists.

The Baltimore Episcopal Methodist says: "Simmons Liver Regulator is acknowledged to have no equal as a liver medicine, containing those Southern roots and herbs which an all-wise Providence has placed in countries where liver diseases prevail."

Catarrh is unpleasant to one's self and disgusting to others. Cure it at once by the use of Dr. Sage's Catarrh Remedy. By druggists.

"Like a Charm." COLUMBIA, S. C., Feb'y 15, 1881. H. H. Warner & Co.—Sirs:—I have used your Safe Kidney and Liver Cure in my practice as a physician, and in every case I find it work like a charm. Rev. B. F. Porter.

Out of three hundred and seventy congressmen not over forty are total abstinence men! What have we to expect from such bodies in the way of temperance legislation? The people of the country might remedy this state of facts. But will they do it? Not till they make a political question of the liquor traffic.

Horsford's Acid Phosphate In sickness is of great value. Its action on the nerves of the disturbed stomach is soothing and effective.

Extract of Report from the Celebrated Physician, Erasmus Wilson, of London, Eng. Several cases of incipient Consumption have come under my observation that have been cured by the timely use of Golden's Tonic Liquid Extract of Beef and Tonic Invigorator. (Remember the name, Golden's—take no other. Of druggists generally.

THE NASHVILLE AMERICAN. A YEAR'S READING FOR A DOLLAR.

As a medium of the news, the American acknowledges no rival in its region. THE NEWS is the especial commodity in which it deals.

At no time in the South's history has a well informed newspaper, issued from a commanding point of observation for the collection and distribution of early intelligence been more an indispensability to southern households than now.

The efforts of the Managers of the American to maintain its standard as the best political, commercial and family newspaper in the southern states will in no particular be relaxed, for the ensuing year, and many improvements are contemplated. For the past six years its expenditures have not been less than one hundred thousand dollars annually, to serve its patrons with the freshest news, and its outlay for telegraphic news alone has not been less than ten thousand dollars per annum. No other newspaper south of the Ohio river has expended as much for telegraphic services. It appears regularly every day throughout the year, including holidays, and its office is never closed. The Weekly American handles up the news of the evening of the previous day's issues of the week will contain the full volume of telegraphic dispatches and market quotations on the day of publication.

The Weekly American is sent to any address, postage paid, for \$1 a year, 10 cents for 6 months, and 40 cents for 3 months. The Daily is \$1.00 a month. Daily one year \$12.00, Sundays only add one year \$16.00. Weekly, one year, \$1.00. Address, THE AMERICAN, Nashville, Tennessee.



The Gentle Way to Meet.—In dyspepsia, liver complaint and constipation, the diseased organs are preternaturally sensitive and tender. Do not use the usual cathartics like TARANTER'S SALT, or any other, that tones, sorbents and purges the system without mainly exciting or irritating either the stomach, the liver or the bowels in the true specific in such cases. Reason teaches this, and experience confirms it.

SOLD BY ALL DRUGGISTS. Vol. XV 1-21

By Dr. H. M. WOOLLEY, Atlanta, Ga. Reliable evidence given, and references to cured patients and physicians send for my book on The Habit and its Cure. Free.

By Dr. H. M. WOOLLEY, Atlanta, Ga. It Quiets the Nerves, Promotes Health and Morale, Costs less than Whisky. Try It. Office 575, Whitehall Street. xv 5 eom ly

THE LIFE EVERLASTING What is it? Whom is it? Whose is it? BY J. H. PETTINGELL, A. M., Author of "Homiletical Index," "Theological Trilemma," etc., etc. WITH A COPIOUS SYMPOSIUM, in which 20 representatives men—Gleymen, Laymen, Professors, Doctors and Scholars—of various churches, in Europe and America, unite with the author in giving their own views of the Christian doctrine of the immortality of man.

The whole constituting the most thorough and exhaustive discussion of this question now existing such general inquiry, ever published—Just out of press. Well bound. 500 pp. Price, by mail, 50c. Liberal discount by the quantity. May be ordered of booksellers generally, or directly of the publisher, J. B. BROWN, 503 Minor St., Philadelphia, Pa. xv 5 eom ly

OPIMUM! EAST INDIAN ANTIDOTE! URBED with remarkable success in the English Hospital of China. The most reliable, prompt and effective antidote extant. Its main ingredients prescribed by the highest medical authorities. Sent securely sealed on receipt of price, 50c.

