

THE TENNESSEE BAPTIST

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

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Our Pulpit.

WALKING WITH THE WORLD.

BY MATILDA C. EDWARDS.

[We publish this week a poem instead of a sermon, not for the benefit of our country, but of our fashionable town and city, churches, wearing the oams of churches of Christ, that stand forth as critics set on a hill, whose light cannot be hid, that profess to be the salt of the earth, the representatives of the religion of the meek and lowly Jesus, when a church goes back into the world and its members are at one with the wicked to their pleasures—their balls, and theatres, and dances, and operas, etc.—how can that church call upon sinners to come out of the world, to leave the pleasures of sin for the service of Christ?—ED. BAPTIST.]

The Church and the World walked far apart On the changing shore of time; The World was singing a giddy song, And the Church a hymn sublime. "Come, give me your hand," cried the merry World, "And walk with me this way;" But the good Church hid her snowy bands, And solemnly answered, "Nay, I will not give you my hand at all, And I will not walk with you; Your way is the way to endless death, And your words are all untrue."

"Nay, walk with me but a little space!" Said the World with a kindly air; "The road I walk is a pleasant road, And the sun shines always there. Your path is thorny and rough and rude, And mine is broad and plain; My road is paved with flowers and dew, And yours with tears and pain. The sky above me is always blue, No want, no toil, I know; The sky above you is always dark, Your lot is a lot of woe. My path, you see, is a broad, fair one, And my gate is high and wide; There is room enough for you and me To travel side by side."

Half slyly the Church approached the World, And gave him her hand of snow; The old World grasped it and walked along, Saying in scornful low: "Your dress is too simple to please my taste; I will give you pearls to wear, Rich velvets and silks for your graceful form, And diamonds to deck your hair." The Church looked down at her plain white robes, And then at the dazzling World, And blushed as she saw his handsome lip With a smile contemptuous curled.

"I will change my dress for a costlier one," Said the Church with a smile of grace; Then her pure white garments drifted away, And the World gazed in their place Beautiful satins and shining silks, And rose and gems and pearls; And ever her forehead her bright hair fell Crossed in a thousand curls.

"Your house is too plain," said the proud old World, "I'll build you one like mine; Carpets of Brussels and curtains of lace, And furniture ever so fine." So he built her a costly and beautiful house, Splendid it was to behold; Her sons and her beautiful daughters dwelt there, Gleaming in purple and gold, And fair and shows in the halls were held, And the World and his children were there: And laughter and music and feasts were heard In the place that was meant for prayer.

She had cushioned pews for the rich and great To sit in their pomp and pride, While the poor folks, clad in their shabby suits, Sat meekly down outside. The Angel of Mercy saw over the Church And whispered: "I know thy sin;" Then the Church looked back with a sign and longed To gather her children in.

But some were off at the midnight ball, And some were off at play, And some were drinking in gay saloons, So she quietly went her way. Then the sly World gallantly said to her, "Your children mean no harm, Merely indulging in innocent sports." So she leaned on his proffered arm, And smiled and chatted and gathered flowers As she walked along with the World. While millions and millions of deathless souls To the horrible gulf were hurled.

"Your preachers are all too old and plain," Said the gay World with a saucer; "They frighten my children with dreadful tales, Which I like not for them to hear. They talk of brimstone and fire and pain, And the horrors of endless night; They talk of a place that should not be Mentioned to ears polite. I will send you some of the Brooklyn stamp, Brilliant, and gay, and fast, Who will tell them that people may live as they list, And go to heaven at last.

The Father is merciful, great and good, Tender and true and kind, Do you think he would take one child to heaven, And leave the rest behind?" So he filled her house with gay divines, Gifted and great and learned; And the plain old men that preached the Cross Were out of her pulpits turned.

"You give too much to the poor, said the World, Far more than you ought to do; If the poor need shelter and food and clothes, Why need it trouble you? Go take your money and buy rich robes, And horses and carriages fine, And pearls and jewels and dainty food, And the rarest and costliest wine. Thy children, they do on all such things; And if you their love would win, You must do as they do and walk in the ways That they are walking in."

Then the Church held tightly the strings of her purse, And gracefully lowered her head And smpered: "I've given too much away, I'll do, sir, as you have said." So the poor were turned from the door in scorn, And she heard not the orphan's cry, And she drew her beautiful robes aside As the widows went weeping by, And the sons of the World and the sons of the Church Walked closely hand and hand, And only the Master, who knoweth all, Could tell the two apart.

Then the Church sat down at her ease and said: "I am rich and in goods increased; I have need of nothing, and naught to do But to laugh and dance and feast." And the sly World heard her and laughed in his sleeve And mockingly said aside: "The Church is fallen, the beautiful Church, And her shame in her boast and pride." The angel drew near to the mercy-seat, And whispered, in slight, her name, And the saints their anthems of rapture hushed, And covered their heads with shame. And a voice came down through the bush of heaven From him who sat on the throne: "I know thy works, and thou hast said, 'I am rich, and hast not known That thou art naked, poor and blind, And wretched before my face; Hence from my presence I cast thee out, And blot thy name from its place.'"

—No Cross, No Crown Series. A great many have written to have their names entered for a copy of the Seven Dispensations, but don't send the \$1.50, the special price for advanced orders. Brethren, we made this special offer for cash, and cannot, under any circumstances, enter names for this book without the money. Every mail brings cash orders, and you may be too late if you delay. If you want the book at the reduced price you must comply with the terms of the offer. Read the advertisement in another column.

JESUS READY TO RECEIVE THE PENITENT SEEKER.

BY ELIJAH J. W. LIPNEY, MEMPHIS.

ARTICLE I.

"Whoever will let him come." If we could only believe this proposition much of the difficulty in becoming a Christian would at once be removed. We are too much inclined to look at our own unworthiness, and then at the purity of our Creator, then to draw ideas of him as man, overlook his merciful compassion towards his fallen children. Can and will the Lord Jesus save me, a poor, fallen, lost sinner? When we turn to his promises we find them full and complete, giving every promise that heart can ask.

1. "I have no pleasure in the death of the wicked, but that the wicked turn from his ways and live: turn ye from your evil ways: for why will ye die?" Ezek. xxxiii: 11, also xviii: 23, 32. The first declaration is that the death of the wicked is no pleasure to God. Second, but that it is his pleasure that we turn and live. Third, that we can turn if we will. Fourth, if we die in our sins it is our own fault.

2. Said the woman of Tekoah: "Yot doth he devise means that his banished be not expelled from him." 2 Sam. xiv: 14. These means are now at our disposal.

3. Peter (2d Letter iii: 9), tells us that, "The Lord is not willing that any should perish, but that all should come to repentance." This text needs no comment. The two prominent points are, First, the Lord's opposition to our being lost, and, Second, he gives an opportunity for all to come to repentance.

4. "Look unto me and be ye saved, all ye ends of the earth." Isa. xlv: 22. First, an act, "look." Second, a result, "be ye saved." Third, a class, "all ye ends of the earth." Would Jesus have given the invitation if he was unwilling to save?

5. The mission of the Son is thus stated, "That Christ Jesus came into the world to save sinners." 1 Tim. i: 15. When Jesus was dining with Matthew (Mark ii: 14-17) the scribes and Pharisees grumbled because Jesus associated with sinners. His answer was, "I came not to call the righteous but sinners to repentance." No sinner, no cross! The same idea is unfolded in the parable of the lost sheep and lost coin—Luke xv. Publicans and sinners came to hear Jesus. These Pharisees and scribes again murmur. Jesus answers them by his compassion for the lost man, just as the shepherd shows his compassion for the wanderer's brute, "How much better then is a man than a sheep." Matt. xii: 12.

In the parable of the lost coin, we not only see compassion to the lost, but also a value attached to the immortal soul. God creates nothing for naught. The soul is not a trifle. God has not only created it immortal, but has stamped it with his own image. Yes, more, he has sent his Son to die for it. Hence there is a great value attached to it, and great joy expressed even by the angels in heaven over the recovery of it. As the woman expressed deep solicitude for her lost silver, so does Jesus for us.

What a happy-reception in the case of the Prodigal son! Neither a rebuke nor chastisement is administered. Not even so much as to mention his crimes; but a hearty welcome, and an equal in the family with the elder brother. The father sees him coming, runs to meet him, has compassion on him, fell on his neck and kissed him. Who can doubt for one moment the willingness of Jesus to receive and save the lost.

