YOUTH'S COMPANION

ANNOUNCEMENT 1883.

A REFERENCE to the contributors announced below will show that nearly all of the most distinguished and popular authors of this country, and many of those of Great Britain, have been engaged as contributors to the year 1883. The Announcement will be found in many respects, we think, an extraor- only a part of the features of the volume for the coming year.

Illustrated Serial Stories.

A Serial Story of Boy Life in America, by . . . J. T. Trowbridge.
A Serial Story of Boy Life in Great Britain, by . . . William Black.
A Serial Story of New England Life, by . . . Harriet Beecher Stowe.
A Serial Story for Girls, by . . . Harriet Prescott Spofford.
A Serial Story of Southern Life, by . . . Marie B. Williams.
Amusing College Stories, by . . . Henry A. Gordon.
Stories of Old-Time Poor-Houses, by . . . J. D. Chaplin.
Old New England Peddlers' Tales, by . . . Wm. A. King.
Tales of the Old Dutch Farmers of New York, by . . . Eugene M. Prince.

Reminiscences and Anecdotes.

Yankee Peculiarities at Old-Time Fairs and Shows, by . . . James Parton.
Stories of Old-Time Quack Doctors and their Remedies, by . . . Edgar Knowles.
On the Stump. Humorous Anecdotes of Electioneering, Stump Speaking, etc., by . . . Hon. S. S. Cox.
Victor Hugo at Home. A chatty description of the home life of the great poet, by his Private Secretary. . . . Richard Lesclide.
Word Pictures of the House of Commons. As seen from the Reporters' Gallery, by . . . H. W. Lucy.
Brilliant Articles. Reminiscences of Dean Stanley and Picturesque Associations of Westminster Abbey, by . . . Canon F. W. Farrar.
The Royal Family of Denmark. Articles of Personal Anecdote by the Danish Minister at Washington, . . . Hon. Carl Bille.
Great Southern Leaders. A series of articles containing personal reminiscences of Gen. Robert E. Lee, "Stonewall" Jackson, John C. Calhoun, etc., by . . . Hon. Alexander H. Stephens.

Illustrated Travel and Adventure.

A Serial Story of Adventure, by . . . C. A. Stephens.
Life in an Irish Fishing Village, by . . . Julian Hawthorne.
Tales of Old Ships and Sailors, by . . . Capt. F. Luce.
Old Times on the Missouri, by . . . A Missourian.
After the Mindanao Pirates in a Dutch Gun-Boat, by . . . Lieut. P. F. Grinnell.
Adventures in a Whaling Cruise in the North Pacific, by . . . Macomber Brett.
The Fiftieth Tiger. A narrative of Adventure by the Special Correspondent of the *London Telegraph*, . . . Phil. Robinson.
Child Life and Home Life in Japan. Curious Pictures and Domestic Incidents, by a traveller in that country, . . . Prof. E. S. Morse.
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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—*Jeremiah.*

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THE 7 DISPENSATIONS.

BY THE EDITOR.

PART II.—ESCHATOLOGY.

FRIDAY MORNING OF THE WORLD'S WEEK.

"But while we attempt not to be wise *above* that which is written, we should attempt, and that most studiously, to be wise up to that which is written."—*Chalmers.*

CHAPTER IX.

The Earth Without a Christian.

The period called in the Scriptures "The Indignation"—"The Great Tribulation"—"The Time of Trouble"—"The Time of Jacob's Trouble"—"The Distress of Nations."

THE REIGN OF ANTICHRIST.

We will here turn back a few pages of the world's history and examine the short space of some seven years, between the coming of Christ for his saints and the coming of Christ with his saints, both of which events I have already treated.* This period seems to be a "Dispensation" by itself, a dispensation of God's righteous indignation and judgment of the Nations for their treatment of his people. Its relation to the Gentile and Messianic is marked "T" in the diagram in the foot note. So striking and important a period is this in the manifestation of God's righteous dealing with the wicked nations that it was foretold by the prophets, by Christ and his apostles. It is called "The Time of Jacob's trouble, "the time of God's indignation," "the time of trouble," "the Great Tribulation," "the distress of nations," which is to overtake all those dwelling upon the earth during this fearful period. I shall denominate it

THE REIGN OF THE ANTICHRIST.

This is the time of distress and tribulation, from which "blessed are they who may be accounted worthy to escape and to stand before the Son of man."—Luke xxi: 36. It is from this period of indignation that Christ has promised to deliver all his people living upon the earth at the time of the outpouring of the vials of his wrath; for it is evident that were they left upon the earth they would suffer equally with the wicked, but the Lord knoweth how to deliver the godly out of temptation and to reserve the unjust unto the day of judgment, to be punished. Think of it!

THE WHOLE EARTH WITHOUT A CHRISTIAN.

But this will not be the first or the last instance. Twice before the First Advent was the world without a friend of God upon it, when it seemed that Satan, the adversary of God, had prevailed and driven Messiah from his own territory! and we shall see that twice, from his First Advent until the re-creation and consummation of all things, will this world be without a friend of God upon it; and yet Satan will not, in the end, be the victor, but the vanquished.

The Monday of the world's great week closed with "the fall," and left the once fair earth smitten by the curse of its God, and *peopled only by sinners.** The earth was wrecked, and briars and thorns, sterility and unholiness supplanted scenes of heavenly beauty, and the reign of sin and woe, of death and ruin, commenced that has made this once glad earth an Aceldama.

When Noah and his family were taken away from the sight of men and shut up in the Ark, there was not a friend of God without, and thus the world was left again without a righteous man upon it. The scenes of alarm and anguish of soul from the apprehension of immediate destruction experienced during the seven days and nights that followed, no inspired penman has described and what mortal pen can portray them? It was a time of distress, but not equal to the time that is awaiting this earth, when all Christians are once more taken from *the wrath of God that is be visited upon its ungodly.*

That threatened destruction did come, and those mocking unbelievers were all swept away, and it was God's righteous protest against sin. Here was a judgment of nations and their everlasting punishment, since those nations have never more existed on the face of the earth. So it will be at the end of this present dispensation just now drawing to a close, this Friday of the World's Great Week, whose sun is already far, very far down the western sky; and how true the words of Christ, "As it was in the days of Noah, so it will be when the Son of man cometh." Who of all the world does not laugh and mock when the judgment threatened is explained to them? How very few of professed Christians can be made to believe or care anything about it! Here is a test of a *genuine* hope, and a state of salvation. The language of all those who constitute the Bride of Christ is that of earnest longing and patient waiting, "Even so come, Lord Jesus, come quickly;" while the *wicked* and slothful will say, "The Lord delayeth his coming," and will smite and abuse his fellow servants," and

"The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."—Matt. xxiv: 50, 51.

Let us try to conceive the state of this earth under the reign of Antichrist.

1. The world will be without a Christian church and be filled with false and anti-Christian churches, in which the gospel is corrupted and the ordinances perverted. There will not be a Christian minister to teach the people the right way or to reprove error, but the world will be filled with false teachers who pervert the right way of the Lord—the emissaries of Satan, which the ministers of antichrist, as all teachers of false doctrines are. There will not be a Christian father or mother to offer a prayer for a child or direct its footsteps to the Cross. No Christian brother or sister, neighbor or friend—but a world filled with false religions, and false religious teachers who at the close, renouncing all faith in the God of heaven, will influence their people to worship a military hero as the only God and Savior.

The devotees of humanly devised religious organizations among us, in fact do now worship the authors of those so-called churches.

2. Abounding iniquity and bestial lust, as it was in the days before the flood, and as it was in the days of Sodom and Gomorrah before their destruction will everywhere prevail. Scoffing infidelity and blasphemy, political revolutions, civil wars and Communism, rapine and murder and bloodshed will oversweep the land.

3. Nations, in all quarters of the globe, taking up arms against nation, and the Black Horse of War going forth everywhere with banners rolled in blood, pestilence and famine, Death and Hell following in his train.

4. There will be alarming portents in the heavens above, and the darkening of the sun, moon, and stars, and the powers of heaven will be shaken and earthquakes will threaten the dissolution of the frame-work of Nature until it will be more fearful to live than to die.

5. Meanwhile, the frog spirits will have accomplished their fell mission, and have marshaled all the kings of the earth together under the Imperial leadership of a personal antichrist who is worshiped as God. Some future emperor of the ten kingdoms of Europe, who is called chief of Ros, Meshech and Tubal, seems distinctly pointed to as the King of the North who will prepare the nations for the last great battle of God Almighty.

This "Lawless One" is destroyed with the Beast and the false prophet by the brightness of the Savior's personal coming.

Let us now see if we are not justified in these statements by the Word of God. Isaiah foretold it in these words:

"Come, my people, enter thou into thy chambers

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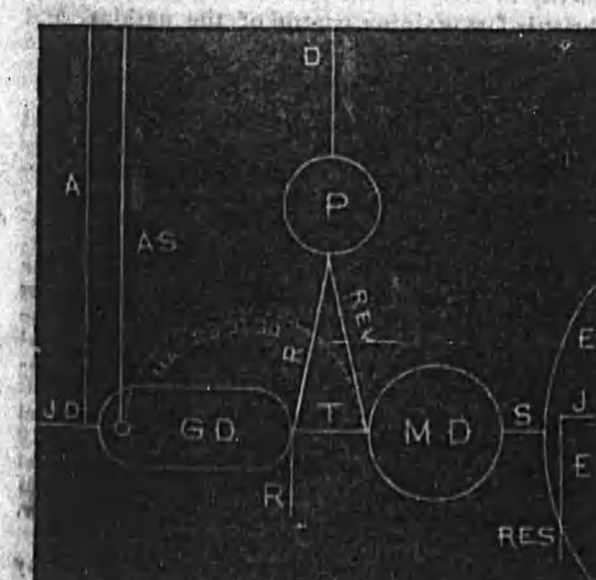
*I place the following diagram of the leading divisions of time now being considered before the eyes of my readers that they may have a clear apprehension of them and especially of "Reign of Antichrist," or the "Tribulation Period."



EXPLANATION OF DIAGRAM.

JD.—The Jewish Dispensation, from the giving of the Law on Sinai to the destruction of Jerusalem.
A.—The First Advent of Christ.
AS.—Christ's ascension from the Mt. Olivet.
GD.—The Gentile Dispensation from the preaching of John the Baptist to the Second Advent of Christ.
The dotted half circle includes all the time from Christ's Ascension to his Second Advent.
R.—The First Resurrection—of all the righteous dead.
R.—The Rapture of the Saints.
D.—The descent of Christ into Paradise.
P.—The Meeting Place of Christ with his Saints in Paradise.
T.—The Time of Tribulation Period of seven years, less the shortning of the time for the Elect's sake.—Matt. xxiv.
REV.—The Second Advent of Christ *with* all his Saints.
MD.—The Messianic or Millennium Dispensation of 1000 symbolic years.
S.—Satan's release, and war against Christ and his Saints.
RES.—The Second Resurrection,—i. e. the wicked dead raised.
J.—Final Judgment of the Wicked only.
EE.—The New Earth—Heaven.—Ps. xxxvii.—Sabbath.
At this point, Christ's work being consummated, he will give up his kingdom to God, even the Father, whose will will then, and not until *then*, be done in earth as it is in heaven. Here the prayer Jesus taught his disciples to pray will be answered. (1 Cor. xv.)

*Have we any good evidence that Adam or Eve were ever saved by faith in the coming one? Who will indicate it?

and shut thy doors about thee; hide thyself as it were for a little moment, until **the indignation be overpast**. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah xxvi: 20, 21.

Danial foretells it:

"And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a *time of trouble*, such as there never was since there was a nation, even to that same time.

Jeremiah thus speaks of this period as it relates to the Jews:

"For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even *the time of Jacob's trouble;* but he shall be saved out of it."—Jer. xxx: 5-7.

Zechariah more specifically describes this terrible "time of trouble," that will fall upon the Jews, of the house of Judah, who will have returned and rebuilt and inhabited Jerusalem with vast wealth of gold and silver and cattle.

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."—Zech. xiv. 1, 2.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God."—Zech. xiii: 8, 9.

This is the time Christ alludes to.

"Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii: 38, 39.

Matthew thus relates Christ's predictions and tells us that except those days are shortened, no flesh would survive upon the earth, but for the Elect's sake,—the Jews,—the days will be shortened. We see from Zechariah that two-thirds of all the Jews who gather back, will be slain and the rest are in the hands of their enemies.

"For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Luke's account of it is this;

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth *distress of nations*, with perplexity: the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things *begin to come* to pass, then look up, and lift up your heads; for your redemption draweth nigh. Watch ye therefore, and pray always, that ye may be accounted worthy to escape those things that shall come to pass, and to stand before the Son of man."—Luke xxi: 25, 28, 36.

How could mortal *fear* and *anguish* and failing of heart be described in more *terse* and terrible language? The reader will mark that when Christians notice these things *beginning to come to pass*, they are commanded to look up for their redemption from them all, as well as their own full redemption, will be *just at hand*—the day of their rapture from the earth "to meet their Lord in the air."

The interested reader will see Christ's last revelation upon this subject in Rev. xvi: 17-21, where the 7th vial of wrath is poured out upon the air, indicating that, like the atmosphere, its effects will be *pervasive*.

But what is most astonishing is, not that the wicked world cares for none of these things, but that the mass of professed Christians, with all these urgent warnings sounding in their ears, when they must know, if they read the Scriptures, that this event is near—almost at our very doors, as all the most trustworthy of Biblical Expositors admit, cannot be interested about them, care not to *know* anything about them—in fact *dislike* to hear anything about them! How many of the religious teachers of the people discourage any investigation of these things and speak of them from their pulpits and to their people as matters of idle and profitless *speculation*! What will be the case of all such when Christ does come? (Read Matt. xxiv and xxv chapters.

ANTICHRIST.

It is a befitting place here to notice more particularly this conspicuous character so little understood and so generally misunderstood. It is claimed by some that nothing more is meant than a principle of evil, and by many others that the Papacy is alluded to and that the last Pope, as such, will be treated as the Antichrist. Neither of these can be referred to by the inspired writers.

The word, as its etymology indicates, means against Christ. Anything that is opposed to Christ is antichristian. All false teachers who pervert the gospel and lead men away from Christ by their doctrines and away from his kingdom by their false systems, and away from the churches of Christ, into organizations they have devised and set up and called after the name of Christ, are anti-Christian ministers and their human churches are anti-Christian churches, being nothing else but organized musters against the kingdom of Christ. Paul could say in his day;

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."—1 John ii: 18, 19.

But in the last few years of this dispensation all anti-Christian opposition will become centralized into one organization and under one human head, who will manifest all the characteristics the Scriptures give to *the* Antichrist—the Lawless One.

THE CHARACTERISTICS OF THE ANTICHRIST.

1. He is to be one man, and the imperial head of the ten kingdoms of Europe,—able to amass immense armies, make and break compacts and covenants.

2. He is a liar, and will deny that Jesus has come in the flesh.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of the antichrist, whereof ye have heard that it should come; and even now already is it in the world."—1 John iv: 3.

"For many deceivers are going forth into the world, they confess not that Jesus Christ is come in the flesh. This is the Deceiver and *the* Antichrist." (2 John vii.)

No Pope ever denied the incarnation of Christ.

3. He denieth both the Father and the Son.

"Who is a liar but he that denieth that Jesus is the Christ? He is the Antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also.—1 John ii: 22, 23.

No Pope ever denied the Father and the Son, but would put to death all who would not acknowledge them.

4. He will exalt himself above all that is called God, or worshiped, claiming to be the only being in the Universe that should be worshiped—and putting to death all who refuse to worship him.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things?" 2 Thes. ii: 3, 4, 5.

"Then he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."—Dan. vii: 23-25.

Read Rev. xiii: 11 to the end in connection with Daniel.

The Popes always extolled and required on pain of death the worship of God. They only claimed to be vicars of Christ,—*i. e.*, his representatives.

5. He is not only a liar but a great deceiver, and by the aid of Satan will work miracles to deceive the nations.

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii: 9-12.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the marks, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six."—Rev. xiii: 13-18.

6. He will, in the plenitude of his power, be destroyed by the brightness of Christ's personal coming and presence.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. ii: 8.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped the image. These both were cast alive into a lake of fire burning with brimstone."—Rev. xix: 19, 20.

The multiplication of anti-Christian systems of religion, and their endorsement, by affiliating with them, on the part of Christian ministers and churches, and the universal and rapid spread of infidelity in every form are manifest signs that antichrist is fast gaining control of the nations—and the end is not far off.

Mr. Faber in 1818—fifty-four years ago:

"And another impressive sign of the times and indication of our appalling nearness to Daniel's predicted Time of Trouble, is the impending EXTINCTION OF THE OTTOMAN POWER, which is ominously looming on the prophetic horizon. With rare unanimity, commentators have agreed that the drying-up of the waters of the mystic Euphrates during the sixth vial, under which we are now living, *must* import the final Dissolution and Destruction of the Ottoman Power. And there seems to be a general anticipation that the fall of Turkey is not far distant: and the consequent quarrel of the great European Powers about its division, like the quarrel of wolves over a carcass, which they have jointly deprived of life, will probably be the cause of that final war, which, commencing in Europe, will pass, at the Time of the End, into Palestine. (Rev. xvi: 12).