Horsford's Acid Phosphate In sickness is of great value. Its action on the nerves of the disturbed stomach is soothing and effective.

Valuable Books in Paper Covers

- I. The Act of Baptism. (rich in authorities.) By J. R. Graves, pp. 60. 10c
- II. Christian Baptism, the Profession of the Faith of the Church. By J. R. Graves, pp. 70. 10c
- III. The Relation of Baptism to Salvation, and a Sermon by C. H. Spurgeon, of London. By J. R. Graves, pp. 70. 10c
- IV. The Supper of the Lord, Ordinance and was observed by the Apostolic Church. By J. R. Graves, pp. 40. 10c
- V. The Supper of the Lord, Ordinance and was observed by the Apostolic Church. By J. R. Graves, pp. 40. 10c
- VI. Rights of Laymen. This work gives a full and ought to be in the hands of the laity. 10c
- VII. Sermon on the Mount. By A. C. Dayton. This book has only recently been published, being found in manuscript among the papers of the late Dr. J. R. Graves. 10c
- VIII. The Hero of Truth. A prize book by Rev. W. L. G. of York. 10c
- IX. City of Dreadful Night. By Miss Lizzie O. Davidson, of Louisville, Ky. 10c
- X. Theological Union. By Rev. Aaron Jones, Jr. This little book ably answers the question, Are Baptists Church Members or Uniform in their character? 10c
- XI. Restorationism Revisited. The objects of the written discussion on Universalism, by Dr. J. R. Graves and Mr. Burrus of Ala. The fallacies of Restorationism are fully exposed and thoroughly refuted. 10c
- XII. Questions to the Inquirer. By J. M. Peckleton, D.D. This little book is written in the most forcible and logical style of the well known author. 10c
- XIII. Restored Commission. By Rev. T. U. T. of Ala. A discussion on Restricted Commission as practiced by Baptist churches. 10c
- XIV. Manual of Baptism and Communion. By Rev. T. U. T. of Ala. 10c
- XV. Such a Blessing as Becoming a Christian. By Rev. W. L. G. of York. 10c
- XVI. Principles of the Christian and Congregational. By Rev. A. T. Barrett, of Mary Sharp College, Winchester, Tenn. 10c
- XVII. Spiritism. A Lecture by Rev. J. R. Graves. 10c
- XVIII. A Book should be widely circulated to counteract the effects of this pernicious heresy. 10c
- XIX. The Suffering Church. By D. W. Cutting, of Cincinnati, Ohio. 10c
- XX. A Letter to the Churches, vividly and eloquently pointing out the struggles and sufferings of Christians in the present age. 10c
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Lvs Chattanooga	8:45 pm	8:30 am	10:15 am
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I take this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last eighteen years, that I may make it a benefit to my paper by making it a far greater one 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, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister or lawyer is more valuable than gold or jewels,—or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prostatic neri, and the professor of the theory and practice of medicine in the University of Nashville, Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless I was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strength 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 unction, is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and known by marked hollow over the base of the hips. Now all know that the lines 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 yearly are laying aside as useless hundreds of others.

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two of these would have exhausted and given 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 efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

Hundreds of old men yearly are using the Brace for weak backs with invariable satisfaction.

I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsus 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 constipation and piles when all other means have failed.

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

It relieves piles and pro-lapsus ani, by uplifting the lower bowels from the rectum.

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

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

See All Take Notice.

This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. E. Graves, M.D., are made different, and are never durable, and as an improvement over the present style now in market. We call to see other party health of the Globe River, N. C. G. D. PORTER.

Office: Man's Co., Conn., May 1, 1874.

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 purposes intended; i. e., the uplifting of the bowels, and relief of all causes of pro-lapsus of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred

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

All the Braces which I have ordered give the greatest satisfaction. For all kinds of ailments, weak I can assure you they are invaluable.
W. C. LAWRENCE, M.D.
Crawfordsville, Miss.