6. Hear him as he invites us to come:

COMPARATIVE WORTH OF BAKING POWDERS.

Table with columns for brand names (ROYAL, GRANT'S, BUNFORD'S, etc.) and their comparative worth percentages.

REPORTS OF GOVERNMENT CHEMISTS AS TO PURITY AND WHOLESOMENESS OF THE ROYAL BAKING POWDER.

"I have tested a package of Royal Baking Powder, which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates, or other injurious substances." —E. G. LOVIN, Ph. D.

"I have examined a package of Royal Baking Powder, purchased by myself in the market. I find it entirely free from alum, terra alba, or any other injurious substance." —HENRY MORTON, Ph. D., President of Stevens Institute of Technology.

"I have analyzed a package of Royal Baking Powder. The materials of which it is composed are pure and wholesome." —S. DANA HAYES, State Assayer, Massachusetts.

"The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1874; at the Centennial, Philadelphia, 1876; at the American Institute, and at State fairs throughout the country."

No other article of human food has ever received such high, emphatic, and universal endorsement from eminent chemists, physicians, scientists, and Boards of Health, all over the world.

NOTE.—The above DIAGRAM illustrates the comparative worth of various Baking Powders, as shown by Chemical Analysis and experiments made by Prof. Schedler. A one pound can of each powder was taken, the total leavening power or volume in each can calculated, the result being as indicated in the above diagram. This practical test for worth, by Prof. Schedler, only proves what every observant consumer of Royal Baking Powder knows by experience, that, while it costs a few cents per pound more than the ordinary kinds, it is far more economical, and, besides affords the advantage of better work.

A single trial of the Royal Baking Powder will convince any fair minded person of these facts.

While the diagram shows some of the alum powders to be of a higher degree of strength than other powders ranked below them, it is not to be taken as indicating that they have any value. All alum powders, no matter how high their strength, are to be avoided as dangerous.

Peter Henderson's SEEDS AND PLANTS COLLECTION OF SEEDS AND PLANTS of EVERYTHING for the GARDEN. Includes text about the 1883 edition and contact information for Peter Henderson & Co., New York.

ROSES. Our Illustrated Spring Catalogue of roses and plants given. Includes text about the 1883 edition and contact information for Wright's Grove, Chicago, Ill.

CONSUMPTION. I have a positive remedy for the above disease. Includes text about the 1883 edition and contact information for Wright's Grove, Chicago, Ill.

ELDER MOSE KITE. Most of our older citizens will remember Mose Kite (who lived in Petersburg Bottom), the hero of our State's early political history, who was of stalwart build and powerful physique; who in 1868 led a colony of our people to Pike's Peak; who fought the Indians on the plains and was shot through the body; who on his return here after the rebellion was converted and baptized by Elder Henshall, of the Christian church at Petersburg Bottom, and became a revival preacher of celebrity all through this section. They will also recall the fact that, attacked with consumption and reduced to a skeleton, he was obliged to remove to the Rockies in the hope of saving his life. None thought he would succeed. In fact, however, the editor of this paper met him at the head of the Republican river, bigger and more robust than ever. "Why, I thought you had died of consumption long, long ago, Elder?"

ON A BUFFALO HUNT. made my house their headquarters. In the party was Dr. Wakefield, who informed me that I had a bad case of incurable Bright's disease, and gave me a preparation which might, he said, ease me for a few weeks or months, but that was the best that could be done. Around the bottle was a newspaper. Now a newspaper was a rarity in our home, and I sat in my chair looking it over when my eye providentially fell upon an article relating a most wonderful cure of Bright's disease—the very malady that was killing me—by the use of Warner's Safe Kidney and Liver Cure, (of Rochester, N. Y.) Convinced that further delay would be fatal, and everything else failing, the next morning, I dispatched one of my boys to the nearest railroad station, many miles distant, to obtain a bottle of the Safe Cure. The druggist said the demand for the Cure was so great he could not keep it in stock, and he had to send to Kansas City for more. It was more than a week before it arrived, and I was daily getting weaker. But it came at last, and I at once began to take it. When I told Dr. Wakefield what I was taking, he gave me a look, half of scorn, half of pity, as much as to say,

FOUR FELLOW! he is putting his trust in a humbug! Nevertheless I persevered, and for the past year and a half I have been as stout and rugged as I ever was in my life. After escaping the attacks of Indians and half a dozen doctors, I was lying at the mercy of a still more dreadful foe that was driving me the finishing blow, when that great remedy stepped in, slew my adversary, and placed me firmly on my feet once more. I have commenced practicing again; for I look upon the circumstances and manner of my cure as a direct interposition of Providence, and to Providence are my services due. That is my story. I think it is as good as a romance—and much better, for it is true.

Such is the substance, and very nearly the language of Elder Kite's narrative. Those who read it, and are suffering, may benefit by his experience if they will follow his example.

Discontent is the want of self-reliance—it is the infirmity of will.—R. W. Emerson.

Every man has three characters—that which he exhibits, and that which he has, and that which he thinks he has.

The water that has no taste is the purest; the air that has no odor is the freshest; and all the modifications of manner the most generally pleasing is simplicity. When envious and selfish men succeed to the place of others, they are never content until they have obliterated all the traces of good accomplished by those who have wrought before them.

TRAVELING AND PREACHING. because I could no longer ride on horseback, or trust myself out alone. I began to be seriously alarmed, and sought the advice of the most noted physician within reach. He said that my frequent horseback riding had jarred and jarred me until the old Indian wound, which had injured my kidneys, had become inflamed. He treated me with medicines and electricity also, but gave me no permanent benefit. My natural symptoms all returned. I began to cough, got

"Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. xi: 28.

"The bride says come, the Spirit says come, and whosoever will let him come and take of the water of life freely." Rev. xxii: 17.

In the first of these texts "the burdened, the heavy laden" with sin is invited to come and receive rest. No where else on this earth can rest be found. The next verse shows us the great interest that the Holy Spirit takes in us. It impresses, quickens, convinces us, and then says, "Come."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come buy wine and milk without money and without price." "Incline your ear, and come unto me; hear and your soul shall live." "Seek ye the Lord while he may be found, and call upon him while he is near." (Isa. lv: 1, 3, 6). From these verses we see two leading features: First, an act upon our part. Second, a reception upon the part of the Lord. Four times in this short passage the word, "Come" occurs. The Christian dispensation of grace has for its golden text, "Come." The feast is now prepared and the servants are commanded to go out and say, "Come, for all things are ready." The door of mercy stands open to all that accept of these offers. But after awhile it will be, "Depart," and "the door will be shut." Says Jesus, "Now is the accepted time; behold, now is the day of salvation."

"Him that cometh unto me I will in no wise cast out." (Jno. vi: 37). Surely, can God accept me? Yes, if you will only come. This is his proposition. Then he affirms, "I will in no wise cast out." You may say, "Shall I come as a sinner?" I answer, you cannot come as anything else. Nor does he invite any other class. "I came not to call the righteous, but sinners to repentance."

It was as sinners that Paul and Zachos, Mary and Magdalene, and Legion were called and came. And of all who came, not one was ever turned away.

I close this article with Rev. iii: 20: "Behold, I stand at the door and knock; if any man will hear my voice and open, I will come in and sup with him, and he with me."

A REVIEW OF "V."

BY WM. F. BOND, HOLLA, MO.

I desire now to pay my respects to your correspondent "V." in THE TENNESSEE BAPTIST of Nov. 24th. The tone of his article is really oppressive by its omission, and at the same time the self-conceit of the writer reminds me of the definition usually given of space, "whose centre is everywhere, but whose circumference is nowhere." He says that I mistake when I state that "from this review of the historic narrative we learn that the historians were careful to make and preserve a record of the triumphs and progress of the Gospel, especially the success attendant on the preaching of Paul in the various cities and countries by him visited." My Bro. "V" says that Paul planted churches in Galatia, and here is the proof: When about to enter upon his second missionary tour, Paul being then at Antioch, says to Barnabas "let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Now turn to the 18th chapter and 23rd verse—we find that they went over all the country of Galatia and Phrygia in order, strengthening all the disciples. Does not that look like a record of the fact that Paul did establish churches in Galatia, and is not my statement true? He says that I deny that Paul visited Troas at that time, and he enters into a lengthy argument to prove that Paul did preach the Gospel at Troas at this time. Now I never denied that Paul did visit Troas at this time, and the brother is simply hypercritical and unfair. I may deny that he preached the Gospel there at that time, and if I do, I will show good reasons for the position.