"Fearful events are coming upon us. I, in my eighteith year, shall probably be taken away from the evil to come. That evil is coming, I make no doubt: but it is evil introductory to great good. For when the predicted Antichristian Confederacy shall have been broken [see our last chapter], and when (as was also the judgement of Bishop Horsley and other writers) its mighty armaments shall have perished between the seas on the mountains of Palestine, then will be inaugurated that holy and happy period which is usually distinguished by the name of the Millennium."

A good Baptist teacher (male) is wanted at Moss Point, Miss. Address M. A. Dees.

A REVIEW OF DRS. RENFROE AND PENDLETON'S POSITIONS.

BY JOSH HARRAL, EUPORA, MISS.

NO. IV.

[Hon. J. Harral, of Mississippi, whom his brethren lovingly call Bro. Jobe Harral, will occupy these columns for a few weeks, reviewing the positions of Eld. Gambrell of the *Mississippi Record*, as well as those of Dr. Renfroe, endorsed by Elder G. These articles were written for the *Record, under the promise of publication by the editor*, who subsequently changed his mind; concluding that it would be best for his readers to see only *one* side—*i. e., the views of the editor* and his numberless correspondents.—ED. BAPTIST.]

Is there any provision made here for "two or more," or "two or three families" to join in the eating? Will Baptists be deceived into the support of a poisoning heresy by such daring additions to the Word of God? If two or three families could join together to eat the Lord's Passover, three hundred or three thousand could, for there is no limit if you pass beyond *one*, the law being that *each* family eat to itself, and in its own house. If, then, the law is positively that each family eat by itself, in its own house, is it not as plain as language can make it, that the lamb was to be divided between a family too little to eat it and its nearest neighbor, according, or in proportion, to the number in each family? That is exactly what was commanded: the smallest family to take the smallest part, and the larger family to take the larger part, or, if equal in numbers, the lamb was to be divided equally between them; and they were not required to "eat it up," for they were not required to eat more than was healthful, and what was left was to be consumed by fire, Ex. xii: 10. If I were to determine to give a dining to two families on my plantation, giving them a lamb for that purpose, and order positively that each family should eat what was given to it, in the family, with no one present but the members of the family and eat it in the house and not go out of the house during the meal; and I should say to my manager, "Let them take the lamb according to the number of persons to eat," would a manager with capacity to cultivate a cotton-stalk misunderstand such an order? Would he not know that the command that each family confine itself to its family members, and to its own house, would compel the division of the lamb? Would he not know that if one family had eight persons in it, and the other had four, he should give two-thirds of the lamb to the larger family, and the remaining third to the smaller one? It is much safer for us to follow the Bible instead of great men, for great men often make mistakes, but the Bible never does make mistakes. Some great men say: "But the Bible says, 'ye shall not break a bone,' and the lamb cannot be divided without breaking bones," when every man who has sense enough to tell the truth knows it can be done without breaking a single bone.

A little help from a good many of those Baptists who love to do good and see right where their money goes will help Bro. Simms in his great effort to build a Baptist church house in Fayetteville, Ark., one of the most important towns in Arkansas, the seat of the State school. Cheer his heart brethren, and the Master will be pleased. We must make ourself HAPPY by putting a few bricks in it. A child of ours may worship in that house if not ours, the child of some other brother will. Help BRO. SIMMS *now*.

Bro. Renfroe quotes "Dr. Gill," with a flourish of trumpets, as if the Doctor sustained his position, when he ought to know that Dr.'s Gill's testimony is pointedly against him, and crushes his position with sledge-hammer force. The reader will remember that Bro. Renfroe's position is, that where the family was too small to eat a lamb he must call in his neighbors (Moses says, "neighbor") and eat it under the same roof, and from this he infers the right to intercommune among Baptists when celebrating the Lord's Supper. Besides withholding Dr. Gill's testimony that was against him. Let us hear Dr. Gill. "In one house shall it be eaten." Exod. xii: 46. "For though there might be more lambs than one eaten in a house where there were a sufficient number to eat them, and there might be more societies (families) than one in a house, *provided they kept themselves distinct*, and were large enough, each of them, to eat up a lamb; yet one lamb might not be eaten in different houses, a part in one house and a part in another." Is not this clear? If a hundred families were in one house they were to eat by families, and not carry any of the lamb out of the family nor out of the house. Is there any authority for intercommunion here? Cannot two churches, *if it were necessary*, eat the Lord's Supper in the same house without intercommuning with each other? To say they cannot is to incur the suspicion of idiocy or stubborn dishonesty of purpose. Whether the lamb was divided and eaten in different houses, or whether two families ate it in one house, they ate it *by families*, each to itself.

Bro. Renfroe admits that as the Passover was to be eaten in the family, so a brother can commune only in the church, for the reason that his Lord has spread his table there, and that he has the right to eat where his membership is, and *no right to eat anywhere else*, but he may eat with another church through "courtesy." He makes "courtesy" greater than Jesus Christ in his own church, for, according to his reasoning, "courtesy" can dash down a law of Christ and trample it under foot. He says, further, that Dr. Graves' argument on communion, drawn from the Jewish Passover, is correct. "For the unprejudiced Bible reader *must see* that there is some sort of kindredship existing in the Word of God between the two institutions." Strange! strange!! The brother admits the truth while contending against it. What is "the kindredship between the two institutions?" Are they not bone of the same bone; flesh of the same flesh, and blood of the same blood? Does not one reflect the other as faithfully as ever mirror reflected the face of the one looking into it? Is not one the exact counterpart of the other—one the type and the other the memorial of the self-same thing? The Passover supper was to be eaten with unleavened bread. The Lord's Supper is to be eaten with unleavened bread. No foreigner or hired servant could eat the Passover. None but church members can eat the Lord's Supper. The Passover was to be eaten by each family, as a family, *with no invited guests*. The Lord's Supper is to be eaten by each church as a church, and with her members only. The Passover was to be eaten in one house. The Supper is to be eaten in the one church. The Passover was not "aught of it" to be carried out of the house. The Supper, aught of it, is not to be carried out of the church celebrating it. The stranger and bought servant could eat the Passover after they were circumcised. Strangers to the commonwealth of Israel can eat the Lord's Supper after they are circumcised in heart and become church members. Paul, in his first letter to the Corinthians, fifth chapter, when treating of the law of the Supper, shows that he was following the law of the Passover, for he says: "For even Christ our Passover is sacrificed for us." Dr. Richard Fuller understood it that way, for he says:

"As the Passover was a meal for each family only, so the Supper is a family repast for the members of that particular church in which the table is spread. This is so plain to our hearts, minds and consciences, that there is never any discussion about it."—*Fuller on Baptism and Communion.*

Bro. Renfroe admits all that, but he says "courtesy" can come in and overthrow it all, and so does Brethren Pendleton and Gambrell. Well, brethren, Baptists will not eat such leaven, if the tin-perverted teachings of God's Word can only be placed before their eyes.

But, say some of the brethren, the bought servant and the stranger could eat the Passover, and that established intercommunion. I believe my good brethren, Buck and Allen, stumbled there, and Bro. Crane shouted "victory," and thought I would have a chill. The bought servant, after he was circumcised, became a Jew, and was a part of the Jewish family in which he lived. (Ex. xii: 44). Surely there is no need of further explanation here. The law in regard to the stranger is equally plain. "And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land." (Ex. xii: 40.) Does not that make him and his family a Jewish family? Would he not have to eat the Passover in his family alone under the law confining it to families? Is there any room for doubt in these two cases? What does Bro. Gambrell mean in his last week's issue where he says that a traveling Jew could eat the Passover with any Jewish family where he might happen to be when it was observed, and offers that as authority for intercommunion? The mountain is in labor, and we predict the result will be a mouse. The traveling Jew was allowed one mouth to return home and eat the Passover *in his family*, and if Bro. Gambrell does not know that, he had better read before he writes again.

Now for Troas. Bro. Renfroe has gone through the Bible seeking a resting-place for his intercommunion but finds none. Like Sisyphus, he has been toiling to roll his intercommunion stone up the hill of Difficulty, and when he thought he was about to reach the summit, and was preparing to shout out his triumph, his stone would break loose from him and go rolling back to the plain from whence he started it. Now he jumps into his last ditch and exclaims in frantic desperation: "There was a church at Troas; they did celebrate the Lord's Supper; it was a case of intercommunion, and, therefore, an example of that practice." We have already seen that if there was a church at Troas, and if the church did celebrate the Lord's Supper while Paul and his companions were there, and if Paul did officiate, he and his companions could not have eaten with them without violating the law of Christ governing the Supper, and which Paul himself had so fully explained to the church at Corinth, and Paul would never have been guilty of such a violation of law. But was there a church at Troas? If Bro. Renfroe had produced a single passage from the New Testament that says there was a church there, and that Paul ate the Supper with the church, we would have accepted it, and the controversy would be ended. Baptists require a plain, direct "Thus saith the Lord" for their faith and practice, and less will not satisfy them. But Bro. Renfroe has not offered us one such passage. The question is repeated, Was there a church at Troas? and did Paul eat the Supper with them? Brethren Renfroe and Gambrell say there was a church at Troas, and that Paul and his companions ate the Lord's Supper with the members of it, and Bro. Renfroe introduces twelve witnesses to prove his statement. How is it with his learned witnesses? Just like it is with Brethren Renfroe and Gambrell; they have not offered us one passage like the one we demand, or in fact of any kind, but *they think* there was a church there. Bro. Gambrell, we promised to put you on the witness stand again, and as you said that intercommunion began at Acts xx: 11, if you do not now stand up and answer a direct question we shall reject your testimony altogether.

QUESTION.—How do you know that intercommunion began at Acts xx: 11? ANSWER.—Because it is not mentioned anywhere else in the New Testament, and Luke says in Acts xx: 11 that there was a church at Troas, and that Paul and his companions ate the Lord's Supper with that church.

Q. Will you please read Acts xx: 11? A. Reads.—"When *he*, therefore, was come up again, and had broken bread and eaten, and talked a long while, even till break of day, so he departed."

Q.—Is there anything said about a church in what you have read, or anything said about any one eating but Paul, and did you notice that Paul ate the bread on Monday morning (vs. 7)? A.—I did not read very carefully, but I think there is a church mentioned in Acts xx: 11, although I cannot find it, because Bro. Renfroe says it is there; and as to Paul's eating the bread on Monday morning, I know it says that, but I do not understand it.

Q.—You know nothing about it, then, except what Bro. Renfroe says? A.—Nothing.

Q.—Do you not know that it is contrary to the rules of evidence for you to tell in a court of law what you have heard, and that such testimony is not admissible? (Silent, and steps aside.)

We will next week examine Bro. Renfroe and submit the case to the jury.

[TO BE CONTINUED.]

FROM CHERRY VALLEY, TENN.

ED. BAPTIST:—As I never in my life ventured an article for your columns, and having noticed that a waste basket is kept for the benefit of scribblers, I will risk a few items; but comes the rub—a subject.

THINGS AS THEY OCCUR.

The Executive Board of the Salem Association met at Round Lick on the 20th of December last, and at my house at night, and after a thorough discussion of the work to be done, and the available means for the vigorous prosecution of the work, they decided to employ two missionaries; one, M. W. Russell, is to move into Jackson county, and give his whole time to that field, except a short while that it will require to fill some contracts previously made. The board agree to give at the rate of $500 per year. Negotiations are in progress with Jno. Vickers, to move to Warren county, and it is said he will go for $300, if he can be secured. Then will vigorous efforts be made to support them.

PASTOR'S MEETING.

During the discussions of the Board they decided to call a meeting of the pastors of Salem Association to convene at the Macedonia church, New Middleton, Smith county, Tenn., Friday before the 3d Lord's day in January, 1883. The purpose of this meeting is to unify our brethren. So that we may work at the same things at the same time, and thus develop the powers that God has given us.

THE MISSIONARY SECRETARY.

Bro. Waters made us a visit Saturday before the 4th Lord's day in December last, and preached for us Saturday—subject, "Faithfulness of Christ as a Teacher;" and Lord's day—subject, "The character and design of the Holy Spirit to the churches." Both were excellent discourses, and will, no doubt, result in good. Our church turned over to him the amounts collected for the various objects contemplated in the work of the State Convention. He reported $88.60, which is doing nobly for three months.

OUR BAPTIST SCHOOL.

The Round Lick Male and Female Academy will open its first session on the 8th inst. Our brethren are determined to rush the work right on, and we regard our academy as a fixture, but please to not let any call it a college; there are so many little institutions called colleges, that remind one of a little boy with a plug hat on, that makes one blush to hear his name called.

THE OUTLOOK.

The denominational outlook is altogether more encouraging to me than at any time since the war. I look for better times; Lord hasten them.

Excuse this. Fraternally, T. J. EASTES.

Cherry Valley, Tenn.

PASTOR'S SUPPORT.

WE read in a late issue of THE TENNESSEE BAPTIST an article written on paying pastor's salary. I am not able to take the article under review, but I am anxious to have the subject discussed in a Christian spirit. I know when the brother wrote, he gave a plan of giving, but I do not think he has touched the whole plan of doing this work.

We believe that the Bible teaches that the churches should support the pastor. Does it give all the specific means? We believe in missions and missionaries, but does the Bible give us all the specific means as to how this may be done? We are taught, I believe, that Christians were requested to lay by on the first day of the week something, as God prospered them. Was it for pastor's salary? That is not done now by some churches, and yet we send money and men to do foreign work. Are our Boards and Secretaries acting contrary to the faith of the Christian? If so, let us go back and get upon the true basis.

Now, the means of paying the pastors, is not, as I can find, laid down in so many words in the Bible. It must be done. The State Board sends men to collect money for missions, and thus they teach the people the spirit of giving to the support of missionaries. We know from experience that the people need to be cultivated to paying the pastor a support. How is this to be done? We must preach it to the people, and if this is done too often, the congregation becomes small.

We must preach and we must have a support. We can make a special contract with the church, and this acts as a means of cultivating the church to give the pastor a support. Is this morally wrong? I do not so understand it. If not, then the pastor and church may enter into a contract for the good of both. NON LITERATUS.

A BAPTIST CHURCH ORGANIZED AT HENNING, LAUDERDALE CO., TENN.

BRO. J. P. KINCAID commenced preaching at this place in October last, and a number of brethren believing it to be advisable and desirable to have a church organized; a council was called for the purpose, consisting of Elders J. H. Borum, W. G. Stamper, J. P. and A. J. Kincaid, who, on the 31st Dec., 1882, proceeded to said organization, upon 28 members, after the following order:

The object of the meeting being stated by Eld. J. H. Borum, Eld. J. P. Kincaid was called to the chair as Moderator, and Eld. A. J. Kincaid, Clerk, when the following programme was read by the Moderator:

1. Sermon, by Rev. J. H. Borum.
2. Receive and read letters and enroll members.
3. Read and adopt separately Articles of Faith, Rules of Decorum, and Church Covenant, by Rev. A. J. Kincaid.
4. Song, and giving each other the hand in token of ratification and fellowship.
5. Address on Articles of Faith, Rules of Order, and Church Covenant, Rev. A. J. Kincaid.
6. Prayer, by Rev. W. G. Stamper.
7. Pronunciation, by the Moderator.
8. Election of officers.

Bro. T. S. Jackson was unanimously elected Clerk and Bren. John Watson, L. R. Coleman, E. G. Turner, R. C. Brown and G. C. Jennings were elected Deacons, unanimously, and Rev. J. P. Kincaid pastor by acclamation.

9. Naming the church—Henning.
10. Day of meeting—3rd Lord's day.
11. Benediction, Eld. W. G. Stamper.

J. P. Kincaid, Moderator.

A. J. Kincaid, Clerk.

SEMINARY BONDS—ONE MORE APPEAL.

I MAKE one more appeal to those who owe the Seminary upon bonds which they have given. We need the money badly. I have several payments to make in January for property purchased for our use. These payments must be made. I ask the brethren who owe us to pay what they owe. I ask other brethren who have themselves paid their bonds to urge upon others to pay what is now due. It is an injustice not only to the Seminary, but to other donors not to pay what has been promised. We have relied upon the truth and faithfulness of the brethren. Shall their own action show that this has been mistaken confidence? We have been trying to gather up what has been pledged to us in the hope that we shall not need to send agents any more where we have already canvassed. Many brethren seem to think that they have excuses. Should this be so, will they not, however, refuse to plead any excuses when so great interests are at stake? Some have declared that they will not pay until forced by law. Let them not complain hereafter when their own action forces us to obtain through the law what they ought to have paid without question or delay. We have earnestly desired to avoid such steps for the collection of bonds. But I begin to see no alternative. I have disliked to subject the delinquent subscribers to the costs of suit and of lawyer fees in defending the suit. It will cost us less than the interest to sue. But I make the proposition to all parties that on all past due bonds upon which payment of the principal is made to us by the 15th day of January, we ... release the interest. Money may be sent by draft on any of our principal cities, or by post-office order, or by express, or by registered letter. In each case the cost may be deducted from the amount sent. JAMES P. BOYCE,

Treasurer Southern Bap. Theolog'l Sem'y, 104 West Chestnut street, Louisville, Ky.