TESTIMONY OF PUBLIC SPEAKERS.
From the Governor of Tennessee:
The following certificate from Gov. Porter, who has thoroughly tested the merits of my 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. E. Graves—Dear Sir:
I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been affected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion.

Very Respectfully,
JAS. D. PORTER.

MINISTERS' TESTIMONY.
DEAR BRO. GRAVES—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather doing such things under the head of "humburgery." Recently, the heavy and fatiguing duties of the routine and now quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the fact that it has done for me what no other article of the kind has ever done for me. I have used it for at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT THE RATE OF FOUR AND A HALF FORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise, need it.
S. LAFFOR, D.D.
Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who have nothing of it. S. H. FORD, LL.D., Editor Christian Repository.

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

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will procure one.
J. A. BARNWELL.
Fulton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without

it; every minister, strong or weak, should have one. A. ROUTH.
Union Depot, East Tennessee.

The Testimony of a Christian Woman.
Published for the Benefit of Her Fellow-Sufferers.
I have ordered from you forty Braces for my female friends. The parties all live in and near West Point, Miss. All have been much benefited. The most of them are doing much better. Some of them are able to do about their houses for any amount. Not one of them regrets paying their money for it. I do think it will benefit any one in need of health, especially all such diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace.
Miss E. G. WESTBROOK.
West Point, Miss.

Bro. Graves— I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though pointing the clear of my side, and the side of my back or in a wagon, follow my plow in field, and are more walking about general business a day, with far greater ease than I have been able to do in a long time. I find the brace to be truly the very mechanical I need.
H. G. LOWRY.
Horn Lake, Miss., May 15, 1877.

Ed. J. H. Graves—Dear Sir: I have consulted with the parties I ordered Braces for from you, and it is impossible for me to find words in which to express their delight. The Brace I ordered for eight rapids, with two pads, has supported the person so well he has no need of a crutch and now he has never worn it at all. They have all proved perfectly satisfactory; and neither of the parties would take a brick or stone for them, and do without. G. D. WICKEDMAN.
Monticello, Ark.

TESTIMONY OF FARMERS.
I have been wearing one of your Body and Lung Braces since last August, and I am able to enjoy my garden and ride for my great benefit. I am a farmer; and when I commenced the use of the Brace I was unable for manual labor, and had been, for seven years, almost worthless on account of a weak back and general debility, from which the Brace has given me great relief. In riding horse-back, no one has any conception of its worth. I believe it to be all you claim. I would not be without it.
Walsage, Tenn. T. E. H. HUNTER.

For Horse-Break Riding.
I have traveled across the State of Mississippi on horseback these winter set in and though in very feeble health, I made the trip with comparative ease and physical fatigue. I believe it would have been impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible.
H. E. MELVIN.
Osadan, Miss., January 9, 1877.

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

PRICE OF BRACES.
The price of this Brace before the war was \$30, and \$25 when fitted by the medical profession.

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

Plain Brace, ordinary size.....\$10.00
Single Hernia Brace, ordinary size..... 15.00
Double..... 20.00

I offer my Improved Braces to any one as a premium for a club of 18 subscribers to THE BAPTIST at \$2 each, or seventy-five cents for every subscriber you fall to get of the club.

Or one Brace for ten Braces with cash, \$10 each.

Notes.—All measures 40 inches, having to be expressly made, are \$5 extra. Front Pad and Spring duplicated for \$10. Hernia pads (separately) for single or double Braces \$5.00. Sent by mail, post-paid.

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

In all cases the cash must accompany the order, with the name of the nearest Express office, as none are sent out on trial to be returned. But a perfect fit is guaranteed. We send out Braces by mail, when 25 cents additional is sent to prepay postage and register fee. The Brace will be exchanged by purchaser paying express or mail charges. Address
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THE BAPTIST.

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

Old Series—Vol. XXXVIII. MEMPHIS, TENN., JUNE 24, 1882. New Series—Vol. XV. No. 4.

Our Pulpit.

CHRISTIANS AND AMUSEMENTS.

BY REV. GALUSHA ANDERSON, D. D.