Bro. Reifroo and Bro. "V," and Conybeare and Howson, relying upon this expression "that a door was opened unto me of the Lord, to preach Christ's Gospel at Troas," assume that Paul did preach the Gospel there, and that he planted a church. Now I understand this, by a door being opened, that an

opportunity was opened him, that people were removed. In proof that I am correct in this construction, read Colossians iv: 3, thus: "With- praying also for us, that God would open unto us a door of utterance, to preach the mystery of Christ." Now the record informs us that he had the opportunity to preach the Gospel at Troas on that first visit, but disappointed at not finding Titus, he departed without having preached, so far as the record testifies, or made a single disciple. How different is the language used by Paul in 1st Corinthians xvi: 8: "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me;" and how effectual the opening of that door was, and how gloriously he improved the opportunity let his epistle to the Ephesians declare. Now is there any evidence that there was an effectual door opened unto at Troas? If so, show it. Do not give us far-fetched inferences and unfounded presumptions.

But "V" seems to have found still stronger proof of Paul's success at Troas. I quote: "In connection with Paul's account of being at Troas, and being disappointed in not meeting Titus, and of leaving for Macedonia, he (Paul) says, 'But thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savor of his knowledge in every place.' Paul here thanks God 'that notwithstanding his disappointment in not meeting Titus, his labors were blessed, and that in every place. Troas was one of the places.' What a logician. How careful and accurate in his conclusions. And how observant of the laws of interpretation! Does he wish to be understood as asserting that Paul planted a church in every place? Mark now, he says in every place, and the expression is not limited. Every place will comprehend every province, town and city he visited, at least. Roman tradition, says he visited Britain? did he ever plant a church in Britain. He visited and preached more than once in Athens; did he plant a church in Athens? If you insist on such liberality and latitude of construction, then have it to your heart's content—but I practice rules of construction more in accordance with common sense. I have before me a map of his three missionary tours, in which I find mention made of every place visited by him, and I find many in the records of which there is no evidence that Paul planted any church there. But the brother is mistaken again in the construction of this language. If he had read the next two verses, 15th and 16th, of the same chapter, he would have learned that the apostle felt that he was led in triumph even when scourged and stoned by adversaries. "For we are unto God a sweet savor of Christ in them that are saved and in them that perish. To the one we are the savor of death unto death, and unto the other the savor of life unto life." Reader, turn to 2nd Corinthians xi: 23: "Are they [his adversaries] ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft;" and follow him through the 24th, 25th, 26th and 27th verses—and if you will listen with bated breath, you can hear, even yet, the echoes of those shouts "Io Triumphe," that over eighteen centuries ago made the "walk in ring." Ah, my brother! drink deeper into the spirit of which Paul drank—and you will comprehend him when he shouts, "Thanks be unto God which always leadeth us in triumph in Christ," and you will learn that whether lead out of the city of Lystra to be stoned and left for dead, or whether bullocks are sacrificed to him as to a god, in every way he is led in triumph, and it is a most violent perversion of his language to deduce therefrom that Paul established a church at Troas.

I have said that the two new versions concur in leaving out "disciples" in the 7th verse of the 20th chapter of Acts, and that the narrative is silent about a church at Troas at that time. Am I not right? The brother says, No, because the construction of the language used necessarily implies the contrary. Let us see: "These (the seven) had gone before, and were waiting for us (Paul and Luke) called away from Philippi after the days of unleavened bread, and came unto them (the seven)

to Troas in five days, where we tarried seven days, and upon the first day of the week, when we were gathered together to pray, Paul discoursed with them, intending to depart on the morrow, and prolonged his speech until midnight." Now the question arises, To whom does the pronoun "them" in this 7th verse refer? Let us see who are the persons present in this narrative, beginning at the 4th verse. Paul and Luke and the seven brethren who had accompanied Paul as far as Asia, but who had left him and his companions; Luke, and gone forward at Troas and there awaited his arrival. Up to this first day of the week, as recorded in the 7th verse. "When we came together to break bread," has a disciple or a church at Troas been mentioned in the narrative? We answer emphatically, No. Clearly, then, what has not been expressed, or been present in the preceding narrative, or what cannot be presumed from previous information, cannot be understood as the antecedent of "them" in the 7th verse. By a plain rule of grammar, by common sense, and the philosophy of language, a person who has been present in a narrative may be dropped from the narrative and at the proper time may be brought forward by that rule of grammar which makes the pronoun refer to the noun previously mentioned as its antecedent. Now I, who could not pass an examination before a common grammar school, in the judgment of Bro. "V," do assert that "them" in the 7th verse cannot refer to church, because no such noun as church has been present in this narrative, nor can we presume from any previous account of Troas in connection with the history of the Gospel; and, therefore, church cannot be understood as the antecedent of the pronoun them in the 7th verse, and I hesitate not to say that no grammarian, whose mind had not been pre-occupied with the notion of a church at Troas, would ever refer the pronoun them in the 7th verse to church, or disciples, understood as the antecedent. Now I need hardly remind the intelligent reader, that oftentimes a writer will refer to axioms, or first principles, or things, of which every body is presumed to be informed, and the rules of Syntax will surely guide us aright in referring every pronoun to its proper antecedent. But I hesitate not to assert that no historian will ever presume, as he progresses with his narration that his readers will understand persons to be present or referred to, whom he has not previously named, or that facts and events peculiarly within his own knowledge, but of which he has never written or given any information, are referred to by him in his narrative. Then beyond all question, the pronoun them cannot refer to church or disciples, for neither of these nouns has ever been mentioned by the historian, nor are we authorized from previous information given by him on any other of the sacred writers to presume the existence of a church or disciples at Troas; and if the existence of a church or disciples at Troas has not been previously mentioned, then we cannot parse the pronoun them as agreeing with church or disciples understood. Certainly the pronoun them has an antecedent, and if it would vitiate all the rules of Syntax and common sense to refer this pronoun to an intellectual mirage, a thing which has no real existence, then by all the laws of common sense it must refer to the men mentioned in the 6th verse, or rather to the seven disciples mentioned in the 4th verse. Let me quote Bro. "V": "The revised version, it is true, leaves out the word 'disciples,' but every scholar knew that this word was an interpolation," and I say the two new versions leave out the words, ecclesia and toon mathatoon and every scholar knows that Bro. "V" does interpolate when he reads church or disciples as the antecedent of the pronoun them, in the 7th verse, and if a Baptist minister will substitute his own opinions for the Word of God and deliver to men, for God's Word, that which is not to be found in God's Word, how can we condemn Romanists, Pedobaptists, and the many inventors of false religions that prevail in the world?

But let us go a little farther with this pronoun, "them." Hear Prof. Hackett. In his notes on this chapter: "Sun sgementoon emoon, we being assembled. Inot toon mathatoon, the resolved reading, which our version follows. The

latter term (toon mathatoon) may have been inserted to provide an antecedent for autos." Undoubtedly the spirit did take that liberty with God's Word, and in the place of the original substituted his own opinion for its meaning. Bro. "V" is prepared to do the same thing. He says there is an omission in the narrative, and he does propose to supply the omission with the words ecclesia or mathatoon, referring to the church at Troas, in order to provide an antecedent for the pronoun "them" in the 7th verse, and I wonder not at the open infidelity that prevails in the world. Our lives fall far short of the standard presented in the Gospel, but far worse than that, we find ministers of the Gospel tampering with God's Word, and substituting therefor the husks of their own prejudices, self-conceit, and selfishness. Hume and Gibbon were scoffers because the religion of Jesus was presented to them as a grotesque and most hideous caricature of the spirit and life of the man of Nazareth; and so Ingersoll is an infidel because that reverence for God which is natural to the human mind, and that respect for the character of our Saviour which even Rousseau and Napoleon felt and acknowledged is by his mind turned to disgust by the pious frauds and deceitful handling of God's Word in the pulpit and out of it by those who claim to be the authorized dispensers of the terms of salvation to the human family. Just such pious frauds put the 37th verse in the 8th chapter of Acts, and the 7th verse in the 5th chapter of 1st John, and the conclusion of the Gospel of Mark from the 9th verse of the 16th chapter to the end of the same, and the first eleven verses of the 8th chapter of John's Gospel. These we have read from infancy and revered as God's Word, but modern criticism has discovered that they are spurious, and God forbid that those who, as a sworn jury, can declare by their verdict that there was a church at Troas at the time of Paul's visit to that city, as we find it recorded in Acts, should ever be entrusted with the keeping of the Divine oracles. And now as to the pronoun "we" in the 7th verse, that, by the same lexorable rules of syntax and common sense, must find its antecedent in the "we" of the 6th verse.