A PLEA FROM FAYETTEVILLE, ARK.

"They besought him, saying: He was worthy for whom he should do this.—He hath builded us a synagogue. . . . 'I have not found so great faith, no not in Israel.'"—Luke vi.

"Bear ye one another's burdens."

"For every man shall bear his own burden."

"Cast thy burden upon the Lord, and he shall sustain thee."

There are burdens that no man can carry for us, so each one must bear such himself. There are other burdens too onerous for one soul, and yet two or more can bear them easily, and thus promote brotherly love and unity of effort. But there be other still more onerous burdens which neither individuals alone can bear, nor even when assisted by their brethren; such should be "cast upon the Lord." He will "sustain."

The world is full of burdens, of course. Individuals, estates, kingdoms and empires all have burdens. Arkansas has them; Fayetteville has them. We have tried to bear them alone, but we poorly succeed. We now come to ask our brethren—readers of THE BAPTIST—to help us. Fayetteville truly is a mission field. The American Home Board, co-operating with our own State Board helps sustain the pastor by $100 annually. But, brethren, hear our needs:

Four or five years ago Bro. John Mayer, a venerable preacher and a worthy carpenter, by energy and prayer, succeeded in getting a house at this place for the Baptists to worship in. He built "the Synagogue" mostly with his own hands, and then preached to the church about two years on little pay. When the present pastor came here fifteen months since, the cause was flat, the house was mortgaged, and over $300 was due on it. God has blessed us.

Many souls have been added unto the Lord at times, and the debt has all been paid. Now we desire to paper, paint, carpet, and finish up the house, with a nice enclosure, by the spring, that the house may be dedicated to the Lord in a nice condition; and that it may also be in good repair for our State Baptist Convention next fall.

Brethren, will you not help us? Our State is "worthy," our town is "worthy," our Savior is "worthy."—Who will help? Will some one send us a dime, a dollar, a ten, or a twenty? Will you not help us bear our burden? The old brother who labored so hard to see this church strong in the Lord, sits Sabbath after Sabbath at the feet of the pastor, and lovingly weeps and prays for him and for the cause. "He is worthy, for he hath builded us a synagogue."

To see the house fully completed and dedicated unto the Lord, has been his long desire. He, with us, prays that he may be spared, not only to see us able to finish and dedicate it free of debt unto the Lord, but that he may also live to greet in it next fall our Baptist Brotherhood of the State of Arkansas.

Oh, such faith! He is "worthy." "He hath builded us a synagogue." Help us, we "beseech" you. B. W. N. SIMMES, Pastor.

Fayetteville, Ark.

'INTERCOMMUNION UNSCRIPTURAL, ETC.

NEW AND REVISED EDITION.

We have just issued a new and revised edition of "Intercommunion, Etc." The author has added some very valuable matter from standard authors. The views of Jesse Mercer, touching the "One Loaf and its Symbolism,"—also the restrictions of the ordinance to the discipline of the church; the Views of Dr. Hiscox, whose views of church polity are so generally indorsed by American Baptists, and those of Dr. McLeod, Presbyterian, showing that no Presbyterian church can offer her communion save to those who assent to her creed and submit to her discipline. We trust the advocates of church communion will aid in giving this edition a quick sale. Sell your copy and buy the new edition. Price, seventy-five cents. Address,

GRAVES & MANAFFY, Memphis, Tenn.

READ THIS.

WHY YOU SHOULD TAKE AND CIRCULATE THIS PAPER.

Newspaper editors are liable to the charge of self-interest and personal profit, in urging the wider circulation of their journals. This may be just, to some extent, and probably is. Whatever there is of this element in our urging the wider circulation of THE BAPTIST, just set it down to our personal account. Make it as large as it may seem to you proper and possible. We make no objection, plead no wrong to ourselves; and when you have done that, then consider the following additional thirty reasons for taking this paper yourself, and circulating it to the utmost extent, by getting others to take it also. Most of these reasons are accredited to the *Evangelical Messenger:*

1. A good religious paper makes Christians more intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sunday-school.
5. It secures better attendance at prayer-meetings.
6. It leads to better understanding of the Scriptures.
7. It increases interest in the spread of the gospel.
8. It helps to settle many difficulties.
9. It gives unity of faith and practice to the denomination.
10. It exposes error.
11. It places weapons in the hands of all to defend the truth.
12. It affords a channel of communication between brethren.
13. It gives the news from the churches.
14. It brings out the talent of the denomination, and makes it useful on a wider scale.
15. It throws light upon obscure questions of practical interest.
16. It gives light upon obscure passages of the Bible.
17. It cultivates a taste for reading.
18. It makes the children more intelligent.
19. It makes better parents.
20. It makes better children.
21. It awakens interest for the salvation of souls.
22. It gives general religious news.
23. It gives the most important current news of general interest.
24. It helps all our denominational work.
25. It untolds our denominational history.
26. It affords light to the world.
27. It leads men to forsake error and follow the truth.
28. It is a faithful watchman upon the walls of Zion.
29. It is a good counsellor in the family circle, and on the farm.
30. It stays not back for cold or heat, for rain or storm, but comes as the herald of truth, with purity and peace, with fresh messages all the year round.

This is the very best month to subscribe. The time for which many of our readers subscribed expires at the close of this month—and it is a good time to renew for the year. You have more money now than you will be likely to have next spring or summer. Don't wrong yourself and your family out of the paper. Then the Dispensation Chapters will continue for months to come, and you should not lose one of them.

Don't fail to renew before your paper stops, and get your neighbor to send with you.

A MODEL CHURCH—POPLAR GROVE.

LAST Lord's day (third Sunday), I closed my labors as pastor of this church in Gibson county, having served it for nearly four years. During the time about sixty persons were added. Owing to the distance, and in the winter bad roads, and thinking it better for the cause, I declined a re-election. They are a noble band of brothers and sisters. They feel it to be their first duty (or one of their first duties), to pay the pastor. *Every nickel* of his salary was paid to him, and *something over*, before he left the house. *A noble, model church, truly.*

If all our churches would do likewise, how many glad hearts would be made to rejoice—the wife and children. God bless this dear people, and send them another undershepherd *more competent and faithful.* B.

American Baptist Reflector please copy.

POUNDING—BOXING.

TWO PREACHERS MADE HAPPY.

BROS. J. P. AND A. J. KINCAID were made the victims of a sound boxing and pounding, being set upon by the brethren and sisters of the Covington and Woodlawn churches, which they are serving, as follows, to-wit: on the 21st Dec. Eld. A. J. Kincaid's house was a scene of every description of articles from a bottle of stove polish to a barrel of flour, groceries and dry goods, books, etc., brethren, sisters, and friends filling the house from 6 to 9 o'clock at night—joyous, jovial and convivial. Here the good brethren and sisters were made happy in anticipated Christmas things. Again, about the same time Eld. J. P. Kincaid was set upon by the members of the Woodlawn church. Here, of course, joy reigned. How thoughtful these brethren and others. Keep on, brethren and sisters, pounding and boxing your preachers with flour, pork, sugar, coffee, lard, dry goods, and other good things. Oh, how glad you can, should and may make them. Try it. B.

MARRIED.

On January 2nd, 1883, at the bride's father's, by the Rev. J. B. Canada, Charles W. Venerable, of Georgia, to Miss Kate Lee Guthrie, of Bartlett, Tenn.

May joy and peace forever flow
Along the path that these may go;
And no place there be found too hard
For them to walk it with the Lord.

OBITUARY.

ANOTHER ONE OF THE OLD LANDMARKERS GONE.

THESE noble men, for there were men in those days who bore the heat and brunt of the day in the days when it was the most unpopular thing imaginable to oppose the reception of alien immersions and the practice of pulpit exchanges with Pedobaptists and the union meetings and Sunday-schools, are now rapidly passing away from us, and soon scarce one will be left. But those veterans of the "Old Guard," to whom the denomination in Tennessee owes so much, shall have honorable mention in the paper they loved so well, until our "right hand forgets its cunning." It is our sad duty to announce the death of our dear friend and brother,

DR. J. W. KING,

who died at his residence in Covington, Ky., a few days ago, in the sixty-eighth year of his age. He was born in Suffolk county, Va., in the year 1815. Having completed his elementary studies at the University at Tuscaloosa, Ala., he began the preparation for his profession. He studied successively at the Cincinnati Medical College, the Lexington Medical College and the Philadelphia Medical College, graduating with distinguished honors. On the breaking out of the civil war Dr. King, whose Southern sympathies attached him to the cause of the Southern Confederacy, volunteered his services, and was appointed surgeon-general for the Army of the Tennessee. He filled the position in a manner creditable to himself and satisfactory to his superiors. Later he established a State hospital at Nashville, Tenn., and had charge of it until the close of the war. He then removed to Covington, and settling down to the practice of medicine, as a private physician, resided there the remainder of his life. During the arduous labors of his profession, Dr. King found time for the exercise of those literary accomplishments which he possessed in a high degree. He was for some time assistant editor of this paper and of the Nashville *Medical Journal.* After resigning these positions he still wrote extensively for various medical journals, to which he was an ever welcome contributor. His bent in this direction was quite strong. He was, when not engaged in the duties of his profession, always diligently studying or writing. Dr. King was married in 1834 to Miss Lucinda Wright, of Huntsville, Ala. Their married life has been one of unbroken happiness. She, with three of nine children—Miss Cynthia and Miss Kate, and a son, Mr. John King, of Mooresville, Ala.—survive to mourn his loss.

Missionary Department.

THE PLAN OF CO-OPERATION.

1. Let each association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial Relief and Education. The chairman of these committees will constitute the Board of Collection for the State Convention.

2. Let the members of this Board of Collection report and remit, monthly if possible, to the Missionary Secretary of the Convention, the moneys collected for the various causes by the several churches in their associations, stating plainly for which cause.

3. Let the Executive Committee of the associations nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention and the Association.

[We trust our Missionary Secretary and Missionaries, State and Foreign, will freely contribute to this Department this year.]

The Rev. Mr. Thomssen writes from Ongole, India, that the work on that field is a striking illustration of the words of Jesus "The poor have the gospel preached to them." The twenty thousand converts connected with that station are scattered over about ten thousand square miles of territory, and are nearly all from the lower classes. The field reaches to the Kistnah river on the north, joining the Ackidu field of the Canadian Baptist Boards, which reaches to that river from the north. It is expected that the Ongole field will soon be divided into four, for greater convenience in management. Some of the converts *live so far from the station that they have not been able to present themselves for baptism.*

The work of the new station, Thatone, Burmah, northwest from Maulmain, is more encouraging than ever, gathering from all races, Burmese, Karens, Shans, Toungthoos and Talings. Several candidates for baptism have been received by the church recently. There are few places in Burmah which are increasing so rapidly in size and importance as Thatone, owing to the drainage of the marshes in the vicinity by the government and the construction of roads, rendering the surrounding country available for rice culture, for which it is eminently adapted.

An important feature of recent missionary intelligence from Burmah is the increasing interest manifested by the Burmans in Christianity. Although they were the first to hear the gospel from our missionaries, there are now but 1,500 baptized, while among the Karens who came after, there are 21,889 church members. Recently the Burmans are showing a greater sense of the personal importance of the truth of the gospel. From Shwaygyeen, Maulmain, Toungoo, Bhamo and other places, we hear of converts and inquirers, and it is to be hoped that the ruling race of our principal mission field will soon become more open to the influences of the gospel.

Baptisms are reported this month; three among the Bghai Karens, of Toungoo district by Mr. Bunker, one in Maulmain, ninety at the last quarterly meeting at Ongole, five in Eberswalde, Germany, four in Figueras, Spain, twelve in Nellore, India, two in Secunderbad, India, and one, hundred and twelve from Sweden. Total, two hundred and twenty-nine. The total amount of Japanese Scriptures printed by our missionary, Dr. Nathan Brown, during the last year is two million two hundred and ninety thousand pages.—*N. Y. Baptist Weekly.*

REMARKS.—This is a cheering account from India, and the more cheering when we can add that independent of the Burmese and Karens there are more Baptists among the Telegoes than in all Burmah besides!

We trust the brethren who have been impressed by the misteachings of some that our missionaries in foreign lands baptize their converts without the presence of a church, to notice the sentence we have italicized in the first paragraph. The converts are required to present themselves before a church and be examined and received before they are baptized.

PREMIUMS.

To every Baptist sending us five new subscribers and $10, for 1883, we will send him the sixth copy *gratis*—or six copies for $10.

To every one sending *four* new subscribers and $8, shall receive a beautiful copy of the Anglo-American version of the New Testament—price, $1.

The Tennessee Baptist.

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

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the engrams antiority of the ... as the only and sufficient rule of faith and ... Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice, as we also do in being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

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

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

Church Polity.

1. Baptists believe that a Christian church is a local congregation, and complete in itself.

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

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

4. That all church rights and privileges, as voting and the Lord's supper, should be limited to the disciplina of each church.

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

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplice of Error.

"I wish your views upon two questions that no one will say are unimportant to the right understanding of the plan of salvation.

"1. Was *temporal death* the penalty God pronounced upon Adam should he eat of the Tree of the Knowledge of Good and Evil?

"1. Would there have been a pang or death on this earth among any of God's creatures had not man sinned?"

THE PENALTY OF SIN.

WE regard it as of the first importance that one should have a clearly correct idea of the nature of the penalty God affixed to the law he gave Adam, if he wishes to understand the work of Christ in the redemptive economy, since it was this identical penalty Christ engaged to suffer, as his people's substitute and Redeemer. We find the law in these words:

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."—Gen. ii: 16, 17.

What was the character of the death here threatened? It must have been either *physical* or *moral*—*i. e.*, spiritual. Between these the Christian world is divided.

Was it physical death?

If so, the penalty was not inflicted according to the express letter of the law. Adam certainly did not die *physically* the day he violated the law, but lived nine hundred years after his transgression.

But it is urged by some that the exact terms of the penalty were, "Dying thou shalt die," and that they mean, "Thou shalt become a dying man the day thou almost, and continue dying until thou art dead." The words of the law are not susceptible of this meaning, but are emphatic and correctly translated in our Bible. Nor is it true, in fact, that Adam commenced to die on that day, or that we commence to die the moment we draw our first breath—it is poetical, but not actual.

Again, if physical death is the penalty of sin, then in dying we "pay all the debt we owe" to violated law, and the work of Christ was unnecessary. But if temporal death alone was meant, the salvation which is offered us by Christ does not save us from it. The pardoned sinner dies as surely as the unpardoned, and Death, the tyrant, has reigned in undisputed mastery over all God's saints for now two hundred generations. Abel's faith in the promised Redeemer saved him not from the stroke of death or the darkness of the grave—saves none to-day.

If we needed more to convince us that the penalty of sin was not physical death, we can learn it from the fact that it was not a physical law he violated. The penalty of physical laws is necessarily physical penalty, and nothing more, and inflicted upon the body only.

The penalty must have been spiritual—

1. Because it was a spiritual law that was violated, and the death, therefore, was *spiritual death*. Death, let it be borne in mind, does not mean *annihilation*. As applied to the animal creation it means nothing more than the *separation* of the soul or spirit from the body. The *material* that composed the body can and does exist without the soul or animating spirit, and the soul or spirit can exist without the body as the gem may without its casket or the diamond without its less valuable setting. Spiritual death is the separation of the soul from God, the alienation of God from man. It is the nature of sin to do this.

"And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me."—Isaiah xlix: 2.

God cannot look upon sin with the least degree of allowance. While he loves and pities the transgressor, he is compelled to banish him from his presence and visit him with his sore displeasure for his sin. To treat him otherwise would not be rebuking, but encouraging and rewarding sin. All woes and evils, present as well as eternal, may be embraced in this penalty, for every conceivable good and blessing is forfeited by sin, and thus God could justly add labor and sorrow and woes, and at last remit Adam and his posterity to the dust, as he did, and Paul could well say that sin brought death, to man, into this world.

God, by the two veils that separated the court of the people from the mercy seat, strikingly indicated to the eyes of Israel the effect of sin upon their relationship to him—that it alienated and separated them from him, so that any approach to him was impossible without an adequate satisfaction of violated law and an atonement by a mediator.

2. The Christian's personal experience proves this position.

Every one who has experienced the grace of pardon through Christ's work *knows* that spiritual fellowship and communion is at once established between him and God, and new and spiritual relations established, and whereas, before he was alienated from God by his wicked works, and far off, an alien and a stranger, he has been brought nigh by the blood of Christ and enabled to rejoice with a joy full of glory. "We who were *spiritually dead* have been quickened and made alive—new spiritual creatures in Christ Jesus, and fitted to enter his kingdom," John iii. This is enough to settle this question forever. Christians *know* that the penalty of sin is *spiritual* death, and that pardon ever brings with it freedom from the power and penalty of the law, and life and peace.

Was there no pain or death when there was no sin?