"Abstain from all appearance of evil."—1 Thea. v. 22. We have in this text an incorrect translation. We ought sometimes to do boldly what appears to be evil. It appeared to the Pharisees to be wrong in Christ to touch a leper, since that was contrary to their ceremonial law; but he, knowing it to be right, did it, in spite of its appearance to others.

Our text simply calls upon us to abstain from every form, or kind, of evil. But this is a very sweeping and positive prohibition. The word abstain, the exact equivalent of the Greek, is a strong one; it means to hold away from. So that the text enjoins us to hold ourselves aloof from every kind of evil.

But this is not a burdensome command to a true believer. He has been transformed by the Spirit of God. He hates sin and loves holiness. To flee from all evil unto God is the impulse of his renewed heart. He who stands vacillating between the two, who attempts to grasp God by one hand and his sin by the other, has no good evidence that he is converted. He needs to have some modern Elijah thunder in his ear, "Why halt ye between two opinions? If the Lord be God, then serve him; but if Baal, then serve him." To such hesitating, halting religionists the command in our text may be grievous; while the real child of God finds it in perfect accord with the deepest, truest impulses of his soul.

While, however, the principle announced in the text is perfectly clear, its practical application may involve some difficulties. These sometimes arise from our social relations. God scatters his children through society that by their words and example they may save men. They stand shoulder to shoulder with unbelievers in the marts of trade; they meet them in social gatherings; they are united to them by the tenderest ties in the family; they are often invited by unbelievers to indulge in amusements which, for Christians, are more than questionable. Their unbelieving friends may be grieved if they do not yield to their wishes. In such circumstances the young Christian especially will anxiously ask, "What ought I to do?" But God has not left him in darkness as to the path of duty. Come what may, he must obey God. Whatever may be the consequences, he must abstain from every kind of evil. Nor should he ever delude himself with the notion that if he gives up his conscience to please a friend or relative he will, by such temporary yielding to wrong, be able to win his friend to Christ. He has no right to do evil that good may come. The Scriptures declare that the condemnation of those who so act is just. Moreover, we most profoundly impress men with the truth of the gospel when we positively refuse, for any consideration, to make the least compromise with evil. If I consent to sip the sparkling cup with the wine-bibber in order to draw him to the house of God, I shall fall to win him to Christ. I shall have already impressed him with the notion that his genteel vice and sinful life are matters of indifference; that the gospel is an easy-going thing which may be assumed or laid aside for objects of mere expediency. But when those whom we tenderly love perceive that though we would gladly make the greatest sacrifices to please and bless them, we cannot, out of our higher love for Christ, indulge

in what we believe to be wrong, they, too, will begin to long for the higher life which we profess.

A lad in Philadelphia, whose father was unconvinced, received the gospel, and began a life of prayer. His father forbade him to pray aloud in his room; but he could not refrain; he thought that he must obey God. So his father threatened that if he prayed again he would turn him out of doors. The next morning he was heard calling on God; and his father told him to leave. He went into his room and opened his Bible, and the first words that his eyes rested on were, "When my father and mother forsake me, then the Lord will take me up." Strengthened and cheered by this promise, he packed his few things into a bundle, took them under his arm, and started to leave the house. The father said: "Why, Johnnie, you are not going to leave me are you?" "Yes," responded the boy, "you told me I must." "But who will care for you?" The boy replied: "I have just read in my Bible that 'when my father and mother forsake me, then the Lord will take me up.'" "O, Johnnie!" cried the father, clasping his boy in his arms, "if this is religion, I want it too."

The boy made no compromise with evil; and his firmness won his father to the Lord. But other difficulties in the application of the principle of the text arise from the fact that it is not always easy to determine, in the matter of amusements, what is evil. Yet even this obstacle vanishes by the application of some simple general principles, concerning which there can be no difference of opinion.