It is strange what liberties have been taken with this portion of the sacred oracles by translators and commentators, since the days of King James' revision. 1. We find toon mathatoon inserted to supply what is deemed an omission. 2. Then we have "preaching" a given thing (7th verse) which by no means is a proper rendering of delegeito which is nowhere else I think used as descriptive of that peculiar work of preaching the gospel. 3. And then we have "many lights," lampades skanai, all suggested by the intellectual mirage before mentioned, that floated before the visions of these partizans of a church at Troas. Now I say Paul did not preach at Troas on this occasion; and why do I say so? Because the word which King James' men rendered preach does not mean the same as kerusso, which always means to preach, proclaim or publish the Gospel, but Luke uses dia legomai—which always means to reason or dispute with, etc.

Hear Dr. Alexander on Acts xx: "Preached." The word translated "reasoned" and departed elsewhere, as it primarily signifies colloquial discourse or conversation.

Dr. Robinson, in his Lexicon of the New Testament, gives but one definition to this term, and that is, to discourse, to reason, to dispute with any one; and refers to this passage for this use.

Then Paul did not preach at that time to a public assembly, but discoursed colloquially with his brethren, the disciples, who had followed him in order that they might be instructed by him in the Scriptures. And the many lights was simply sufficient light, enough light to enable those present to see clearly the boy Eutyehus asleep.

It is the grandest occasion ever witnessed in Troas. It is true this occasion was in a room many years before, but only for a night, perhaps, and the people had no opportunity of hearing him. But he has been now seven days in the city; expectation is on tiptoe; all are fairly on their heads; not as when Dr. Graves goes down to Alabama to preach, and this vast congregation for long hours "stand upon their feet" (Vindication, p. 63).

Now I see no such mirage. But I see an ordinary room perhaps twenty feet square; it is well lighted—examine Dictionary—sufficiently to enable me to present to see the lad Eutyehus sitting in an open window, sunk into a deep sleep, and to see him as he fell. I quote Hackett's "Notes on the Acts," page 282: "Now there were many lamps, and hence the fall of the young man was perceived at once." Now the room I see was not a large hall, and "many lamps" were not required, only a sufficiency of light, and I do not suppose that Eutyehus sat in the window because of the crowd, and want of other seats, but the way I see it, the weather was warm, the windows were raised and the lad chose that seat as the most comfortable. That is the way I look at it; and I see Paul and Luke as one party, and the seven brethren and Eutyehus of the other party, assembled in that room, and I can hear Paul discoursing, colloquially, with them, the seven, indoctrinating them in the principles of the gospel of Christ. Evidently now the first day of the week had closed, for the Jewish day began at sundown and closed at sundown. What had been done before the lighting of the lamps we know not, but we do know from the record that an hour or two after the beginning of the second day, Monday, these brethren were assembled, and that Paul discoursed with them after a colloquial style, and he continued with the interruption mentioned until break of day, and the bread which he broke was a common repast, and could not have been the Supper because Justus Martyr, Eusebius and Pliny all concur in stating that the Christians met on the Lord's day at an early hour and had their sacred feast. Here let me take the liberty of asking a question, which I hope the conscience of my brother "V" will permit him to answer. Where was Paul during the preceding six days? He must have arrived at Troas on Monday, for they all left the next Monday, and they had remained in Troas one full week. Now Bro. "V," here is an omission, will you not be so good as to supply it? Where was Paul, and what was he doing all these days? We want a reply.

Hear Hackett on verse 7: "We being assembled—literally brought together, gathered, but not necessarily implying a special convocation." Ikanai, here rendered manu, means simply a sufficiency, and lampades may properly be rendered light, for lamps or torches make light; and here is a parallel case: "And John was baptizing in Enon near Salem because there was, polla udata, much water, there. Now our Pedobaptist friends insist that the true rendering of these words would be many waters. That would be a literal version, but not a faithful one. Take an example from Homer's "Iliad:" "Poluphtoisbos thalassa," rendered, not the many resounding sea, but the much resonant or resounding sea. So lampades ikanai, not many lamps or lights, but much light, or sufficient light. Examine your books and see. Now the versions and commentaries must be made, as far as possible, to give a "local habitation and a name" to the mirage; and I thank my brother "V" for having drawn my attention to the critical examination of the language. Now I claim the best book in the Baptist Book House, of Memphis. I have parsed them of the 7th verse as referring to them of the 6th, without violating any rule of syntax.

Bro. "V" reminds me of the village schoolmaster in Goldsmith's "Deserted Village," who always had a crowd of gaping urohins around him hanging on his lips wherever he moved. "And still they gazed and still their wonder grew, That one small head could carry all he knew."

Bro. "V" knows that those who give hard blows must expect the like in return; and I close by giving

him an anecdote. A very few years ago Gen. Butler was speaking in the House of Representatives in Washington, and Mr. Cox, of New York, interrupted him by some remark or question, calculated perhaps to annoy, and the old man simply raised his right hand to his mouth and gave one puff of breath, exclaiming so loud that the White House heard him: "Shoo fly!" and the fly flew.

I am done, I hope, with the subject. Certainly I will notice hereafter no anonymous writer, and if "V" wishes to continue this discussion with me let him write over or under his proper name. He must take my anecdote in a Pickwickian sense. I hope we may yet meet, and have pleasant intercourse, and until then, let us study the lesson of a true philosophy taught us by a heathen poet: "Olim hact, memmisse juvabit."

THE BAPTIST TRACT SOCIETY FOR 1883.

The effort is to circulate by gift or sale one-half million—of pages of the following denominational Books and Tracts the present year—1883.

Table listing various books and tracts with their prices, including 'Intercommunion Unscriptural, etc.', 'The Middle Life', 'The Origin of Baptism', etc.

These publications will be sent by mail, post-paid, for the above prices. Liberal discount by the quantity. All Ministers, Missionaries of Boards, and Evangelists are requested to act as our Agents, Address BARRIERS BOOK HOUSE, Memphis, Tenn.

It is the pledge on the part of the brother or sister to put into circulation by sale or gift, during the year 1883, a certain amount of our distinctive denominational literature, in the form of small books and tracts published by the Baptist Book House (see its published list). The name is entered in the class when the pledge is made, the tracts and books sent on receipt of the money. Books and tracts can be ordered in amounts from ten cents to \$25. Mail orders without discount; express orders, the usual liberal discount.

I hereby pledge myself to put \$25 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

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I pledge myself to put \$5 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

I pledge myself to put \$1 worth of Baptist books and tracts into circulation, by sale or gift, during the year 1883.

Brethren, here is an opportunity to do good and leading work for the Master. It is a water by the side of which we may sow the printed seed of truth and salvation that will bring a certain harvest. All who have any heart at all to work for the Savior can do something. How much each pastor in the South can do in a silent way by sale, and he can beg a hundred dimes to aid him in giving away tracts. Let us have a noble army of workers together this year. Select the class you will join this year and send your name in at once. We commenced late last year, and had as it was and no money in circulation over one-fourth of a million of pages were circulated. We should make it a million this good year—cowry.

Of course, the minister should use all honorable efforts to improve himself in all things that would add to his power of doing good.