It has been asserted, but not by an inspired penman, that sin

"Brought death into our world, and all our woes;"
—*Milton,*

and thousands of Christians believe that the Bible teaches this! But is it conceivable that death was unknown on earth and impossible for the many years that intervened between the creation of man and his transgression?

How did the fishes of the seas subsist, since they were created *carniferous*.

How did the fowls of heaven, since they are all either insectiferous or carniferous?

Did the wild beasts of the forest, one and all, eat straw like an ox, when their teeth demonstrate that they were not designed for it?

Were there no animalcule as now in the waters of the ponds and pools where the beasts of the field and forest slaked their thirst?

Were their no insect life as now upon the grass and herbs grazed by the cattle upon a thousand hills?

Was no life of larvæ, insect or worm crushed out beneath the footsteps of man or beast?

But in obedience to the Divine mandate to multiply and replenish, had there been no diminution by death, would the waters of all the seas have contained the fish that would have spawned in the first century? Would the air have contained the fowls of heaven, or could man have breathed by reason of the insects? Would the forests have contained the wild beasts or the plains or mountain sides the cattle? Could man have lived on the earth with the myriads on myriads multiplied of poisonous reptiles and pestiferous vermin? If it is claimed that nothing obnoxious to the weal of man would have been created had he not sinned, then I allege that the earth itself would not have been sufficient either to contain or to subsist the men or the beasts multiplied upon it.

Who that thinks will say that suffering pain and death were improbable and impossible until sin entered? Was it not rather impossible for them not to have existed unless the curse changed the entire physical structure of man and animals? Would maternity have been without pains had Eve been sinless? What then could God have meant when he said, "I will greatly *multiply thy sorrow* and thy conception," etc. Naught "greatly multiplied," even by infinitude itself, is only naught. Had our first parents remained sinless, and yet through carelessness or otherwise have violated the established physical laws, would they not have suffered the penalties of those laws as we now suffer them? Had Adam fallen or precipitated himself from a precipice upon the rocks below, would his body not have been bruised, and pain and suffering, if not death, ensued? or would the laws of gravitation have been miraculously suspended for his sake? Had Eve pierced her finger with a thorn when trimming or plucking her flowers or cut it with a knife when preparing fruit for the table, or brought it in contact with fire when cooking a meal, would she have suffered no pain? Their physical organizations were not immortal or spiritual, but *mortal* and under the same physical laws ours are, and susceptible of pain as ours from similar causes. The leaves of The Tree of Life in the midst of the garden, which they were allowed and commanded to eat, may have been for the immediate healing of all their wounds and diseases and the indefinite prolongation of their lives, but Adam and Eve were only mortals.

The penalty then pronounced upon Adam and the penalty of sin is spiritual death—the separation of man from his God. This was the penalty our Redeemer had to suffer for us, with all its inconceivable horrors, and was not his soul passing under this eclipse when he cried, "My God, my God, why hast thou forsaken me?"

PADUCAH, KY.

WE were not aware that there was so large, so beautiful and so business a city just at the door north of us as Paducah, until the last week of this year, which we spent with the church of Christ in this place. It is a city of some 12,000 people. Its site is level as the plain, its streets regular, finally graded and covered with Paducah gravel, which has the quality of solidifying so that the road is smooth and hard, and after a shower cleaner than the pavements. This young city sustains 12b travelers, which is, we doubt not, more than Memphis sends out. It is looking for a boom this year, as the shops of the C. & O. R. R., are expected to be located here, and another railroad from the West to make this its objective point. The Reid House is the hotel of the place, and its host a courteous gentleman.

We enjoyed our visit and speaking to this people the longer we stayed. We formed many pleasant acquaintances and we trust some friendships. There are faces and firesides we can never forget.

Bro. J. B. Moody has served them faithfully for two years, and resigns amid universal regrets, to take charge of *The Baptist Gleaner*, published at Fulton. The church wants another pastor—a strong man and thorough Baptist in his connections. It is accustomed to pay a salary of from $1200 to $1800, exclusive of a nice parsonage. God bless these brethren, and this church.

EDIGRAMS.

Bro. T. B. Martin, formerly professor in Mississippi College, is now preaching in Southern Texas with great effect. He preaches the whole Gospel with emphasis, and the result is, baptizes a great many Pedobaptists, and per consequence is the object of their fiercest opposition. "A Methodist who had made a subscription to the house of worship declined to pay it unless Bro. Sublett would agree that Bro. Martin should never preach in it. Of course no such compromise was made, and his subscription was not paid. Immediately a gentleman handed Bro. Sublett an amount equal to the Methodist subscription, and several more proposed to give the same amount."—*Texas Baptist Herald*

No one can question the scripturalness of the work Bro. M. is doing. A Baptist minister who can live for years at perfect peace with Pedobaptists in the same town or vicinity is certainly not hurting them much or doing the Baptists much good—it looks so to us, and our experience justifies the conviction.——Rev. S. D. Fulton has removed from Corsicana to Albany, Texas. Our readers will remember him as the author of some very interesting articles on prayer, published in this paper recently.—*Texas Baptist Herald.* Yes, and of some very foolish ones on "Kingdom and Church," in the *Texas Baptist.* A writer who can find Papistical doctrine in the little tract, "The Relation of Baptism to Salvation," can find it in the Lord's Prayer—anywhere he wants to find it.——"Referring to ministers who have lost their lives in remaining in infected cities to pray with the dying, Dr. Graves says, in THE TENNESSEE BAPTIST, 'These brethren were sacrificed upon the altar of a perverted public opinion, and that opinion a fungus from the hotbed of Rome.' To which we say, *Amen!* The preacher cannot save, nor can he be a means of grace, apart from the regular order. He has no right to sacrifice a useful life and impose a helpless widow and orphans upon the churches in a frenzied effort to minister to those dying of deadly, infectious diseases. Hospitals and nurses are provided for the helpless, and Christ is accessible without as with the preacher, if he has done his duty in preaching the gospel when there was no epidemic."—*American Baptist Reflector.*——"Whatever else may be said of the Baptist church as a denomination, it is at least true, that it has always been found steadfast in its fidelity to the old standards of doctrine inherited from their early evangelists. This denomination has stood and now stands like a rock amid the advancing waves of liberalism, and it has long been recognized as one of the most powerful of existing forces on the side of conservation in religion and morals."—*Brooklyn Eagle.* And yet the bitterest foes a minister or editor is called to encounter are the "liberalists" rising up in our own denomination.——"I send $1 for a Christmas present for the young ministers at Jackson.—*M. E. Douglas, Missouri.* P. S.—My husband, Elder R. H. Douglass, adds $1. 2nd P. S.—Miss Hattie Satterfield adds another." Triple thanks, and the more thanks as it comes from Missouri. Now we wish to hear from 200 or 300 Tennessee sisters and brethren. We should have had $100 by the first of January, and we have not yet received $50.——This is the testimony Mr. A. Campbell bore to the antiquity and continuity of Baptist churches: "From the apostolic age to the present time the sentiments of the Baptists, and their practice of baptism, have had a continued claim of advocates, and public monuments of their existence in every century can be produced."—*McCalla's Debate, p. 378.* Will Mr. McGarvey or any other Campbellite question this statement of their "head and founder"?——We are in receipt of a sermon by Elder Lloyd, formerly of Milan, now of Cheneyville, La., which will appear so soon as we open "Our Pulpit," that is, after the Dispensation Chapters are through. Thank you, Bro. L., can you not give our readers some notes from your field?——Bro Prewett, of Fayette Corner, Tenn.: Bro. Enoch Windes, a most excellent minister and pastor, has accepted the church at Somerville. You can doubtless secure him for one Sunday—his address is Somerville, Tenn.——Yours is good news from McKenzie, Bro. White—thirteen additions by baptism and letter and one from Mr. Campbell. You do need a house of worship, and if you will make a good start the brotherhood will help. Your deed and your cheer are equally appreciated.——"I have from the time the question was brought before my mind, regarded the declaration of Alpha and Omega in Rev. i: 4: xi and xx, as 'a full and final' settlement of the question of a church at Troas—*i. e.*, to *the* seven churches in Asia, and not to seven of the churches—the former phraseology certainly limits the churches in Asia at that time to seven."—*J. B. Carrin, Florida.* You are by no means alone in your opinion, Bro. C. There is no reason why the church at Troas, if there had been one there, should not have been mentioned in preference to some of the others, and as to the relative importance of the place, there is every reason why it should have been. If there was no theory or usage to be preserved, no one would contend for a moment for a church at Troas. It is no infant baptism case—it is a church at Troas or intercommunion must be given up.——Bro. Carrin, of Stephensville, Fla., says he has influenced all around him possible to take the paper, and wishing to make the editor a New Year's present, he sends $4 to send the paper to some poor minister who is not well able to take it, and leaves us to select the recipients. Who will give us two names from Florida? Will you not, Bro. Moodie?——J. N. Burroughs, Chico, Cal.: To be sure, your article shall appear in due time, when the floor is clear of present claimants. It will not injure by waiting and all will be delighted to hear from a California Baptist minister on the Lord's Supper.——"I am well pleased with the paper—do not see how I could get along without it. I get more information and more light on the Scriptures than I do from any other paper that I have ever taken." So writes Bro. J. W. Snider, of Malden, Mo. We are trying to make it just such a paper that no Christian Baptist can afford to be without it. Show it to your neighbors, Bro. S.——Eld. R. J. Coleman, of Cabot, Ark., after twelve years has been recalled to his old church at Mt. Vernon, Ark. The church much needed a *pastor*, and in Bro. C. they have both a pastor and a preacher. He has accepted Mt. Pisgah church, as well as Centre Hill. This gives him 200 miles travel a month! One church should employ him all his time. Arkansas has very few better preachers than Bro. C.——Bro. Oliver P. Jones, of Prescott, Ark., renewing for his paper, cheers us with these words: "The paper we think better than ever before. The articles on the Seven Dispensations are simply a treat to the Christian and Bible student. The communion question is awakening much interest, and many in this section are being brought to the light." All the masses of our people want is the Word of God upon any subject to accept or reject it, they can understand that, and are not priest-ridden. Let any Doctor of Divinity try to ride them if he thinks they will ride.——A good preacher without a family is wanted at Austin, Texas. Address J. Harroll.——We rejoice with you, Sister Blankenship, Texarkana, on the conversion of your loved one, and glad to learn that the Lectures were influential. We will, if possible, stop over going or returning to Waco.——Thank you, Bro. Paty (Va.), send a dozen more. God help you to prepare and then to do your whole duty as a Baptist minister.——Thanks, Bro. Matson, Oregon, your five dollars pays you for three years. The next time we make special time offers we will add a month for California and Oregon, sure.——W. J. McCord, Mo.: The Seven Dispensations will be published in book form this spring, and we solicit your aid in giving it a wide circulation in Missouri.——"If Bro. Renfroe only knew how unkind it is in him to denounce as "priest-ridden" those of us who agree with you that the Supper is a *church* ordinance and cannot Scripturally be extended beyond the membership of each local church. These views I entertained long before I knew your views on this subject." So writes Bro. Asa Cox, of Paris, Tenn., one of the strongest men in the northern part of West Tennessee. Bro. C.'s testimony goes to establish the fact that church communion is one of the old landmarks, and not a recent idea. Jesse Mercer announced the principles that necessitate it nine years before the author of the book called Intercommunion was born!——Eld. J. J. W. Mathis, of Dunlap, Sequatchie Valley, Tenn., has abandoned the school room for the pulpit. Part of his time can be engaged, and the Valley needs it. He is a *thinker* and a strong man. With three young and strong men, Hale, Cunningham and Mathis that beautiful Valley should be conquered for the Son of Mary, and will if the Baptists now living there will do their full duty.——Bro. Wells, so soon as the brethren who have the floor are through, your articles shall appear. They are sound, and will not spoil by keeping a few week. One article a week upon this question is enough.——Eld. R. N. Crawford, of the Ridge High church, fell from the loft of a house to the floor, across some scantling, injuring him seriously. His life was despaired of for some time; he is now hopeful of recovery.

SETTLED FOREVER—THE MODE OF BAPTISM—BY THE APOSTLE PAUL.

"Declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i: 4.

THE passage quoted above, forever settles the question of baptism as to "mode." In all the tracts, pamphlets and books, as well as all the sermons heard preached, the writer has never seen nor heard this passage presented upon the subject in support of immersion. And not until recently did the thought ever occur to him, as often as he had read it. But at the time referred to, on reading it, the thought struck him as a flash of lightning, and he was made to wonder at his own stupidity and that of others in regard to its bearing upon the subject. How much latent truth is slumbering within the lids of the Bible unobserved, which, if discovered and brought to light, would astonish the world? So he thought, and still thinks. There are a great many texts conclusive and to the point, irrefragably proving that baptism is immersion, outside of its etymology, such as "buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father."—Rom. vi: 4. "Planted together in the likeness of his death and resurrection."—Rom. vi: 5. "Else what shall they do which are baptized for dead, if the dead rise not all."—1 Cor. xv: 29. And various others, which might be cited. But it occurs to the writer, leaving out of view the etymology of the word, there is more pointed testimony in Rom. i: 4, than in any other.

Now for the analysis, or proof. Christ came into this world to save sinners, and to demonstrate his power to do it he must die, be buried and rise again, testing his Divinity which Paul argues at length in 1 Cor. xv.: and arrives at the conclusion, that if Christ be not raised, and if there be no resurrection of the dead, our preaching is vain, our faith is vain, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not.—1 Cor. xv: 13-15. And when did they, the Corinthians, hear this testimony? When they were baptized—29th verse. The apostle Peter asserts the same truth in reference to the testimony of baptism, also.—1 Peter iii: 21 The like *figure* whereunto even baptism doth also now save us, (* * * * * * *) by the resurrection of Jesus Christ. Baptism a proof of the resurrection

of Christ; a *figure*—a figure always represents and corresponds with a thing or fact? What but immersion can set forth this fact? Is anything like a resurrection presented in affusion? No; no testimony of the sort. Matching now directly to the conclusive, closing argument, as found in the text: Rom. 1: 4. Who (Christ) was declared to be the Son of God? When? Listen, ye heavens; give ear, oh, earth! At his baptism, not before. Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: (hear it!)

"And, lo, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased." —Matt. iii: 16-17. David, in the second Psalm, personifying the Deity, and looking into the future, saw and heard this wonderful transaction. Listen: "I will declare the decree: the Lord hath said unto me, thou art my Son: this day have I begotten thee."—Ps. ii: 7

What a scene! Wonderful indeed! and all this upon his baptismal occasion, illustrating his resurrection: "*Declared to be the Son of God with power, according to the Spirit of holiness by the* RESURRECTION FROM THE DEAD." How conclusive! How emphatic! Could anything be made clearer? In the very act of his baptism, as he comes forth from the water, the Father asserts his resurrection; *that is, his baptism, declared that he should rise from the dead*, attested by the audible voice of the Father—"the Spirit of holiness."

I heard Dr. S. H. Ford, of the *Christian Repository*, some years ago, speaking of the baptism of Christ, in his inimitable style, peculiar to himself, John chiding Jesus for coming to his baptism, explaining the expression of Christ: "Thus it becometh us to fulfill all righteousness," said, "That the resurrection of Christ did accomplish the all righteousness, in that, he had kept the law himself, being its end—conclusion, in and for himself, and to procure redemption for others, he must offer himself as a victim in order that remission of sins might be procured for others, through his blood and righteousness, he must not only die, but rise again, and thus fulfill the all righteousness, and nothing but his resurrection could accomplish this and that all this was anticipated at, and in his baptism." How beautifully this idea harmonizes with the views of the writer. How *impressive* and *expressive* then, is baptism? Every baptism declares the resurrection of the dead. And Paul would exclaim:

"Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi: 4-5. All, set forth in the action of baptism.

How strange, that baptism is so often presented in the Scriptures as illustrating the resurrection, that any should think that it can be performed by sprinkling or pouring upon the head, or face, a few drops of water?

Dr. Adam Clark, in commenting upon I Cor. xv: 29, in his commentary, holds the following:

"The sum of the apostle's meaning appears to be this: If there be no resurrection of the dead, those who in becoming Christians expose themselves to all manner of privations, crosses, severe sufferings, and a violent death, can have no compensation, nor any motive sufficient to induce them to expose themselves to such miseries.

But as they receive baptism as an emblem of death in voluntarily going under the water, so it is as an emblem of the resurrection unto eternal life, in coming up out of the water; thus they are baptized for the dead, in perfect faith of the resurrection. The three following verses seem to confirm this sense."

Again, on Col. ii: 12: "Buried with him in baptism." "Alluding to the immersions practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body; and in them, of a total change of life."

Nothing was ever more clearly established, or proven. Hence the question is *forever settled*.

BONUM.

THE OLD AND THE NEW YEAR.