1. A Christian has manifestly no right, by word or act, to uphold sheer worldliness and godless uses. These impulses are strongly felt when the soul first gives itself unreservedly to Christ; they increase in strength, if constant growth in grace follows. And whenever all the currents of the soul run strongly toward God, the Christian loses all desire for worldly amusements. His soul then pants after God, not after the ball. Years ago I was acquainted with a lady who had given nearly half of her earthly life to pleasure. But God arrested her by his spirit. She was deeply convicted of her sin. She repented of it, and became a new creature in Christ Jesus. To a company of young Christians, some of whom were reluctant to give up the dance, she said: "I was passionately fond of the dance and the theater; and I have never stopped to ask whether in and of themselves they were right or wrong; but since my conversion I have never had the slightest desire for them. I find my joy now in the Lord. It was the explosive power of a new affection. Christ had come into her heart and the world had gone out. She had no regrets, for she felt no loss. The deepest impulses of her renewed heart bore her on into more intimate and blissful fellowship with her Lord. To have gone into the dance at such a time would only have filled her with pain; her old amusements would have been utterly contrary to her new life; and that life was life from and with God.

Still another illustration of the point in hand, comes to mind. A few years since a young lady came to me and requested baptism. She gave satisfactory evidence of conversion, but at the close of our interview she said: "I think that I can never give up dancing, I am very fond of it." I said to her, "There is to be a dance to-morrow night at the house of one of your old associates. You have been invited, I suppose." She said that she had been. "Well," I responded, "you are going, are you not?" She said, "No, I am not going." "But," I replied, "if you think it perfectly right for a Christian to dance, why don't you go?" She said, "I don't think that I could enjoy it to-morrow night; I will not not accord with my present feelings and impulses." I said, "Have not those feelings been given by the spirit of God, and do not your present impulses which lead you away from the world show just what

seen, that he was a Christian. Men might associate with him for months without the slightest suspicion that his name is on some church record. If they were told it, you would hear the exclamation, 'What, he a church-member!'" Such godless living is denying Christ by act; it is saying to observers, "We are not numbered with the followers of Christ, but belong to the unbelieving multitude." It is acting as Peter did when in the open court of the high priest's palace; wishing to make the impression that he knew nothing of Christ, he stood with affected indifference to the suffering Savior, and with the enemies of the Lord warmed himself by the glowing coals. Yes, the professed Christian who gives himself up to worldly amusements, not only denies his Lord, but also gives a false testimony against the gospel. He says, by his conduct, to every one that knows his profession: "I do not find perfect satisfaction in Christ and his service, and am compelled to resort to the world for it. I have no sufficient joy in the Lord, and am driven to the dance and theater to obtain it." Is not such denial of Christ and such false testimony concerning the Christian life, the rankest evil, from which we are to hold ourselves utterly aloof?

2. Christians have no right to do anything contrary to their highest and purest religious impulses. These impulses are strongly felt when the soul first gives itself unreservedly to Christ; they increase in strength, if constant growth in grace follows. And whenever all the currents of the soul run strongly toward God, the Christian loses all desire for worldly amusements. His soul then pants after God, not after the ball. Years ago I was acquainted with a lady who had given nearly half of her earthly life to pleasure. But God arrested her by his spirit. She was deeply convicted of her sin. She repented of it, and became a new creature in Christ Jesus. To a company of young Christians, some of whom were reluctant to give up the dance, she said: "I was passionately fond of the dance and the theater; and I have never stopped to ask whether in and of themselves they were right or wrong; but since my conversion I have never had the slightest desire for them. I find my joy now in the Lord. It was the explosive power of a new affection. Christ had come into her heart and the world had gone out. She had no regrets, for she felt no loss. The deepest impulses of her renewed heart bore her on into more intimate and blissful fellowship with her Lord. To have gone into the dance at such a time would only have filled her with pain; her old amusements would have been utterly contrary to her new life; and that life was life from and with God.

Need we state the conclusion that no Christian has a right thus to injure himself or others by giving himself over to worldliness?

2. No professor of religion has the right so to act that he cannot be distinguished from mere worldlings. There are certain amusements, such as cards, dancing, and theater-going, which the unbelieving world has long claimed as its own peculiar inheritance. Without stopping to inquire into the merits or demerits of these special forms of pleasure, it will not be disputed that he who habitually indulges in them wears the badge of a worldling. Any one viewing his outward life would scarcely suspect, from anything which could be

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