(1.) We quite agree with our Bro. T. on this point. If a young man, or an old man, feels that he is called of God to preach, we believe that, in most cases, he will try to discharge the duty with all his disqualifications staring him in the face, and, bagging, he will, if called, succeed. But we have heard and known of instances where one has been fully convinced that he was called of God to preach, and yet in the face of death refused, because oppressed with a sense of disqualification. We closed the eyes of a young man who chose death, rather than to obey the call. Dr. Dayton related the call until sickness came upon him and he was upon the threshold of the tomb, and not until he yielded to the heavenly call did his disease abate. He always believed that he would have died had he not yielded, and consented to preach. Jonah was another one of this class. He never would have reached dry land had he not consented to go to Nineveh and preach as God had commanded. This is the determination of our young ministers, known to us, at Jackson. They intend to preach, and to qualify themselves the best they may, help or no help.

(2.) The second point Bro. Sharp raises does not trouble us—that is the time spent by a young man, who starts wholly uneducated, to get a good English, or English and Classical education. Six or seven years is short enough time for any one to get a good education. In England, to this day, one must serve as an apprentice seven years to learn an ordinary trade. The lawyer or the physician needs to spend two years preparing for college, after a good ordinary common school education, four years in college and two years in a law or medical school. If we have property or life to be protected we do not complain of too much learning—skill in our lawyer or physician. We prefer to engage thoroughly trained men to the *shyster* or the doctor who has "sorter taken up the practice." It is true some few, but very few, have done pretty well in both professions with a very moderate education, but they were compelled to spend two years in a professional school, and this is no little in either of those professions.

Now our country as well as our town and city churches—whether they offer *fat* or *lean* salaries demand an educated pastor. All the better classes of the neighborhood have educated their sons and daughters—there are professional men in the congregation, and the brethren and sisters, very many of them, like our Bro. Sharp and wife, are not ignorant, and want a pastor who can instruct them, and who can command the respect of their children and of their neighbors.

Now what is to be done? You cannot get our good old brethren—ministers—to accept the pastorates of such churches. The church nor congregation will go out to hear them, if you could prevail on them to preach. What is a fact in West Tennessee? Two pastors of country churches, known to us, have left their charges to go to school rather than to be laid on the shelf very soon. You see, Bro. Sharp, the trouble you complain of is with the churches in the country as well as the city, and we will have to educate ministers to preach to them, or drop them out. It strikes us that God most generally calls men to prepare for the ministry before he puts them into it.

The priests of the old covenant were all called, as was Aaron, yet they had to be educated specially for the priesthood for years, and not until thoroughly qualified to instruct and officiate, did they enter upon their sacred office, and not before thirty years of age. Neither John the Baptist nor Christ commenced his ministry before this age.

Then, in the times of the prophets, there were schools for their education at some half dozen places in the bounds of Palestine, where they spent years preparing for their work—though aided by inspiration! Samuel was called of God more than eight years before he was qualified to enter upon his work. Christ called his apostles and kept them with him all the time for two years—a few

days only excepted, before he sent them forth and then inspired their very words. Paul was classically and legally educated before Christ called him to preach, and after his calling, and before his ordination, he spent three years in Arabia—we do not hear of a sermon he preached in those three years, though his heart was burning hot for the salvation of his people. If he was not being instructed for his work, no one can tell what he was doing. It was there that he received those visions and revelations as a necessary part of his education for his work.

Bro. Sharp's remarks are heavy towards ourself. If we were ever called to preach it was when we were only fifteen. The calling of our life had been chosen for us, and we were delighted with it, and all of the bright prospects of life had to be given up to obey God. After a long and bitter struggle it was done, and we entered an Academy instead of tending flocks, and it was eight years after before any church authorized us to preach, and ten before we felt we had age, experience and information enough to instruct and guide even a country church. It is this personal experience that excites our sympathies for struggling young ministers. It is but a limited education we give them—three or four years at the college, and one or two at the Seminary. God has blessed us with a noble class of young men, and those who have gone through are of incalculable value to our denomination in West Tennessee.

This is not *unbaptistic*. The first Association of Baptists that we find any account of, took measures to educate *classically*, "in the learned tongues in which the Scriptures were originally written," as they were wont to phrase it. The first Association ever organized on this continent raised money annually to found a college, and to educate their rising ministry. The anti-mission Baptists never did this. There never would have been a college or seminary, or a minister who could tell one Greek letter from another, had all the churches been of that persuasion. There never would have been a minister qualified to have gone to the heathen and learned their language, and been able to have translated the Bible into the languages and dialects of the heathen. So far they have been our best learned ministers whom God has called to go far hence to the heathen and translate His Word into their tongues. What could an uneducated minister do in China, Japan, or India?

But our space is filled and we drop the matter here, ready to take it up at any time. No man honors our fathers more than we do, for their noble work. They were in their "day and time" fully abreast of the times and of their congregations, but they "cannot do mighty works in the fields of their successful labors forty years ago, and they know it, and they tell us to educate *the rising ministry*, and this we are shut up to do, or give up the ground our fathers in the ministry conquered for us.

A MOST DANGEROUS ARGUMENT.

WE have before us an argument from a student of the Seminary—we hope that he did not get it from one of the Professors—couched in these terms:

A divine person being immaterial and immutable in his nature—a pure spirit—cannot suffer.

This, we suppose, is regarded as one of the strongest arguments in disproof of the doctrine of a suffering Saviour, since it couples the immateriality with the immutability of God.

The argument, stated in logical form, stands thus: That which is immaterial and immutable in its nature is not capable of suffering.

The Second Person in the Trinity is immaterial and immutable in his nature.

Therefore, the Second Person in the Godhead did not, because he could not, suffer.

The major premise (the first) is a false assumption, because it antagonizes the express teachings of God's Word and our own consciousness. No one will deny that the numbodied angels in heaven or the devil and his angels are immaterial or pure spirits, and understand the term—that is, "incorporeal," not constituted of matter. Nor is it pre-

sumed that any one will deny that the former are susceptible of emotions of joy or the latter of suffering. The soul of Lazarus experienced the sensations of joy and blessedness amid the associations of Paradise and in the bosom of Abraham, while Dives did declare that his soul was tormented in that flame—not of literal fire, but with the anguish of remorseful memories, more torturing to the soul than literal flames to the body. These certainly were pure spirits.

Our individual consciousness rejects the dictum as false. We have had distress of spirit when our bodies were in healthful conditions, far more distressing and unendurable than any painful sensations ever felt through physical means. We were conscious that this was spiritual suffering, in ways connected with matter. And who of us has passed from death unto life have not had spiritual "joys unspeakable and full of glory"?

The Holy Spirit is divine and a *pure spirit*, and the Scriptures teach us positively that it can be grieved by us; that it can be resisted by sinners and that Jesus—Immanuel—not only wept in sympathy with the sisters of Bethany, but in sincerest grief over Jerusalem, in view of the terrible punishment it was bringing down upon itself and its children by its rejection of himself. There are no figures of speech in either of these narratives. They teach us that God, the immaterial can suffer in the person of both the divine Son and the Holy Spirit.

Immutability—"the impossibility of change—not subject to variations." This term, when applied to soul or spirit must mean, not that its activities are always the same in kind and degree, but its nature is always the same. When the term is applied to Divinity it denotes that there can be no change or inconsistency in his character or government, and has no reference to his *volitional* or *emotional* nature. The loose sense of the term immutability that obtains so generally, which considers every activity or emotion as implying mutability, cannot be recognized in the domain of correct thinking. The Son of God descended from heaven to this earth and "into the lower parts of the earth," and he ascended to the right hand of the God on high, and the same Jesus is to come down to earth again. Can this be charged against his immutability? The Holy Spirit strives with men and he ceases to strive—is the Spirit, therefore, mutable?

The correct statement of the syllogism would, therefore, be—

That which is immaterial and immutable in its nature can suffer.

The Second Person in the Godhead, as the Son, is immaterial and immutable in his nature.

Therefore, the Second Person in the Godhead can suffer.

This argument of our brother is founded upon verbal fallacies, arising from the misunderstanding or misuse of terms.

It is only the immaterial that can suffer; matter alone is impassible, incapable of sensation, whether of joy or grief, pain or pleasure. Our bodies without our souls are mere *cadavers*; insensible to the scalpel of the anatomist. Pure spirit alone can suffer. The danger that lurks beneath this argument to Christianity can be seen from the logical conclusions that we irresistibly draw from it.

1. It contains the very essence of Materialism—a most abhorrent and soul-destroying doctrine.

By direct implication it teaches that sensation is only in connection with matter, since if immaterial beings are not susceptible of emotions—if not of pain then not of pleasure. How natural to conclude, "Therefore, sensation is the result of organized, animated matter—of our physical organizations."