ANOTHER year has passed away never to return again, and a new year has dawned on the world, in all its beauty and splendor. Time is swiftly passing away. It waits for no one, but continues on its way through floods and flames, storms, thunder and lightnings, bearing us on nearer and nearer our long home, whether prepared or unprepared. In a few more fleeting days it will land us over on the other side of the chilly waters of death. Many that commenced the past year in health, and with bright prospects of a long and happy life, have passed over the river and are now in the spirit land. Some doubtless are in heaven, singing the song of Moses and the Lamb, whilst others are in the world of woe where there are no songs of praise, but weeping and wailing without ceasing. Consequently there has been distress, weeping and mourning in palaces, richly furnished mansions, and in the humble cottage homes. Parents weeping for their children, and children for their parents, and friends for friends, who have passed away. Whilst so many have been made to drink the cup of sorrow, the majority of our people have been wonderfully blessed with life and health.

During the past year God manifested his loving kindness and tender mercies to the children of men. In the midst of the distress and gloom that rested on us in the beginning of the past year, when our prospects for future success were almost gone, the Lord remembered us in mercy. He sent the gentle showers of rain on the hills and valleys, causing the grass to grow in abundance for the almost famishing cattle, "and herb for the service of man." (Ps. civ: 14) He withheld the mildew and the destroyer from our gardens and fields. When everything to subsist upon was almost exhausted, he gave us an abundant harvest, and filled our barns with plenty. "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. (Ps. cvii: 8.

Whilst we have been receiving and enjoying these temporal blessings, the Lord has been pleased to bless us spiritually. Zion has been blessed with refreshing showers from the presence of the Lord, and great multitudes, who were dead in trespasses and sin, have passed from death unto life, and have the assurance that they will not come into condemnation, but live forever.

But, while we rejoice and praise God for his goodness to the children of men, our hearts are made sad when we remember that many heard the gospel, and were invited to accept salvation without price, but they resisted the influences of the Holy Spirit for the last time—they are now beyond the reach of mercy. O, how sad the thought!

As the lovers of God, did we do all we could to prevent such awful results? Can each one exclaim in the language of Paul: "I am pure from the blood of all men," Acts xx: 26. Is there no stain on our garments? Have we done all we could for the salvation of sinners?

Let us, who profess to be the people of God, in the beginning of the year, consecrate ourselves and all that we have anew to his service, and determine, by the help of God, to do more for the spread of the truth and the salvation of sinners, than in years past.

By obedience to the will of God we will accomplish good in the world, and our future days and years will be crowned with happiness and prosperity.—"If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures." Job xxxvi: 11. And when our fleeting days and years are past we shall dwell with Christ in heaven.

C.

GIVING.

AS we are required to give in proportion to our increase, or as the Lord prospers us, the question is asked, "What is our increase?" Let us, for a few moments, consider this inquiry. Suppose we receive a certain sum of money, say one hundred dollars. Now, according to the divine law—as has been shown—one tenth of this amount belongs to the Lord, and he must be paid first. Then we will have ninety dollars left. With this sum we buy a lot of cattle, and, after keeping and feeding them for a time, we sell them for one hundred and fifty dollars. The increase is sixty. One tenth of this, which is six dollars, is the Lord's, leaving us fifty-four dollars. Add this to the ninety dollars, and we have $141. We do not understand that we must pay the tenth twice on our capital.

But says one, "I am no trader, but simply a farmer, and I have my farm to keep. For instance, it will cost me fifty dollars to repair my fences, and twenty-five dollars to keep my farming tools in order. In addition to all this, I must pay a hundred and fifty dollars to a hand to make my crop. Now must all this be taken out of what I make, before I pay the Lord the amount due him?"

We answer, by no means. Your farm and what it cost to keep it in repair is your capital, and all you make on the farm is your increase, and one-tenth of this belongs to the Lord, and the remainder is yours to live on, and pay necessary expenses.

To pay the expenses of the farm before you pay the Lord, would be virtually robbing him to pay your own debts.

But says another: "I pray thee have me excused, because I am in debt, and it will take everything I can make to pay what I owe, consequently I cannot give for the support of the truth." We answer: no one has a right to make any kind of arrangements, by going in debt, or otherwise, that would hinder him from obeying the commandments of God. Those who pursue such a course are inexcusable.

But suppose you are in debt, this should not hinder you from doing the will of God in giving. Any one can pay his debts easier and quicker when he gives one-tenth of all his income to the Lord; for the Lord will bless those that obey him temporally and spiritually. Their day and their years will be crowned with prosperity and happiness. C.

ITEMS.

ERRATA.—In making the forms ready for the press an "Item" was inadvertently inserted in the first column of Eld. Harral's article. The reader will readily distinguish it from the main article.

The *Banner and Gleaner*, of Benton, Ill., has sold out to the *American Baptist Flag*, of St. Louis. Breth. Hall and Moody have revived the *Baptist Gleaner* and publish it at Fulton, Ky. The first number reaches us sweet as a new blown rose.

"THE TENNESSEE BAPTIST has a strong hold on the affections and lies deeper in the confidence of the churches composing the Coldwater Association than any other Baptist paper in America."—BAPTIST. 'This Association is well named.'—*Biblical Recorder*. 'And know how to appreciate a good thing.'"—*Southern Baptist*.

"Your paper has been a greater helper to me than all the books I have read, outside of the Bible, and I read your Seven Dispensations with the greatest interest, and I hope profit."—*S. T. Cobb, Louisiana*. Glad to hear this, Bro. C., and now do all in your power to get others to take the paper, and so do them good, and help your editor.

Our attention has been called to our Way-Marks in Mississippi, where we state that the Freewill Baptists originated in 1817. The typo got it as near reversed as he well could—it should have been 1780. We ask pardon of the Freewills. They were originated by one Eld. B. Randal, of New Hampshire, an excluded minister from the Baptist denomination, because of his loose views of doctrine—he was a rank Arminian, which leaven is subversive of all Christianity—and is not the gospel, and a gospel, or Christian church cannot be constituted upon it.

Northern, as compared with Southern courtesy and hospitality is well illustrated by the following bit of experience of Dr. Tucker, of the *Georgia Index*, as related by himself. He was visiting New York City: "I hied me then to the office of the *Examiner*, and Dr. Bright, who is always bright whatever else he may be, appeared to be glad to see me, and politely met me at his office door, not asking me to take a seat nor inviting me in; standing thus at the vestibule of the sanctum, we had a pleasant chat of five minutes, at the close of which I thanked him for his courtesy, and insisted that if he should ever come to Atlanta he should make my house his home, assuring him of comfortable accommodations and a bountiful board." And Dr. Tucker would do that very thing, to any brother editor, North or South.

A little help from a good many of those Baptists who love to do good and see right where their money goes will help Bro. Simms in his great effort to build a Baptist church house in Fayetteville, Ark., one of the most important towns in Arkansas, the seat of the State school. Cheer his heart, brethren, and the Master will be pleased. We must make ourselt happy by putting a few bricks in it. A child of ours may worship in that house; if not ours, the child of some other brother will. Help Bro. Simms *now*.

The Chapter this week should, in the order of events, appeared last, but the cut by which we had made to illustrate was not finished. Let this Chapter and the Diagram be studied until understood. All the movements in the East now fulfilling before our eyes, point to it and are evidently preparing for it. England and Russia, the two great hostile powers, are rapidly increasing their territories and alliances, and Turkey is dying—will perish as a power before *our* eyes. Let all Christians watch "the signs of the times." The Binding of Satan, and the Establishment of the Messianic Kingdom follow. If you have not renewed, do not miss a paper.

We are in receipt of a communication from our old friend and brother, Eld. R. J. Coleman, of Cabot, Ark., written to dispossess the minds of any brother in Arkansas or Tennessee, that in writing a few articles in the *Evangel* that he had the least feeling inimical to ourself, as a brother, or was less friendly to the Old Banner he has fought under for over thirty years. We quote a sentence: "Let me say to you that J. R. Graves is a man of whom I think as highly as any man living, and further, THE TENNESSEE BAPTIST *is*, and ever has been, for thirty-five years, *the* paper with me." And we say that we have not seen a sentence in Bro. Coleman's articles, nor heard of one (we have not seen all of them) the least offensive. He, like a Christian gentleman and critic would do, discussed the positions of the book and not the faults and weaknesses of the author, putting them in the most uncharitable and offensive light possible. We think more highly if possible of Bro. C. than ever, and we believe his articles in the *Evangel* will be the means of awakening the attention of Arkansas Baptists to the subject, especially if some Arkansas brother will review them. Bro. C. has or will notice our proposition in the last paper, and we trust will approve the way we have tried to "moderate" so as to have an orderly discussion. He can use "the privilege of the floor" if he sees fit, and will be welcomed. We assure Bro. C. that we intended not the slightest reflection upon him when we alluded to the dyspepsia—and Bro. Craig's playful remark was too good to be lost, and Bro. C. must not take such too seriously. Our readers have long since forgotten them—we had—and it is useless to revive them, when nothing was meant, and almost less than nothing said.

NEWS FROM THE CHURCHES.

(Our readers can greatly assist us in making this department interesting by sending us all news items from their neighborhood. They will receive prompt attention.)

TENNESSEE.—The First Baptist church in Nashville, after the resignation of Dr. T. G. Jones, their pastor, resolved to continue his salary three months and present him with $3,000 besides. He had served them twelve years. ....Rev. S. M. Stewart, a student at Oxford, Miss., writes to the *American Baptist Reflector*: "I ran up to Memphis and had the pleasure of preaching once more in the Third Baptist church. The members are jubilant over their new pastor. I never have before seen a people come by regular effort from a lifeless state into such hopeful progress. Nine months ago there was contention within and without. Now peace reigns."....The church at Cave Spring has recently enjoyed a revival, resulting in 25 conversions during the time, 17 of whom have been baptised. The others are awaiting baptism....The church at Blair's Creek has recently closed a twelve-days meeting, which resulted in the conversion of six or eight persons.

ALABAMA.—The Broad-street Baptist church, Mobile, being unable to rebuild its house of worship just now, has dissolved; and the St. Francis and Palmetto-street churches have been greatly strengthened by additions from this source....Dr. T. C. Teasdale is visiting a few prominent places in the State, to secure the four or five hundred dollars necessary for the completion of the house of worship at Decatur.

GEORGIA.—Rev. J. A. Ivey, former pastor of the Dawson Baptist church, has been elected co-principal of the La Vert Female College, Talbotton, and becomes pastor of the church there....The Baptist church at Sparta has been supplied with a bell weighing 400 pounds....The Baptist church at Newman expended last year $1,816.56; of which $1,000 was for pastor's salary, and the rest for missions.

SOUTH CAROLINA.—The First Baptist church in Charleston will celebrate its two hundredth anniversary with the meeting of the State Convention in Charleston next year. Very few Christian denominations of to-day are older than this local church.

VIRGINIA.—The Baptists of Virginia will hold a Congress at Lynchburg, Feb. 28th.

TEXAS.—Says the Baptist Herald: "The beautiful house of the Baptist church in Galveston approaches completion. Two ladies have given the elegant chairs for the pulpit. A jeweler donates a handsome clock."....Eld. T. H. Compere, of Hubbard City, died last week, of typhoid fever, after an illness of but a few days. He came from Arkansas many years ago.....Dr. Luther, President of Baylor Female College, has kindly offered to give board and tuition free, to an intelligent young lady for Mexico. His proposition has been accepted, and Miss Paula Barocio has entered the college. She is a sister-in-law to Rev. T. M. Westrup, our Missionary to Monterey.....Dr. Pinckney Harris writes that the church at Sweet Home, Lavaca county, has decided to build a new house of worship, and place it in the town; the present building is two miles out. The church is a very strong one.

MISCELLANEOUS.—The house of worship at Nashville, Ill., is in danger of a foreclosure at the hands of a Jew for the want of $345. Send contributions to Rev. J. C. Wilson, Marion, Ill....The Second church in Chicago has increased the pastor's salary $1,000 besides personal gifts to a large amount....The Baptist church at Winnipeg is said to be the only self-sustaining church of our faith in the British province of Manitoba, but the Convention proposes to raise $5,000 for aggressive work....It is reported that all the Baptist churches of Chicago, with all the Methodist and Congregational churches, have adopted the use of the unfermented juice of the grape in the Lord's Supper, while the Presbyterian churches generally adhere to the use of alcoholic wines....The Baptist church at Rappahannock, Va., is called "the Centennial church," because it was organized one hundred years from the time when (in the old court-house of Essex county, now its own beautiful house of worship) Baptist preachers were tried, condemned, and sent to jail for the crime of preaching "contrary to the laws of the Commonwealth."

FOREIGN.—The first newspaper in India was published by Baptist missionaries in 1783. Now 240 are published. ....The Baptists of England number 283,301, and they contributed an average of about $1.50 for foreign missions last year. This is more than ten times as much as the Baptists of the United States average for that purpose....A Baptist church has been organized in Bahia, Brazil, under the auspices of the missionaries of the Southern Baptist Convention recently located there....Chang Kum Sing, a native of Canton, China, was baptized by Dr. Simmons into the Trinity Baptist church, New York city, more than a year ago, and since his conversion has been very useful in the Chinese Sunday-school connected with that church. He now believes that he ought to return to China as a missionary, and arrangements have been made to send him back to his native city, to engage in gospel work..... The Baptist churches belonging to the Union in Scotland reported 9,214 members last year, an increase of 201 during the year. There are also a number of churches not connected with the Union, and some think there are as many baptized believers outside as inside of Baptist churches. Baptist progress in Scotland encounters many obstacles.

SECULAR NEWS AND NOTES.

TENNESSEE.—The Helenwood coal mines are now called the New River mines....The Knoxville Board of Trade was organized Tuesday night....Four colored men now occupy seats in the House of Representatives.... Twenty-one business firms of Memphis have formally signed the roll to organize a produce exchange....The Pulaski *Herald* was burned out in the conflagration at that place last week. The proprietor did not save a thing. ....The printers of Chattanooga have organized a typographical union. Ed. C. Wright, formerly of Louisville, was elected President....George Hudson, a colored boy, died at Oakdale, Roane county, from lockjaw, resulting from a wound caused by a toy pistol on Christmas day.... Gen. S. R. Anderson, of Edgefield, died at 11 o'clock Tuesday. He had been confined to his bed two months....On the 15th inst. the East Tennessee, Virginia and Georgia Railroad Company will put a third passenger train on their road to run between Knoxville and Chattanooga.... The People's Bank, of Pulaski, Tenn., which was totally destroyed by fire last Tuesday morning is said by the *Citizen* to have been one of the finest structures in the place. The people of that place are clamorous for a fire department....The municipal authorities of Chattanooga have, within the past few days, burned down eight or ten frame houses in which small-pox existed. In one instance the owner was reimbursed, that of Wm. LaCroy, who received $200 for the loss of two houses....An application is being prepared in Memphis to Gov. Hawkins for the pardon of Ed. H. Jackson, one of the four men who knocked down and robbed James I. Brady, an express messenger. Johnson was sentenced on June 16, 1875, to twenty-one years in the penitentiary.

ALABAMA.—The Baptist church at Evergreen is being plastered....The State penitentiary farm, containing 1,900 acres of land, will be sold at public auction in Montgomery, on the 22d inst....The *Sunday Star Journal* is the name of a new paper at Birmingham....The British steamship, Thornhill, cleared from Mobile the 27th ult., with a cargo of 4,000 bales of cotton....The Hessian fly has been doing great damage to the wheat in Jackson county....In an Alabama case the Commissioner of the General Land Office has decided that where homestead and preemption entries are unlawfully made on coal lands and are contested by any person, the contestant is allowed the preference right for thirty days after the cancellation of the illegal entry in which to make entry of the same lands under the coal lands law.

ARKANSAS.—Work cattle are selling in some places in Arkansas for $10) per yoke....Of the 588 convicts in the Arkansas penitentiary, only eighteen are women....Both houses of the General Assembly organized on the 8th inst. J. B. Judkins was elected President of the Senate, and C. W. Bradley Speaker of the House. There are seventeen Republicans and Greenbackers in the House, and both the Democrats and opposition claim to favor reform in all matters affecting State interests.

GEORGIA.—A fire at Macon, on the 26th ult., destroyed property valued at $130,000.

MISSISSIPPI.—From one acre of ground at Crystal Springs $1,000 worth of tomatoes are said to have been sold....Mississippi has 120 newspapers....Natchez to-day is in its zenith of prosperity, and nowhere can there be found a more enterprising population. Its cotton factories, street railway, elevator, and other enterprises of equal importance, make Natchez one of the foremost cities in the South in the point of go-aheadativeness.

NORTH CAROLINA.—Jacob Rash, living near Statesville, committed suicide Friday evening by cutting his throat, after having ordered his family out of the house. He left a letter saying that he had murdered his brother-in-law, named Preston, who disappeared some time ago, and whose whereabouts has not been ascertained.