2. The reasoning is in support of Annihilationism, a doctrine as abhorrent to human reason as to God's Word.

To affirm that pure spirits—incorporeal entities are impassible, not susceptible of sensations, emotions of joy or grief, pain or pleasure, is equivalent to affirming of them a *nonational being*, for who can conceive of rational existence without sensations—emotions? We believe this argument is the sheet anchor of the Materialist.

3. The argument—fallacy it is—establishes the doctrine of Universalism.

If incorporeal beings cannot suffer, then it follows that the devil and his angels, and the wicked from the days of Cain until now, have not as yet suffered a sensation of remorse or pain. And how is God to visit his wrath upon these and all their kind, judged to the second death after the first death? No one believes they will be incorporeal—clothed in material bodies of flesh and bone and blood as we have.

Serely the Universalist will find aid and comfort in this argument.

4. But it equally denies a heaven to the righteous if immaterial beings, as the glorified saints will be, are impassible—not susceptible of emotions—for if not of grief, then certainly not of joy.

We trust these considerations will be enough to cause our worthy brother to pause and think before he further goes, for his feet stand in slippery places and fiery billows roll beneath.

EDICRAMS.

The Dispensations are of great interest to me as is THE TENNESSEE BAPTIST. It seems to me like the old gospel trumpet that was blown in Georgia, twenty-five years ago. How I love the old landmarks of Baptist doctrine and practice! I cannot do without your paper.—S. H. Barker, Ohio. We rejoice to hear the voice of a witness of them in Ohio. We believe thousands of Baptists in Ohio would embrace and rejoice in them could they only be presented to them.—Bro. T. B. Moodle, of Eufaula, Ala., removes to Lake City, Fla., on account of his own and the health of his wife. He says the Florida State Convention raised and pledged \$3000 for State missions! Three cheers for Florida.—Bro. Howse, of Watkins Mills, sends \$2 for THE BAPTIST, thought he was too poor, but says "it is having such a fine influence over his children he must take it." Would that all Baptists in Tennessee would only appreciate its influence over their children and take it for their sakes, if for nothing else—it is richly worth \$5 a year for the children alone.—Wm Garlington, Arkansas. We know nothing about the Mutual Insurance Association of America; it may be sound and it may not be—have no means of knowing.—P. R. Johnson, Arkansas. We should be delighted to visit you this year, and if two courses of Lectures can be arranged will try and find the time—order entered—can't you get five subscribers?—Tell Bro. Oakley that I agree with him, and that Paul agreed with him that circumcision is still binding on the Jews. See Acts 24th chapter. It is strange that every intelligent Baptist does not.—J. M. Morris, Grand Junction, Tenn. It is through the influence of Pedobaptist teaching that Baptists have been lead to believe that circumcision, as a law for the Jews, is abrogated. Why will they not believe the rest? And baptism has come in its room and place! The covenant of circumcision is an everlasting covenant—and the provisions of it have not been fulfilled. See next chapters of Seven Dispensations.—Eld. J. A. Garnet, of Northern Missouri, says that intercommunion is being dropped all around him, and he rejoices that the Baptist Flag is proposing to discuss it—that's something—though it is opposed.—"I, for one, am willing to work to reach the 10,000 point for the Old Banner. I am furthermore willing to obligate myself to put in circulation one dozen copies of the Seven Dispensations, if published. How many others will be co-workers in this matter? May God bless you and your struggle for the faith."—W. E. Atkinson, Prescott Ark. If we did not appreciate such friendship in deed and in truth, as well as in words, we would be unworthy of a friend. If we could only find 99 more brethren like Bro. A., we would not be in the least embarrassed or delayed in bringing out the Seven Dispensations forthwith. Will all see publisher's notice of this in our advertising columns. It will require nearly \$1,500 to pay all the expense of bringing out the first edition, and it is a large sum to take out of an active business, and we want to find 1000 brethren who want the book, and to help bring it out, who will advance the price of one or two copies. We will

pay them a large interest on their money—TWENTY-FIVE PER CENT. for its use three months. See the terms. The first brother whose money reaches this office under this proposition will have the first copy that is published, and book shall have the fact written with our own hand.—The Baptist Gleaser, Fulton, Ky., is far superior in his second, to its first birth, in every respect, and it is meeting with great favor. Brethren Hall and Moody are strong men, and what is encouraging, both are strong, outspoken church communion ministers. It can no longer be said that THE TENNESSEE BAPTIST is the only paper in the South that advocates church communion. And it will not be long said that there are only two—mark the prediction. Now as in the days of Christ, it is not asked, Is it the truth, but "have any of the scribes and priests believed it?" The truth wants friends who will stand for it for its own sake, if they have to stand alone—but how few, how very few, have the moral courage to do it!—Your card, Bro. Harris, found in bed, to which, and our room, we have been confined for now a full week from a severe case of bronchitis, complicated with a dumb chill and fever. Had it not been for something prepared ahead we could not have gotten out this paper. We cannot think of a country trip this winter.—Our conferee, Bro. J. M. Robertson, of the American Baptist Reflector, spent a night with us in the country during his late visit to this city. His visit was fully appreciated by us and the family. We trust he was well repaid for this, his first, visit to our city—and first sight of the Mississippi river.—We are no little surprised to hear the editor of the Arkansas Evangel charged with mutilating and changing Bro. Weeks' article on communion, after opening his columns for a fair discussion. His friends are appealing to us for their re-publication in this paper. We would like to hear what the Evangel has to say to this serious charge.—Bro. Conlon, of Texas, will you refer us to a writer, not a Jew, who questions the testimony of Josephus quoted by us.

THE PEACEMAKER.

THE peacemaker belongs to a class of mankind preeminently good and honorable, no class standing higher or more exalted, having the highest eulogy possible passed upon it from the highest imaginable source. "Blessed [happy] are the peacemakers; for they shall be called the children of God." Matt. v. 9. What higher compliment could be paid, coming from the source it does? The words of him who spake as never man spake. The peacemaker is one who is ever ready to place the best construction upon the conduct of men, and to apologize for any seeming defalcation, or moral obliquity discoverable in the transactions of man with his fellow, and when misunderstandings arise, is wont to reconcile or harmonize the parties at variance, and to bring about a state of reconciliation. Such a man is pronounced blessed or happy. All true men are happy in making peace. The man who glories in strife and quarrels is not a true man, but a demon in spirit, and acts from unholly impulses, directly in contrast with that of the peacemaker.

Peace is the fruit of righteousness. "The fruit of righteousness is sown in peace of them that make peace." James iii: 18. What a beautiful figure of speech is here used by the apostle! As the farmer who sows his seed, scattering them broadcast, receiving at harvest a golden return, so the peacemaker scatters his seed of righteousness, resulting in a golden harvest of happiness to himself, his family, his neighborhood, his church. No more deserving of praise. He belongs to the heavenly family. "Called the children of God." And why? Because they are like their Father, "who is the God of peace." Rom. xvi: 20.

The peacemaker carries sunshine with him wherever he goes; carries mollifying ointment to heal and cure irritations between neighbors and families and church members. After a day's labor of this kind how happy the man, the woman, feels on retiring for the night at the *redoubt*. "I have been instrumental in bringing together alienated parties, and in open and warm conversation, it is not other

Having own peace, now gathering peace before I sleep." Amidst the galaxy of Christian graces brought to view by our Saviour in the Beatitudes on the holy mount, none shines more brightly than that of peacemaker. When in company with him we feel no restraint, no dread that anything we say will be misconstrued or given an improper turn. How different this feelings when in company with the mischief maker, who is ever ready to lay hold of something to breed a disturbance among neighbors; the two characters being as far apart figuratively as the poles. Let us illustrate in our lives the peaceable fruits of righteousness which cultivates and prompts brotherly love, so that it may be said of us Christians—Baptists belong to the same family: "See how they love one another." "Behold how good and pleasant it is for brethren to dwell together in unity."

Where there is peace there is unity; unity and peace are one and inseparable. "Follow peace with all men and holiness, without which no man can see the Lord." Heb. xii: 14.

IS IT RIGHT?

THE Baptists have always claimed to be the church of Christ, and contended that all others were false churches, established by man and governed by the traditions and commandments of men; and it is very evident that their claim is a just one, for it is sustained by the Word of God and ecclesiastical history.