MISCELLANEOUS.—It is estimated that at least fifty persons have perished in the floods in Germany....There were thirteen clearances of ocean vessels from New Orleans last Saturday....The reduction of the public debt for December will be about $13,000,000....During the month of December there were 97,478 bales of cotton shipped to Europe from Norfolk, Va.... Gen. Hazen contemplates establishing 142 new signal stations in the cotton States....Since the Government established the savings deposit system in the army, ten years ago, $3,813,061.78 have been received from soldiers on deposit. Last year about half a million dollars were deposited. The system is to be extended to the commissioned officers to see if they cannot be induced to save some of their money. ....The charters of the Missouri, Winfield and Western road, which is to run through the State of Illinois in a southerly direction, and of the Chicago, Oswego and Western, to run from Oswego to Pettison, have been filed in Chicago. The latter road will be 600 miles long....A United Press special from Waterton, Dakota, reports from the various land offices an aggregate of 28,000 homestead and preemption entries in Dakota during the year 1882, not counting the Black Hills land and district. Counting three persons to each entry and we have evidence of an increase in Dakota's population of 100,000. The census of June, 1880, gives it a population of 135,000. The intervening eighteen months prior to January, 1882, witnessed the arrival of 100,000 new residents. The grand total is 235,000. Dakota is growing to the dignity of State existence.

THE YOUNG MINISTERS' FUND FOR 1883.

We propose to undertake the support of two young ministers at the Southwestern Baptist University, at Jackson, this coming year, with the assistance of our patrons who are friends of ministerial education, and we cannot understand why a Baptist can be otherwise. There will be $15 needed monthly for each, to defray board, washing, lights, books, and this is a very small amount. Trusting in the Lord, we propose to pay all this amount not contributed by our patrons. There are some ten or twelve young ministers at Jackson who will look to the Board assistance. Can you not, dear brother or sister, afford $5 or $1 for so good a cause this year? The brother whom you assist may preach to you or your children, and God may a thousand times repay you by blessing his labors to their conversion. Trust God, and help. Who will open this list this year?

Mrs M E Douglass, Mo, $1 00; Eld R H Douglass, Mo, 1 00; Hettie Satterfield, Mo, 1 00; Mrs M J A H Corbett, Ark, 1 00; Jacob Jones, Tenn, 1 00; Wm A Sims, Ala, 1 00; J Gerhart, Tenn, 2 50; E B Fuller, Miss, 5 00; P N Overton, Tenn, 1 00; Mrs N Fitzgerald, Ga, 1 00; Miss A D Conner, Tenn, 1 00; Miss Lizzie Yarborough, Tenn, 1 00; Miss Nora A Graves, 1 00; Mrs J K Graves, 1 00; Mrs W P Harris, 1 00; J R Graves Jr, 1 00; Geo R Graves, 1 00; P H Mellwaine, 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:—You see we are hearing from nearly all our cousins who have been silent so long. You will find a letter in the post-office this week from Lulu Freeman, and I know you all welcome her back into our circle with joy. I received a letter from Dr. Tichenor this week, acknowledging the receipt of our last $20. And here is what he says about it:

MISS NORA S. GRAVES:

MY DEAR SISTER:—Your letter came in my absence containing remittance for $20. I thank you, and through you the children of the "Young South." Your work is a noble one—and God will bless you for it. He who does not forget the cup of cold water will not forget your labor of love. Trusting God's blessing upon you; I am your's truly, I. T. TICHENON.

Atlanta, Ga., Jan. 1st.

I sent him another ten dollar bill a few days ago which completed our New Year's gift to Mrs. Sanford—one hundred dollars.

A CORRECTION.—I find in our last paper the last Fund was summed "Total, $16.00." It was a mistake, for that Fund of Mrs. Sanford's share of the "Little Workers'" Fund completed our last ten dollar bill.

And now we begin anew. What shall we do this year, children? It remains for you to say.

Mrs. A. J. Borders—We thank the little boys for their contribution, and you for your kind words. You surely have taken the right step toward raising your children "in the fear and admonition of the Lord, and to have a missionary spirit." And shall ever have our prayers for your success.

I showed your letter to Mr. Mahaffy, and he says the names are all right. Lovingly, AUNT NORA.

AUNT NORA—and kindly remembered little cousins: Again, after the absence of nearly two years, I write, this dreary, dismal day, to the dear old BAPTIST. What changes time has brought us, one and all, during that period. Doubtless some of the dear little cousins have crossed the dark river into the great beyond, from whance no weary traveler returns. And I hear too that some have been snatched from the arms of celibacy; for instance, our cousin Silas Whitten. I received a letter from my little Mississippi cousin, Lou Anna Ball, the other day, telling what Aunt Nora said; that was, for me to write another or not my father takes the paper. We have been taking it some time, but I did not know it when I first wrote to cousin Anna. I think I shall come to see you all often after this. We are having a very mild winter, but a great deal of sickness. Fever and pneumonia seem to be raging. Christmas and holidays are here. We are not having a very happy Christmas in our little western home. No one seems to take a very deep interest in the festivities this year. Death seems to have cast a gloom over our town. Aunt Nora, if you think this worth publication I would like to see my name printed in the "Young South" again. Wishing you and the little cousins a merry Christmas and a happy New Year, I remain your far away little niece in the Lone Star State, LULU FREEMAN.

Albany, Texas.

Yes, and we are only too glad to be able to have your name again seen in the "Young South." We greet you with joy this new year, and hope you will join hands with us for a good year's work for our Master's cause.

AUNT NORA—Won't you please let me come in just for one minute? I do so want to tell the cousins "howdy," and get acquainted with them; for no one ever writes from this part of our beautiful state, to tell you how much the dear old TENNESSEE BAPTIST is appreciated, and especially the "column" by the boys and girls. Cousins, have we not had a lovely autumn? O, how I enjoyed the mild, sweet September, and golden October; and O, such grand sermons I The beautifully variegated woodlands that bound our quiet country home all around, were enough to charm the most fastidious; but I will not attempt a description—language fails me. When we view the broad fields of Nature how forcibly are we impressed with the thought that there is a God—that there is a great Spirit who has wisely planned all this that we might be happy. But whither am I drifting? I must close, for old Chloa's waste-basket. Please don't cram me into it. For fear of wearying you I will stop; hoping soon to hear of my admittance into your little band. Lovingly your niece,

Rome, Tenn. LIZZIE S. HALEY.

AUNT NORA:—I take much pleasure in sending you two dollars. One dollar from myself for Ministerial fund, and fifty cents each from my two sisters, Lola and Onida Crow, for Mrs. Sanford; hope you will receive many such donations this week. I read the "Young South" every week, and intend to write oftener next year than I have this. I am a boy thirteen years old, and am expecting a watch for a Christmas gift. Won't it be bad if I don't get it? EULA CROW.

Harrison, Miss.

DEAR MISS NORA:—I am much interested in the "Young South," and read it regularly to my three little girls, Rosa, Annie and Lena, who listen with delight, and take pleasure in making out the enigmas. Rosa makes out a great many, and begins frequent letters to you—but her hand becomes tired before she can finish, and when she takes up her letter again to finish, she concludes it is too badly written to send, and begins another, and so on, until the letters are few and far between on which Rosa works. She is too young to write much at a time, so you must excuse her until she is able to do better. My little girls have been saving up their nickels, and forward fifty cents to you—twenty-five cents is for Mrs. Sanford, and twenty-five for the young ministers, which, with my fifty cents, please hand your father. Give Rosa credit for the quarter for the young ministers—and Ada for the quarter for Mrs. Sanford. Both are sanctified to the good cause, and I am your friend of "Little Workers," and will do all they can. Yours truly, KATE D. SHERROUSE.

I attended to your orders immediately upon my return home, Mrs. Sherrouse, and hope they were filled entirely satisfactorily. Thanks for your kind words of cheer, and your efforts in interesting your children in our columns.

AUNT NORA—It has been so long since I last wrote you I am almost ashamed to write. I like cousin Van Farrar's suggestion very much. I am going to join it. I think all the cousins might send ten cents a month. I like the name very much. The health of the country is not very good. The crops in this section are below a good yield. Why don't cousins Mary Harrington, Clara and Minnie Chamberlain, cousin Ann Villie Moore write again? Tell Little Davis to write again; cousin Willie, you must write and tell us your mode of teaching. I will send you an enigma if you will publish it, Aunt Nora. I will tell you how I get my miles along. I have to work and my papa gives me a cotton patch. I think that is a pretty good way. Well, I'm sure this is enough for me, so I will close by wishing you and all the cousins "a merry Christmas and a happy New Year." I send 30 cts. to the editors to hand to you. MAGGIE GRAYSON.

Quincy, Fla.

AUNT NORA:—Will you please let me join your happy band of little cousins. I am a little girl eight years old. I am going to school now, and am learning to write, but cannot write well yet, so I'll get mama to write for me. Papa takes THE TENNESSEE BAPTIST. I love the "Young South" very much and am anxious to help make the grand New Year's gift for our dear missionary, Mrs. Sanford, I want to do something for the poor little Chinese. I send 35 cents. We have had a nice Sunday-school all summer, but the weather has got so cold it has broken up until spring. I have three little brothers, so we have Sunday-school at home every Sunday. I am afraid I have tired you with reading. If I hear from you I will write again. Love to all of the little cousins and a good share for yourself. Your little neice,

Beulah, Miss. LOLA COLLINS.

AUNT NORA:—I am going to school now, and have much hard lessons to learn that I cannot write as often for the "Young South" as I wish to. I just can spare enough time from my several duties to answer the enigmas. As it is Sunday evening I will write and send some money for missions. I send twenty-five cents, my sister Ella fifteen cents, Hook Watson, a little Chinan living with us, ten cents, and Gertrude Page, a niece of mine, ten cents. I hope you will secure the hundred dollars before the year closes. Aunt Nora, I have no missionary hen, but I think I will beg mama for one, as it seems to be a good way for little girls to raise money for missions. I hope Mrs. Sanford will write us a letter soon, for I so much like to read letters from the missionaries. Will any of the cousins please give me the address of Rev. R. W. Norton? A lady friend of mine requested me to find out, as he was once her pastor, and one, too, whom she loved very much. Aunt Nora, I wish you a merry, merry Christmas; and a happy New Year. May it be a year of happiness to you. I hope I may prove the successful competitor; but if I should fail, I will try and submit without a murmur; you know it will take an extra effort to do so. It will be so hard to scatter bright anticipations of a whole year crushed in one moment. However, I will resort to the old maxim: "If at first you don't succeed, try try again." I hope all of the cousins will continue to write interesting letters for the "Young South." I can hardly wait for the paper to come, I am so anxious to see the letters.

Of all the papers papa takes, THE BAPTIST has the pre-eminence. It is first the Bible, and next THE BAPTIST, in our family. I wish papa would take two or three copies, I always have to wait for the older ones to finish reading of it before I can have it. My sister Sallie has been, and is still, trying to get two or three subscribers for THE BAPTIST, to send to your papa as a Christmas present. I hope she may succeed. Aunt Nora, please write us a long letter for Christmas. I always love to see the "Young South" headed with a long letter from you. Your loving niece, MATTIE AYRES.

Nichols, S. C.

AUNT NORA:—It has been nearly two months since I wrote you but I saved 30 cts. in P. O. Orders by sending all at once. I said when I first began to work in the missionary department that I was going to do my best, and now this dear one year has newly finished its work, and I have done my best. I did not get as much as mama wanted me to send Mrs. Sanford. Tell the "Little Workers" that I think the little dime will do tolerably well for our little female cousins, but, for we boys, I do think we might obligate ourselves for at least 25 cents a months. You said you would like to know how I make so much money: I can only say, that if you could see me rise from my bed every midnight every morning and dress myself hurriedly and just as hurriedly throw my kitchen bells and hood and cape on, and the next that is seen of me I am in the cow-lot milking; and then I feed the cows, and then I help in the churn—this is my first business, in fact, if you could see half that I do you would never again be at a loss to know how I make my money. I look a good deal like a girl with my apron on, but I don't care for that. I expect more missionary funds would be sent in if more of our little male cousins could throw off the idea that they must not do girls' work. I send order for $2.75. Much love for all the little cousins, and much love and all success to yourself and Mrs. Sanford. Most respectfully, M. PARKER MCGREGOR.

P. S.—Mama gave me a beautiful portable writing-desk for my birthday present. PARKER.

Minden, La.

AUNT NORA:—I have read Uncle Tom's letter requesting all the little cousins to write a prize letter. I would like so much to write one, though I don't think I could get the prize, yet I would like to express my kind feelings and great love for the dear missionary cause, and for all that are connected with it. Aunt Nora, please excuse me if you think my letter is not a good one for not trying to write a prize letter. It is now the day before Christmas, and we have all been very busy preparing for it; but amidst all my happy anticipations I think of your kind admonition, and remember the condition of the poor heathen children, and my promise to the "Little Workers," and I now write to renew for the next three months. Hoping that you may be able to send the hundred dollars as a New Year's gift Mrs. Sanford. I hope so much that all the cousins will renew and more will contribute to make the amount you desire. My sister Alice is now well. She wishes cousin Lilly Yates to write to her. I will send my enigma, if you think it will do please print it. Love to you and all the cousins. Affectionately your niece, VAN C. FARRAR.

Clifton, Ark.

AUNT NORA:—As I see so many little cousins writing to you I thought I would see if you would accept me as one of your nephews. We have all been sick this fall. My brother is taking THE BAPTIST, and I love to read the "Young South." I send five cents for Mrs. Sanford. If you will not throw this in the waste-basket, I will write again. Lovingly your nephew,

Hickory Valley, Tenn. GEORGE SEXTON.

Here is your letter in print, George, so come again.

AUNT NORA:—Will you let another girl join your band of cousins? I have been thinking I would write for some time, but never have until this Sunday eve. My father takes THE BAPTIST and I like to read the "Young South" very much. I send a dime for Mrs. Sanford, also an enigma which will spell the name of a nice young lady well known by all the cousins. As this is my first, I will close, for fear the waste basket will catch it. Love to you and all the cousins, CARRIE MYRD.

Oakland, Miss.

We are always ready to welcome another worker into our band of cousins, Carrie, and you need have no fears of the waste basket; so come again and often. Thanks for your enigma. Write them on a separate piece of paper next time, please.

AUNT NORA:—As I see so many nice letters in the "Young South" I thought I would write again. I love the "Young South" ever so much, and I hope you will live many years and carry on that precious work. My father has been taking THE BAPTIST for a number of years and he loves it better than any other paper he ever read. I saw the comet, I think it a most wonderful thing. Aunt Nora, how could I send money to Mrs. Sanford, in money or stamps? Tell grandpa to write to us. I will close, remaining yours truly, EMMA SIMONHON.

Little Lake, California.

We are glad to know you, Emma, in your far-away home, and learn that you take interest in our column. Write us often. Stamps are about the best way for you to send money to us.

Enigma.

A name which signifies laughter.
The birthplace of two kings, one temporal the other spiritual.
A name used figuratively by the prophet Jeremiah and by St. Matthew.
A word signifying "God with us."
A term used by the prophets to denote the humble and despised origin of the Messiah.
The province where Jesus lived, taught, and sailed his first miracle in.
Something which Christians take upon themselves signifying that they must work for Christ.
That which a woman, a sinner, poured upon Jesus' feet.
A word denoting the grace of God's Spirit bestowed upon believers.
The place where Jesus went with three of his disciples just before he was seized upon by the Jews.
A tree of great value in Syria.
The Mount from which Christ ascended to heaven.
Whose son did the Scribes say the Christ was?
The stupidest Mount of transfiguration.
What is Christ now making for us at the right hand of God?
What shrouded the earth when Christ was crucified.
What was given to Mary and Joseph to flee with when they had all saints to be offered [illegible] gone?
To which disciple did Jesus declare his omniscience?
The name of the angel sent to Mary respecting the birth of Christ.
What term in the New Testament denotes the deliverance of sinners from eternal death through faith in Christ?
By what did God confirm the priesthood of Christ?
What did Jesus call Herod?
What word denotes the free favor of God bestowed upon man without any merit or claim on their part?
The word which Mary used when she recognized Jesus after the re-surrection?
To what country was the infant Savior taken to escape the cruel edict of Herod?
A prophetess of great age who gave thanks for the child Jesus.
What did Christ say the enemy would sow with the wheat?
In what river was Jesus baptised?
What is better than sacrifice?
What kind of children were brought to Jesus that he might touch them?
The initials form a part of the message brought by the angels to the shepherds. VAN C. FARRAR.

An Acrostic.

1. An essential attribute of the Divine nature.
2. The anointed King of Tyre.
3. The birthplace of Abraham.
4. The father-in-law of Jacob.
5. Eastern city of Judea.

Initials spell the name of one of our prominent Baptist ministers. MAGGIE CALDWELL

Answers to Enigmas for Dec. 9, 1882.

Nettie Hodges'—Jephthah's, Ruth, Ben, Uzzah, Salome, Hagar, Israel, Naomi, Gethsemane.

Initials spell "J. R. Rushing."

Answered by Lillie Vann, Mattie Ayres, Clarence Wingo

Clarence and Elma's.—Rehoboam, Wine, Naboth, Onesimus, Righteous, Tyre, Obediah, Nineveh.

Initials spell "R. W. Norton."

Answered by Mattie Ayres, Lillie Vann, Maggie Caldwell.

A WHISPER TO THE TEACHER.

Go, speak to Jesus first.
Then to the child. Go, let him speak to thee
Who taught on earth in Judah's waning days
On mountain slopes, along the pebbly beach,
Yea, in the closet hear his voice who spake
As never man did speak. Ask for his mind
Whose patience bore the burdens of a world.
Whose shrinking soul could throw off the idea that they must not do girls' work. I send order for $2.75. Much love for all the little cousins, and much love and all success to yourself and Mrs. Sanford. Most respectfully, M. PARKER MCGREGOR.