The Roman Catholics, Pedobaptists, and Campbellites are no more churches of Christ than Freemasons or Odd Fellows. These worldly institutions have just as much right to claim a divine origin as the so-called churches.

It is a well known fact that these denominations have no love for the Baptists. Indeed, they are their enemies and would strive to blot them out of existence if they had the power. The mother of harlots and her daughters once had the secular powers in their hands, and they used it to its utmost extent in striving to exterminate the Baptists. The same old spirit, no doubt, is slumbering in their hearts to-day. More than this, these denominations believe and teach false principles. They teach for doctrines the commandments of men—doctrines which will lead all who believe them to destruction, for no one can enter into heaven who is guided in his acts by false doctrines.

Now, since the Lord has assured us that he hates false principles, and taught his people to avoid the teachers of such doctrines, and to contend earnestly for the truth, would it be right to give these so-called churches our means to aid them in building meeting houses, colleges, or to sustain their ministers? Is it right to help sustain doctrines that God hates and condemns? Is it right to give our money to sustain a doctrine which is calculated to destroy the souls of our children and fellow men? Is it right to strengthen the hands of our enemies, so that they may make a successful fight against us?

There is one thing certain that whenever Baptists give their means to those who believe and teach false doctrines they are using their influence against the truth, and instead of contending for it, they are virtually contending against it. They are helping to sustain the very thing that God hates and warns them to shun. Moreover, they are not only giving their influence against the truth, and the interest of the church, but are bidding errorists godspeed in the dissemination of their pernicious and soul-destroying doctrines, and thus become partakers of their evil deeds (John x: 11), and consequently will be equally guilty before God with the one that is bidden godspeed.

But some excuse themselves for giving to the so-called churches, because their wives belong to them. It is true that there are many in this condition, but this is no reason why they should continue to displease God. Solomon with all his wisdom and greatness, displeased God by marrying idol worshippers, and building high places in the hill that is before Jerusalem for their idols. For encouraging these idol worshippers he would become angry with him, and declared that he would rend the kingdom from him. God started up adversaries to him who

THE BATTLE.

Life is often spoken of as a battle. From birth to death it is one prolonged struggle for existence. We are in the main conscious of this most fully when disease attacks us and suffering ensues. Most of the physical ills of life are due to our thoughtlessness. We do not sufficiently appreciate the strength of the enemy. We somehow think we shall escape the penalties of wrong doing. So, too, of the business ventures we undertake. We cannot ignore the difficulties, but we are prone to think them chained, like the lions in the arena. It is not right that we should over-rate possible difficulties in the way of success. To do this, would, perhaps, paralyze all efforts. Nor should we underestimate them. To do this is to insure defeat, sooner or later. Rather measure the strength of the enemy. Measure, too, your own strength, then in the name and strength of the Lord, go bravely forward, and win every time in the battle of life.—Good Work.

Every Baptist should subscribe for the Baptist Standard, a 25-column weekly paper, published at Brownwood, Texas. It is an ably edited, cleanly printed Baptist paper; it contains a sermon each week by the best known and ablest Baptist ministers, interesting correspondence, carefully selected reading for the family circle, church news, Texas news, etc. It is furnished to subscribers at the remarkably low price of \$1.25 per year—one-half the usual price, thus placing it within the reach of all. Will send it three months for ten 3-cent stamps. Address: Standard Publishing Company, Brownwood, Texas. xv 36-38

A Missouri bee raiser has just transferred his one hundred and fifty hives to Florida that his bees may keep busy all the winter in the land of flowers; and on the Mississippi there are bee hives that carry bees up and down the river to keep pace with the blooming of the flowers.

The debility produced by malaria and the disease itself are effectually remedied by the Liebig Co's Coca Beer Tonic. "My patients derive marked and decided benefit from it," says Professor J. M. Carnochan, M. D., LL.D., Surgeon-in-Chief N. Y. State Hospital, etc., etc. Invaluable in dyspepsia, biliousness, etc.

Men speak too much about the world. Each one of us here, let the world roar how it will, and be victorious or not victorious, has a life of his own to lead. The world being saved will not save us. We should look to ourselves.

As the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so men and nations are bettered and improved by trial, and refined out of broken hopes and heightened expectations.—F. W. Robertson.

Great thoughts are always helpful. They give a noble tone to the spirit, exalt the mind, and stimulate to worthy deeds. These who cultivate such thoughts arrive at best experiences and achieve the happiest lives.

Some men are so lacking in hospitality that they will not even entertain an idea.

TRAVELER'S GUIDE.

ARRIVAL AND DEPARTURE OF TRAINS.

Table with columns for Train Name, City, Time, Leave, and Arrive. Includes Louisville and Nashville Railroad, Memphis and Charleston Railroad, Memphis and Little Rock Railroad, etc.

Table for Texas and St. Louis Railroad, listing arrival and departure times for various routes.

Table for Batesville and Brinkley Railroad, listing arrival and departure times.

Table for Chesapeake, Ohio and Southwestern Railroad, listing arrival and departure times.



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As a very large outlay we have had issued a very fine engraving in colors, size, 28x40 inches, nearly 3/4 feet wide and over 3 feet long, representing "An Australian Scene," with its manner of traveling in that country, and with Oceania as a motor.

That you may see how this picture is appreciated by those to whom it has been sent, we annex a few of the voluntary commendations we have received.

MAHONEY P. O., Ill., Nov. 22, 1892. Dear Sir:—Your lithograph received and thanks to you. I will have it framed and hung in my shop. Yours truly, R. BOLTON.

POKONA, Kan., Nov. 22, 1892. I received your beautiful picture to-day. My family think it splendid. I am much obliged for the beautiful scene. I shall remember your firm hereafter, and do you all I can.

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First Term of Collegiate Year 1893-94 will begin September 12, 1893. This College was founded thirty-three years ago in the forest of a higher education for women. Though a pioneer in the great work of this institution is so day without a rival in the South. Instruction, very few schools pretend to stand upon the plane occupied by the MARY SHARP. Few claim to have the so extended and equipments necessary to teach so efficiently a course and do the thorough work done at this College. The few who do aspire to successful competition have made one of their institutions in bestowing the privileges to students in the selection of their diplomas are without definite meaning and comparatively worthless. We do not have at the Mary Sharp a Patent Academic course in which a deficiency in Greek can be supplied with Mathematics, or Latin exchanged for French, German, and metaphysics canceled with the magic stroke that all are the essential requisites of a liberal education. This College does not leave to the childish fancy of the student the selection of a course of study; but prescribes by law which the combined experience of the wisest educators of our many centuries, granted so many studies, and been adapted to secure a symmetrical growth; to so increase the power and range of the human mind, and to give progress of humanity. Six skilled and experienced teachers, instructed in their own special departments, assisted by four competent lady teachers. The curriculum of study is extensive and the discipline thorough and practical. The college is furnished with new seats and desks, and is fully equipped for the great work, we challenge competition. In the teaching ability, scholarship and experience of its faculty. In the extent and completeness of her course of study. In the thoroughness of instruction in all its departments. In the appointments and equipments. In the healthfulness of its location. In the economy as regards dress, tuition and board. In the extra advantages in the Preparatory and Art Schools.

The Faculty:

- Z. C. GRAVES, LL.D., President, Professor of Logic, Mental Science and Moral Philosophy. G. V. JOHNSTON, LL.D., Professor of Greek and Latin Languages and Literature. A. T. BARRETT, LL.D., Professor of Mathematics, Natural Philosophy and Astronomy. J. M. BLEDSOE, Professor of English Literature, Rhetoric and Pedagogy. C. F. UTTERMOEHLEN, Professor of Music. E. M. GARDNER, Professor of Drawing and Painting. J. M. BLEDSOE, Principal of Preparatory School.

Literary Tuition and Board per Year \$195. Literary Tuition (Preparatory), and Board for the Year, \$165. Board includes fuel, lights and washing. The MARY SHARP rests upon its merits. If upon examination your patron shall find that the instruction at this College is not what we claim, tuition will be cheerfully refunded. If, in our best judgment, we should furnish any one with our Annual Catalogues, Circulars, etc., containing a full exposition of our methods and the order of admission, and other information of interest to those in search of a school to which they can safely trust the education of their children. Application should be addressed to A. T. BARRETT, Secretary of Faculty.