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A term used by the prophets to denote the humble and despised origin of the Messiah.
The province where Jesus lived, taught, and sailed his first miracle in.
Something which Christians take upon themselves signifying that they must work for Christ.
That which a woman, a sinner, poured upon Jesus' feet.

"GO AWAY, SATAN! GO AWAY."

A little girl sat upon the large stone door-step of her father's house, and beside her was a bowl of about the same age. He had been eating a fresh, rosy apple, and had thrown the core in the gutter beyond the walk, and watched it as the muddy water carried it from his sight; then, turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me your apple, Katie; mine is all gone."

"Not now; wait a little," was the reply.

"But the greedy little fellow, not willing to wait, took the apple up, turned it round and round, smelled it, and then tossed it up lightly in his hands, each time catching it again. I expected his teeth would go into it, but he was too honest for that.

His cry brought the eyes of the little girl upon him. The blood mounted to her brow; she was at once upon her feet with one hand raised, apparently to strike the shrinking form beside her. But the hand did not fall; and as she stood, her face and form showing the struggle within, I prayed that she might not be too strongly tempted. A moment more, and her voice fell on my ear:

"Go away, Satan! go away!"

The mother within the door heard the words too, and, coming out, asked what they meant. A blush was upon the brow of the child, but it was humility and shame that caused it, while with drooping head she answered:

"Satan wanted me to strike Freddie; but I didn't."

Little Workers.

We, the undersigned, have pledged ourselves to give ten cents a month, beginning October, 1882—five cents of which shall be for Mrs. Sanford, and five cents for MY FIRST DOLLAR. We want to form a club of one hundred, at least. Who of our young friends will join us?

Van Farrar, 6 months. Willie Graves, 6 mo. Lillie Vann, 3 mo. Maggie Nicholson, 1 mo. Jessie Collins, 5 mo. "Aunt Max," 1 mo. Flora M. Canfield 3 mo. Nora Hill, 2 mo. Clarence Wingo, 1 m. Carrie Hale, 3 1-2 mo. Rebecca Norris, 1 mo. Mittie Draper, 1 mo. Bennie Parker, 3 mos. Katie Cameron, 2 mo. Alice Meares, Sanford Moore, five cents for Mr. Frank DeCourcy. Charity Herring, 1 mo. Jo Minnie West, 1 mo. James Collins, 3 mo. Maggie Goodson, 3 mo. Joe Hale, 2½ mo. Minnie Haynes, 3 mo. James Haynes, 1 mo. Pleasant Haynes, 6 mo. Essie Goodson, 3 mo. Maggie Caldwell, 2½ mo. Alma Thornton, 1 mo.

IS ALUM POISONOUS?

Dr. Hall's *Journal of Health*, in a recent issue, says:

"This question has caused a good deal of discussion. Alum is used by many bakers to whiten their bread, enabling them to use an inferior flour. It is more extensively employed as a cheap substitute for cream of tartar in the manufacture of baking powders. It has not been considered immediately dangerous; although if continued it induces dyspepsia and obstinate constipation. But the fact that many cases of poisoning have occurred from baking powders which contained alum, puts the question in a more serious aspect, and prudent people will exercise caution in the selection of baking powders.

"Under what conditions, then, does this substance—formerly used for medicinal purposes—become poisonous? They are certainly obscure, and at present we can only surmise what they may be. We suspect that the cause exists in the individual poisoned; some peculiarity of the constitution producing a morbid change in the secretions of the stomach, with which the alum combines and forms an active poison; or the secretions may be healthy but in unusual proportions, and that these less or greater proportions, in combination with the alum, constitute a poison.

"For example, two parts of mercury and two parts of chlorine form calomel, which is not poisonous; but change the proportions to one part of mercury and two parts of chlorine, and we get corrosive sublimate, which is a deadly poison.

"Then, again, we know nothing of the causes of constitutional peculiarities. Why is it that one person can eat all kinds of green fruits and vegetables with impunity, while the same course might cost another individual his life? One person can handle poison ivy and sumac without being in the least affected; another is poisoned if he approaches to within ten feet of them. Out of a family residing in a malarial district, some of the members will suffer one-half the year with fever and ague, while the others will enjoy excellent health during the entire year. Foods that are wholesome to some persons are actually poisonous to others. This is especially true of some kinds of fish. There is no safety in taking alum into the stomach, as it is shown to be always injurious and often dangerous. Baking powders properly compounded, and containing pure cream of tartar instead of alum, are more convenient than yeast; and bread and pastry made with them are just as wholesome and far more palatable. We are in entire sympathy with the manufacturers of the Royal Baking Powder—who commenced and are vigorously conducting the war against the use of alum in baking powders.

"Before committing ourselves, however, we made tests of a sufficient number of baking powders to satisfy ourselves that the substitution of alum for cream of tartar in their composition has not been overestimated, while a careful examination of the Royal Baking Powder confirms our belief that Dr. Mott, the Government Chemist, when he singled out and commended this powder for its wholesomeness, did it wholly in the interest of the public.

"We do not hesitate to say that the Royal Baking Powder people deserve the gratitude of the community whom they are endeavoring to protect.

"Will not some prominent manufacturer of pure candles follow their example, and expose the secrets of a business that is doing untold mischief to little chil'dren?"

Ewald, the great German scholar, once said to Dean Stanley as he picked up a New Testament: "In this book is contained all the wisdom of the world." How patiently and how persistently, then, it ought to be studied.

SYMPTOMS OF A DISEASED LIVER.

Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely safe if on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sometimes the bowels in general are costive; sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of wearin ess and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and, although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.

If you have any of the above symptoms, you can certainly be cured by the use of the genuine DR. C. McLANE'S LIVER PILLS. When you buy McLANE'S LIVER PILLS insist on having Dr. C. McLANE'S CELEBRATED LIVER PILLS, made by Fleming Bros., Pittsburgh, Pa.

If you can not get the genuine DR. C. McLANE'S LIVER PILLS and can send them by mail, and we will send them to you.

FLEMING BROS., Pittsburgh, Pa.

CATARRH!

"DOBYNS' SURE CURE" is so "catchy," "blower" and "hooter" that it has caught seventy thousand certificates of Cures, to prove for Catarrh, Neuralgia and Nervous Debility. Don't suffer another day; "Dobyns' Sure Cure," and it may save your life. We will refund your money. We can't——

"My wife used your "Sure Cure" for neuralgia, and it acted like a charm. My son and daughter had Catarrh of eight and nine years standing. It has cured them. I am recommending it to others." (Elder) Col T. Holman, Greenfield, Mo.

We have a thousand of the same kind. Only ONE DOLLAR for $3. Ask your Druggist, or address all orders to Dobyns & Mitchell, Covington, KY.

Dobyns' Sure Catarrh Cure

$15. PRINCE. $15.

Six months old and out of the purest strain of thoroughbred registered

Poland-Chinas.

This beautiful stock hog will be delivered on board of boat or car on receipt of $15

Address GEORGE B. GRAVES, Memphis, Tenn.

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CONSUMPTION.

I have a positive 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 Express & P. O. address. DR. T. A. SLOCUM, 181 Pearl St., N. Y.

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Manufacture those celebrated Chimes and Bells for Churches, Academies, &c. Price-list and Circulars sent free.

xv 16 xvi 17 McSHANE & CO., Baltimore, Md.

YOUNG MEN

If you prefer wealth and honorable direction to poverty and the life of a nobody, double your chances in life by taking the Unsurpassed Business Course of MANN'S Business College, in the mild climate and grand mountain scenery of East Tennessee. College affiliated with the State University. 23 years' experience in the business. For $70 we guarantee three months Tuition, Text Books, Blanks, Stationery and good Board and [illegible] system of training for Business. JOHN ES. MANN & SONS, Knoxville, Tenn. 15 21 26

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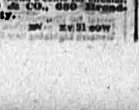

ARE THE BEST.

They are the only ones that are sold by first-class [illegible] with a written guarantee. Send a card for descriptive [illegible] to A. PAILLARD & CO., 680 Broadway, New York City.

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Peter Henderson's COLLECTION OF SEEDS AND PLANTS

which for 1883, contains PETER HENDERSON'S Practical Instructions on Producing and Flower Gardens, Lawns, Vegetable and Flower Gardens, and all the latest information known to the author of "Gardening for Profit." Mailed free on application.

Peter Henderson & Co., 35 & 37 Cortlandt St., New York.

ROSES

One Illustrated Spring Catalogue of roses and plants for 1883 now ready. Two Colored Plates given. Plants larger, better and cheaper than can be obtained elsewhere. Send for Catalogue and see for yourself. Mention this paper. MILLER & FISHER, Wright's Grove, Chicago, Ill.

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LIBERAL CASH ADVANCES MADE ON CONSIGNMENTS.

July 1 1y

AGENTS are reaping a harvest selling our Kitchen Queen Safety Lamps and other household articles. The best selling articles ever put on the market. For Samples and Terms, address the CLIPPER M'F'G CO., No. 290 Walnut St., Cincinnati, O

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CATARRH

To any sufferer with Catarrh or Brachitis who exercise desire relief, I can furnish a means of Permanent and Positive Cure. A Home Treatment. No change for vocation by mail. Valuable Treatise Free. Ministers, Broadway Doctors, Lawyers, Ministers, Business men. Address Rev. T. P. CHILDS, Troy, Ohio.

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MOORE'S BUSINESS UNIVERSITY,

Atlanta, Ga. A live practical school. An ever-mixed business community. Circulars mailed FREE on application.

xiv 14 xv 44

For 1883 is an Elegant Book of 150 Pages, 2 Colored Plates of Flowers and Vegetables, and more than 1000 Illustrations of the choicest Flowers, Plants and Vegetables, and Directions for growing. It is handsome enough for the Center Table or a Holiday Present. Send on your Name and Post office address, with ten cents, and I will send you a copy, postage paid. This is not a quarter of its cost. It is printed in both English and German. If you after wards order seeds deduct the 10 cts.

Vick's Seeds are the Best in the World! The FLORAL GUIDE will tell how to get and grow them.

Vick's Floral and Vegetable Garden. 178 Pages, Colored Plates, 600 Engravings. For 25 cents in paper covers; $1.00 in elegant cloth. In German or English.

Vick's Illustrated Monthly Magazine—32 Pages a Colored Plate in every number and many fine Engravings. Price, $1.25 a year; Five Copies for $5.00. Specimen Numbers sent for 10 cents. Trial copies for 25 cents.

JAMES VICK, ROCHESTER, N. Y.

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Church, School, Fire-alarm, Fine-toned, Low-priced, Warranted BELLS.

Blymyer Manufacturing Co., Cincinnati, O.

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LOUISVILLE AND NASHVILLE RAILROAD!

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EIGHT HOURS QUICKEST
365 Miles Shortest

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MEMPHIS TO LOUISVILLE!

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Memphis to Cincinnati,

And is the only route connecting with all early morning trains out of Cincinnati to PHILADELPHIA, NEW YORK,

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Memphis to Louisville without change, connecting with through cars for

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SHORTEST AND QUICKEST ROUTE

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With Only One Change.

Connecting closely at St. Louis and Chicago for all points

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Through Tickets, Sleeping Car Berths, and further information can be procured by calling on or addressing either of the following named:

S. L. FIFFLAY, Ticket Ag't, 327 Main street.
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Chickasaw Route,

MEMPHIS AND CHARLESTON RAILROAD

TWO DAILY PASSENGER TRAINS

SCHEDULE On and after January 15, 1883, as follows:

GOING EA

	MAIL & EXP.	FAST MAIL & EXP
Lve Memphis	11:45 pm	10:45 am
Arr Grand Junction	1:45 am	12:25 pm
" Middleton	2:31 "	1:21 "
" Corinth	3:20 "	2:17 "
" Decatur	7:30 "	6:15 "
" Stevenson	10:45 am	9:30 "
" Chattanooga	12:20 pm	11:05 "

GOING WEST:

Lve Chattanooga	5:50 pm	8:30 am
Arr Stevenson	6:35 "	10:10 "
" Decatur	8:20 "	12:5 "
" Corinth	12:05 am	5:50 pm
" Middleton	1:04 "	6:39 "
" Grand Junction	1:55 "	7:27 "
" Memphis	4:00 pm	9:30 "

To the East

Close Connection is made for all

EASTERN AND SOUTHEASTERN CITIES

And for all points on and reached via CINCINNATI SOUTHERN RAILWAY

THROUGH CARS WITHOUT CHANGE.

ELEGANT SLEEPING CARS On Night Trains.

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A full set of First-Class and Emigrants Tickets on sale at all principal stations.

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NO SUNDAY DELAYS.

For further information, address either

JAMES R. GOZDE,
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T. S. BRYANT
Ass't Gen'l Pass'r Ag't Memphis, Tenn.

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Dr. E. C. West's Nerve and Brain Treatment a specific for Nervous Headache, Hysteria, Dizziness, Mental Depression, Loss of Memory, Weakness, Premature Old Age caused by overwork of the brain or excesses, and [illegible] of the nervous system. Each box contains one month's treatment. One dollar a box, or 6 boxes for $5. We guarantee six boxes to cure any case. With each order received by us for six boxes, accompanied with $5, we will send the purchaser our written guarantee to return the money if the treatment does not effect a cure. Guarantees issued by A. Benkert & Co., 318 Main street, Memphis, Tenn.

xiv 49 xv 49

Walking up Sixth avenue Friday morning a reporter of the Progressive American noticed a man endeavoring to force a letter into the fire alarm box at the corner of that avenue and Waverly Place. The representative of the paper of progressive ideas politely informed the fellow the box on the opposite corner was the proper receptacle for letters. "What do ye know about it? go long wid ye and mind yer business or I'll smash yer nose," said he. As the reporter's nasal organ is prominently developed he moved on. The cross-grained Irishman then went to the spot indicated and after putting his letter in the box retraced his steps overtook the newspaper man and whispered in his ear, "Wait till the Dimmycrat candidate is elected Governor, and then see if nagurs will know more than white men."—Progressive *American.*

Our own hearts make our world for us. The things we see around us are but the shadows of our inner experience, which are cast outside. The things we hear are but the echoes of our own inner thoughts and feelings. The pictures in our hearts fill all the world for us, either with ugliness or loveliness.—*Westminster Teacher.*

There iz a great deal ov poverty in the world, and we find it az often among those who hav too much welth as among those who hav too little.

The reason that æsthetes so admire the stork is that he can stand for hours on one leg and look as though he did not know anything and didn't want to.

Joe, being rather remiss in his Sunday-school lesson, the teacher remarked that he hadn't a very good memory. "No ma'am," said he hesitatingly "but I have got a first-rate forgettery."

A mistress of a mansion who had just hired a new cook made a tower of inspection after she had kept her a week, and found a policeman locked up in the pantry. "How did this man get here?" asked the lady, severely. "I'm sure I don't know," answered the cook, "he must have been left over by the old cook."

One pleasent day last summer a clergyman repaired to a sequestered part of a wood to enjoy a quiet smoke all by himself. A member of his congregation discovering him in the act, sarcastically asked if he was offering up incense to Satan, to which the clergyman made answer, "Yes, but I didn't know he was so near."

It is not enough to smell the flowers of Christianity: we must pluck its fruit. It is not enough to taste its sweets; we must sow its seed.

De Shanghigh chicken 'minds me ob certain men dat I's seed. He crow mighty loud' an' brags arun' mong de hens an' young chickens; but when a game rooster comes around he's got business on de udder side ob de fence.

If we should giv the opinyuns of others the same importance we klaim for our own, wisdom would be a drug in the market.

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AN ASTONISHING FACT.

We do not realize that we are growing old until it has become an accomplished fact. Children grow up around us, but we get used to that, and seldom stop to compute their ages and realize the swift flight of the years. In fact, our children never get old to us. The wife who has stood lovingly and faithfully at our side so long never changes, and is always the fair young bride of the old and happy days. And so with husband—to the wife. Though his hair might have grown gray in some way that we do not understand, and his firm step may seem a little elastic or firmer than it was, the husband does not seem to have changed much after all. The friends of your youth become gray headed; yet they are not old. Some one—he may have been a philosopher—has said that if we doubt whether we are growing old we should look in the face of a friend whom we have not seen for twenty years. The writer tried that a few days ago. He did more; he looked in the face of a friend whom he had not seen for nearly forty years. What his thoughts were of him he does not know. They were both too polite to express their thoughts. He knows they kept wondering, and he wonders yet, what had happened to his friend that he should look so very old. It was a shock to him, and brought him face to face with an unwelcome fact.

When a man has been regenerated he not only has life, but eternal life. "And this is the will of him who sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up the last day."—John 6: 40. "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life."—John 3: 16. "Verily, verily, I say unto you, that he that believeth on me hath everlasting life."—John 6: 47. We believe that God is eternal,—forever He is from everlasting to everlasting —the father of eternity. We believe that the righteous will live for ever with God, and that the wicked are to be banished into everlasting punishment. The same word that describes the eternity of God, the bliss of the righteous and the death of the wicked, is used to refer to the ultimate salvation of all the redeemed on earth.