YOUNG MEN If you prefer wealth to poverty and the life of a no body, double your chances in life by taking the Unsurpassed Business Course of Knoxville Business College, in the mid-west Tennessee. College situated with the State University. 31 years' experience in the business training for farmers. BROWN & MOORE, Knoxville, Tenn. 15 21 26

STAINED GLASS SUBSTITUTE. We are pleased with the choice of Artificial Stained Glass pasted on the glass in the windows of churches and gladly recommend it to others. W. L. LAYTON, Bloomsburg, Pa., July 2, 1892. It is cheap, durable, and an exact facsimile of the genuine stained glass. Can be applied by any one. Used everywhere. Testimonials by thousands. Sample 25c. Colored price list, etc., free. Agents wanted. L. L. WHITE, Pub. Oriental Casket, Agents Herald, etc., St. Louis, Mo., 212 Arch St., Phila., Pa. 25 23 28

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95 Per Cent. of all diseases arise from deranged kidneys and liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act as a food and restorer, and by placing them in a healthy condition, drive disease and pain from the system. For the numerous troubles caused by unhealthy kidneys, liver and urinary organs, for the distressing disorders of women, for malaria, and for general debility, generally, this great remedy has no equal. Beware of impostors, imitations and concoctions. For Diabetics, ask for WARNER'S SAFE DIABETIC CURE. For Sale by all dealers. H. H. WARNER & CO., Rochester, N. Y.

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The State Assayer and Chemist of Mass. and leading Physicians endorse and recommend it as a great triumph in medicine.

BUCKINGHAM'S DYE FOR THE WHISKERS. Will change the beard to a BROWN or BLACK at discretion. Being in one preparation it is easily applied, and produces a permanent color that will not wash off.

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STARTLING STATISTICS.

THE HANDING OF THE NEW YORK CITY AND THE ENTIRE COUNTRY.

The nation has been horrified at the burning of a Milwaukee hotel, whereby over seventy lives were lost. This event carried terror because it was sudden and appalling; but had the same disastrous results to life and limb come silently they would have been unnoticed, not only by the people of the land but also by the very community in which they occurred. Fatal events of a far worse nature have taken place in this very city, but they have attracted no attention, nor would they now did not the Bureau of Vital Statistics bring them to our notice. Figures do not lie, whatever else may be uncertain and the report on the deaths in this city is a startling comment on its life. During the past year the enormous increase of certain maladies is simply appalling. While the total number of deaths has diminished and the death rate on most diseases has decreased still it is far greater in one or two serious disorders than was ever known before. More people died in the city of New York in 1892 from Bright's disease of the kidneys, than from diphtheria, small-pox and typhoid fever all combined! This scarcely seems possible but it is true, and when it is remembered that less than one-third the actual deaths from Bright's disease are really reported as such, the ravages of the malady can be partially understood. The immediate query which every reader will make upon such a revelation of facts is: What causes this increase? This is a difficult question to answer. The nature of the climate, the adulteration of foods and liquors, all undoubtedly contribute; but no immediate cause can be certainly assigned. Often before the victim knows it the disease has begun. Its approaches are so stealthy and its symptoms so obscure that they cannot be definitely foreseen and are only known by their effects. Any kidney disorder, however slight, is the first stage of Bright's disease. But it is seldom that kidney disorders can be detected. They do not have any certain symptoms. Mysterious weakness; an unusual appetite; periodical headaches; occasional nausea; uncertain pains; loss of vigor; lack of nerve power; irregularity of the heart; disordered daily habits; imperfect digestion—all these and many other symptoms are the indications of kidney disorder, even though there may be no pain in the region of the kidneys or in that portion of the body. The serious nature of these troubles may be understood from the fact that Bright's disease is as certain to follow diseased kidneys as decomposition follows death. It is high time the doctors in this land who have been unable to control kidney troubles, should be aroused and compelled to find some remedy, or acknowledge one already found. The suffering public needs help and cannot await the tardy action of any half-splitting code or incorrectly formulated theories. If the medical world has no certain remedy for this terrible disease let them acknowledge it and seek for one outside the pale of their profession. For the discovery of this remedy and for its application to this disease, the people of this city; the people of the whole land; not only those who are suffering, but those who have friends in danger are earnestly and longingly looking.

The above quotation from the New York Tribune is causing considerable commotion, as it seems to lift the cover from a subject that has become of national importance. The alarming increase of kidney diseases; their insidious beginnings and frightful endings and the acknowledged inability of physicians to successfully cope with them may well awaken the greatest dread of every one who has the slightest symptoms. It is fortunate, how-

SELECT NOTES.

A COMMENTARY ON THE Sunday-school Lessons For 1893.

The volumes for 1893 includes studies from Acts of the Apostles, both versions aids by side, Joshua, Judges, Ruth and Samuel. Fully illustrated with pictures and colored maps of the travels of St. Paul, suggestions to teachers, reviews, etc., making it possible superior to any of the preceding volumes. We give a few of the many commendations we have received of the Select Notes. Rainey Wells tells the teachers, in his great Teachers' Meeting in New York, that "if they can have only one help in getting these lessons, let that one be Peabody's Select Notes." It is the best and most helpful one published. "I have used the Notes on the International League and arranged by Rev. T. P. Peabody, and have found them helpful and deem them well calculated to be suggestive and helpful to the average Sunday-school teacher."—L. H. Marshall, St. L. "There is no lesson help on the Sunday-school lessons that is so universally acknowledged to be so complete and arranged by Rev. T. P. Peabody as Peabody's Select Notes, which has become as familiar to Sunday-school teachers as a household word."—Syracuse Journal. "We commend it to Sunday-school teachers, ministers, and Bible students."—Our Bible Teacher. Price, \$1.25; Interwoven edition, \$2.00. Sent postpaid on receipt of price. Address: GRAVES & MAHAFFY, Memphis, Tennessee.

IT IS ALTOGETHER UNSECTARIAN. We offer to send copies of the first one thousand copies of the Select Notes, this offer to remain good until the first of January, 1893, after that date we shall charge \$2.00. We are collecting orders now to be delivered on or before May 1, 1893. Orders must be accompanied with the money, and they will be filled in strict order. Send in your order at once to secure the reduced price. Address: GRAVES & MAHAFFY, Memphis, Tenn.

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When I say cure I did not mean merely to stop them for a time and then have them return afterward, I mean a radical cure. I have made the disease of FITS, RITZLE'S or FALLING SICKNESS a life-long study, I want my remedy to cure the worst case. Because others have failed I have no reason for not now offering a cure. Send at once for a treatise, and a free bottle of my infallible remedy. Give one press and post office. It costs you nothing for a trial and I will return you. Address: Dr. H. G. ROUNT, 183 Pearl St., N.Y.

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I have a remedy for the above disease; by its use thousands of cases of the worst kind and of long standing, have been cured. Indeed, so strong is my faith in its efficacy that I will send two bottles FREE together with a VALUABLE TREATISE on this disease, to any sufferer. Give address and name, and I will send you. DR. T. A. BRIGGS, 181 Pearl St., N.Y.

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The Covenant of Redemption between Father, Son, and Holy Spirit, and the work each undertook to perform in the Redemptive Economy. The Typical Dispensations from the Fall of Adam to the First Advent of Christ, including Monday, Tuesday, Wednesday and Thursday of the world's week, and their teachings. The Typical Dispensations from the Fall of Adam to the First Advent of Christ, including Monday, Tuesday, Wednesday and Thursday of the world's week, and their teachings. The Typical Dispensations from the Fall of Adam to the First Advent of Christ, including Monday, Tuesday, Wednesday and Thursday of the world's week, and their teachings.

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When death was hourly expected, the all remedies having failed, the only one that proved to be the consummation can be permanently and positively cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses.

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A slight exposure in bad weather when the system is out of order, often brings on a stubborn cold; the attending cough irritates the lungs, and if not promptly treated, frequently develops a tendency to a tuberculous condition.

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Hersford's Acid Phosphate promotes sleep when the nervous system is overworked or worried by care and anxiety.

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Dr. JOHN BULL, Manufacturer and Vendor of SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Regular Dispenser of the Day.

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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 you by making it a far greater benefit to you.

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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.

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