I will close this argument with a logical statement. If Christ does not save the righteous, it is either because he is not able, or is not willing. He is able. All power is given to him in heaven and on earth. He is the Almighty. Jude testifies that God our Savior "is able to keep you from falling and to present you faultless in the presence of his glory with exceeding joy."—Verse 24. He can save unto the uttermost. He is willing to save. His death and sufferings would all tell of his willingness. His promises and invitations all point the same way. We can, therefore, say for certain, he can and will save his people. His name is Jesus: "For shall he save his people from their sins."—Matt. 1: 21.

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When we speak of joy we do not speak of something we are after, but something that will come to us when we are after God and duty. It is the rest of confidence, the blessedness of eternal light and overwhelming confidence; the highest form of spiritual light and majesty. Rising from within, it is sovereign over all circumstances and hindrances.—*Dr. Bushnell.*

God's ear is ever close to our lips. It touches them. It is always listening. Thoughts speak to it as loudly as words: suffering even louder than words. The ear of divine attention is never taken away. We sigh into it even while we sleep and dream.

A Kentucky preacher was once conducting a revival service, when he was annoyed by the indecent conduct of a couple of rowdies. He went up to them, when one replied, "We heard that you work miracles and are come to see if it is true." "No, sir," said the preacher, taking off his coat, "but we cast out devils," and he forewith cast them out.

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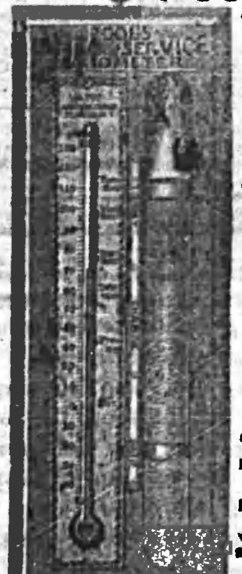


It will detect and indicate correctly any change in the weather 12 to 48 hours in advance. It will tell what kind of storm is approaching, and from what direction—invaluable to navigators. Farmers can plan their work according to its predictions. Saves 50 times its cost in a single season. Has an accurate thermometer attached, which alone is worth the price of the combination. This great WEATHER INDICATOR is endorsed by the most eminent Physicians, Professors and Scientific men of the day to be the BEST IN THE WORLD! The Thermometer and Barometer are put in a nicely finished walnut frame, with silver plated trimmings, etc., making it a beautiful as well as useful ornament. We will send you a sample one, delivered free, to your place, in good order, on receipt of $1, or six for $4. Agents are making from $5 to $20 daily selling them. A trial will convince you. Order at once. It Sells at SIGHT! Just the thing to sell to farmers, merchants, etc. Invaluable to everybody. U. S. Postage Stamps taken if in good order, but money preferred. Agents wanted everywhere. Send for Circular and terms. Address all orders to OSWEGO THERMOMETER WORKS, (Largest establishment of the kind in the world) Oswego, Oswego Co., N.Y.

We refer to the Mayor, Postmaster, County Clerk, First and Second National Banks, or any business house in Oswego, N. Y.

Write your Post Office, County and State plainly, and remit by money-order, draft on New York or registered letter, at our risk.

This will make a Beautiful and Very Useful Present.

READ WHAT THE PUBLIC SAY ABOUT IT.

I find Pool's Barometer works as well as one that costs fifty dollars. You can rely on it every time. CAPT. CHAS. B. ROGERS, Ship "Twilight," San Francisco.

Barometer received in good order, and must say that the instrument gives perfect satisfaction in every respect. It is neatly made and wonderfully cheap at two dollars. GEO. B. PARSONS, M. C. R. R. Office, Detroit, Mich.

Pool's Barometer has already saved me many times its cost, in foretelling the weather. It is a wonderful curiosity and works to perfection. F. J. ROBERTSON, Milwaukee, Wis.

BEWARE OF WORTHLESS IMITATIONS. None genuine without our Trade Mark, and Signature of J. A. Pool, on back of Instrument as below:

J. A. Pool TRADE MARK.

Every instrument warranted Perfect and Reliable. Size 9¾ inches long 3¼ wide. If not satisfied on receiving the instrument, return it at once and we will refund your money. Please state where you saw our advertisement.

MASON & HAMLIN

ORGANS are certainly best, having been so decreed at every great World's Industrial Competition for Sixteen Years: no other American organs having been found equal at any. Also cheapest. Style 109; 3½ octaves; sufficient compass and power, with best quality, for popular sacred and secular music in schools or families at only $22. One hundred other styles at $30, $57, $66, $72, $78, $93, $108, $114 to $500 and up. The larger styles are wholly unrivalled by any other organs. Also for easy payments. New Illustrated Catalogue free.

PIANOS This Company has commenced the manufacture of Upright Grand Pianos, introducing important improvements; adding to power and beauty of tone and durability. Will not require tuning one-quarter as much as other Pianos. Illustrated Circulars Free.

The Mason and Hamlin Organ and Piano Co., 154 Tremont St., Boston; 46 E. 14th St., New York; 149 Wabash Ave., Chicago.
xv 16 xv 51

BUCKEYE BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati.

KNABE
PIANOFORTES.
UNEQUALLED IN
Tone, Touch, Workmanship and Durability.
WILLIAM KNABE & CO.
Nos. 204 and 206 West Baltimore Street, [illegible] No. 112 Fifth Avenue, N.Y.
xv 19 xv 46

PENSIONS for Soldiers' Widows, Parents, Children. Any disease wound, injury or death entitles. Increased bounties; back pay; discharges procured. Desertion removed. All dues paid. New Laws. Fees $10. Send stamp for instructions. N. W. FITZGERALD & Co., Pen. Att'ys, Washington, D. C.
xv 25 xv 33

WHISKY HABIT CURE. By Dr B. M. WOOLLEY, Atlanta, Ga. It Quiets the Nerves, Promotes Health and Morals. Costs less than Whisky. Try it. Office 30½ Whitehall Street.
xv 3 eom ly

Lady Agents Wanted to sell our Rubber Goods for ladies' and children's wear. Required every day in every household. Sell rapidly and give the utmost satisfaction. Send for Illustrated Catalogue. WINONA M'F'G Co., 303 Broadway, New York. P. O. Box 2019.
xv 26 xv 39

OPIUM HABIT EASILY CURED with DOUBLE CHLORIDE of GOLD. Essay Free. *The Morphine User*: 200 pp. $1.00. LESLIE E. KEELEY, M. D., DWIGHT, ILL.
vx 21 xv 24

AUTOMATIC
OR "NO TENSION" SEWING MACHINE.
The only Sewing Machine that can be USED WITH SAFETY TO HEALTH.
Can you AFFORD to be without it?
Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.
xv 23 xv 29

To all Sufferers from Prolapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure,—the voice, that to a minister or lawyer is more valuable than gold or jewels,—or be silent forever. I applied to the most eminent physicians, and was but little helped; save the 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 prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, piles, and hernia, is *the slight relaxation of the abdominal muscles, which allows the bowels to sink*, and *known by marked hollows over the tips of the hips*. Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which 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 preaching nineteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with *hernia*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

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

I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by *prolapsus of the muscles which support the internal organs*. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease,—dyspepsia.

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

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

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

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

It relieves piles and *prolapsus 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:—

Let all Take Notice.

This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.
R. C. DANFORTH,
Office a Man'f'g Co., Conn., May 1 1876.

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

TESTIMONIALS.

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

The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e., the uplifting of the bowels, the relief of all causes of prolapsus 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.
Haynesville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak Lung and lumbago they are invaluable.
W. C. LAWRENCE, M.D.
Crawfordville, Miss.

TESTIMONY OF PUBLIC SPEAKERS

From the Governor of Tennessee.

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

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

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

Very Respectfully,
JAS. D. PORTER.

MINISTERS' TESTIMONY.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, 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.
G. A. LOFTON, D.D.
Pastor Third Baptist Church, St. Louis.

BANNINGS 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 know 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. REYNOLDS.
Fulton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it: every minister, strong or weak should have one. A. ROUTH.
Union Depot, East Tennessee.

The Testimony of a Christian 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 delighted, and improving fast, and would not be without their Braces for any amount. Not one of them regrets paying their money for it. I do think it will benefit any one in bad health, especially all back diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace.
MRS. E. C. WESTBROOK.
West Point, Miss.

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 nothing like clear of my malady. I can ride horse-back or in a wagon, follow my plow, in fact, endure more walking-about general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical aid I need.
H. C. LOWRY.
Horn Lake, Miss., May 18, 1877.

Eld. J. R. 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 slight rupture, with two pads, has supported the person so well he says he has no need of the rupture pad now. He has never worn it at all. They have all proved perfectly satisfactory; and neither of the parties would take a hundred dollars for them and do without.
G. D. STEDMAN.
Monticello, Ark.

TESTIMONY OF FARMERS.

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

For Horse-back Riding.

I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe it would have been utterly impossible to have stood it without the Brace. It is preeminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible.
R. E. MELVIN.
Camden, Miss., January 8, 1877.

A GEORGIA EVANGELIST.

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

PRICE OF BRACES.

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

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

Plain Brace, ordinary size	$10.00
Single Hernia Brace, ordinary size	12.50
Double " " "	[illegible]

I offer my improved Brace to any one as a premium for a club of 16 subscribers to THE BAPTIST at $2 each, and seventy-five cents for every subscriber you fail to get of the club.

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

Notice.—All sizes over 40 inches, having to be expressly made, are $2.50 extra. Front Pad and spring duplicated for $2.00. Hernia pads (separately) for single or double Rupture $2.00. Sent by mail, post-paid.

DIRECTIONS FOR MEASURING.

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

In all cases the cash must accompany the order, with 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 Brace by mail, when 35 cents additional is sent to prepay postage and register fee. The Brace will be exchanged by purchaser paying express or mail charges. Address

J. R. GRAVES,
Memphis, Tenn.

A STRANGE REMINISCENCE.

THE ESCAPE OF A WELL-KNOWN EX-ARMY SURGEON FROM AN UNFORESEEN DANGER.

[Baltimore American.]

Messrs. Editors:

I seldom appear publicly in print, but the facts connected with my experience which follow are so striking, and bear so closely upon the experience of others, that I venture to reproduce them entire:

In the month of September, 1879, I was practicing medicine in New Orleans. The summer had been excessively hot, and everybody was complaining of being exhausted and feeling tired. It was not an unfrequent occurrence to have patients ask for something to relieve this weary sensation, and that I should also partake of the same universal lassitude or weakness, did not alarm me. I supposed that over-work and exposure had produced a temporary physical prostration: therefore I made a trip to St. Paul, Minn., thinking that a rest of a few weeks in a cooler climate would soon reinvigorate me. Little did I dream, however, what was in store for me. After getting settled in my new quarters I took a short walk every day, and patiently awaited a return of strength, but in spite of all my efforts I seemed to be losing strength: and even any slight exercise became laborious and tiresome. During this time I had frequent dull aching pains in my head, and through my back and hips, occasional shooting pains in various parts of the body, with soreness, shortness of breath, and palpitation of the heart. My feet and hands would be like ice one day, and burn with heat the next. I had no desire for food, and what I did eat distressed me; my sleep became disturbed with the frequent desire to urinate. The quantity of fluid passed would at one time be quite small and at another quite profuse. Then for days I would be free from this desire and nothing seemed to be the matter; nevertheless my debility gradually increased. My eyelids were puffed out; my bowels were alternately torpid and too active, the urine would be clear some days, on others it would be of high color and deposit a brick-dust sediment, and at still others there would be a whitish appearance and a thin greasy scum would rise to the top. The pains in my head, back, chest, joints, bowels and bones were horrible in the extreme. I went in vain from place to place and consulted the best medical authorities the country affords: I would have a chill one day and a burning fever the next. I suffered excruciatingly with a numbness of my feet and hands, and at the base of the brain and between my shoulders; at times my limbs and body would bloat and physicians said I was suffering from the dropsy and could not recover.

How I could be so blind to the terrible trouble that was devouring me, I do not know; but there are thousands to-day who are suffering from the same cause, and are as ignorant of its nature as I was. My skin was the color of marble at one time, and then again it would be like saffron; and this terrible restlessness, and, I might say, wildness, was followed by a dull, heavy, drowsy sensation. I was wasted to a mere skeleton, except when the dropsical bloat occurred. I tried all the celebrated mineral waters of this country and Europe; and tried all kinds of medicine and all kinds of doctors. Still no help came. I lay at my hotel in Philadelphia, where I was temporarily sojourning, given up to die by both friends and physicians, when there providentially came into my hands a little pamphlet which I carefully read, and from which I got a view of my real condition, which no other agency had revealed. Acting on its advice I had my water analyzed at once, and to my surprise, albumen and tube casts were found in large quantities. A skillful physician was sent for, and apprised of the fact. He said that I had Bright's Disease, and that death was certain. My friends importuned me to take a remedy which had won a great reputation for the cure of all forms of kidney diseases, and I therefore laid aside my prejudice and commenced its use. At first my stomach rejected it, and I had to use small quantities; but after the first five days my stomach retained full doses. This was a year ago last October, and my improvement was rapid and permanent. I have regained 50 of the 65 pounds of flesh I had lost during my illness, and I feel as well to-day as I ever did, and I can unreservedly state that my life was saved by Warner's Safe Kidney and Liver Cure, the remedy I used.

It may seem strange that I, being a physician and ex-army surgeon, did not have the water analyzed before; but such is the fact. I had the symptoms of every other disease, and I did not suspect that my kidneys were in the least particular out of order; and here is just where I was in the greatest danger, and where most people who read these lines are in danger. I find that I am only one of thousands who are suffering from kidney disorders, which, neglected, surely result in Bright's disease. I also know that physicians may treat these disorders for months without knowing clearly what the trouble is, and even after ascertaining the cause, be unable to prevent it. When death, however, finally overtakes the helpless victim, they disguise its real cause, attributing it to heart disease, convulsions, apoplexy, vertigo, paralysis, spinal meningitis, blood and uremic poisoning, etc., etc.

Words, of course, fail to express my thanks to H. H. Warner & Co., of Rochester, N.Y., for giving the world such a needed and certain specific as the Safe Kidney and Liver Cure, but such as they are I gladly give them; while to the thousands to whom I have lectured upon the laws of health and hygiene I commend this letter most cordially, and warn them to beware of the insidious nature of a disease over which physicians confess they have no control and which in one form or another, is carrying more people to untimely graves than any other malady.

J. M. PORTER, M. D.,
Baltimore, Md., 94 Saratoga St.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights; we get into the same tempers, and use the same sharp words, and do the same actions as the men of the world and so we bring reproach on Jesus."

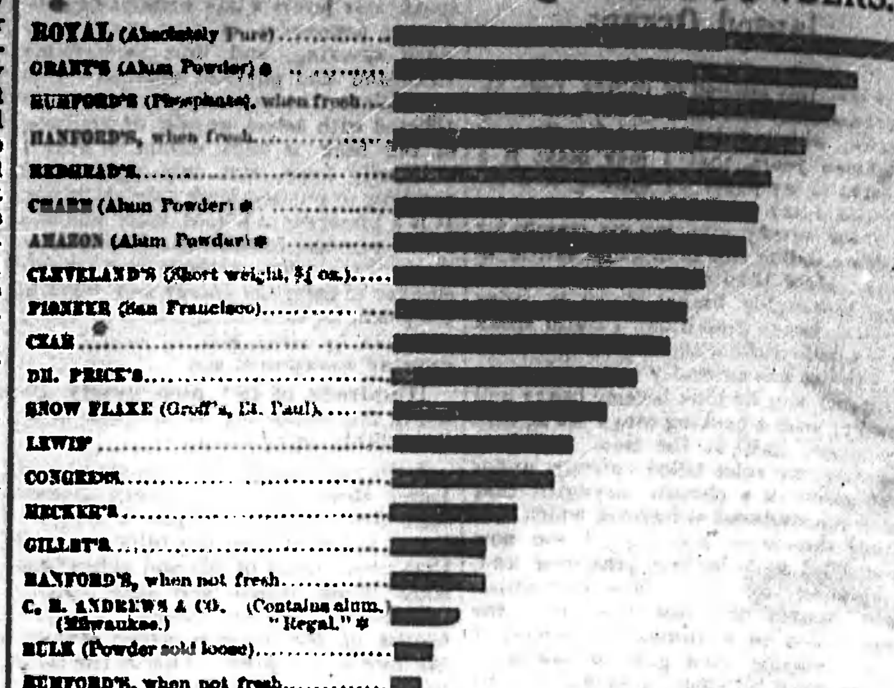
"That's well said, John. I mean to ask myself every night, 'Who has seen Christ in me to-day?' I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to him, and you know there is a text that says, 'I live, yet not I, but Christ that liveth in me.'"

Dear readers will take this question home, "Who has seen Christ in me today?"—*Friendly Greetings.*

One of the largest seed establishments in the United States is located at Marblehead, Mass., and is owned and managed by James J. H. Gregory. Mr. Gregory has earned a reputation second to none throughout every State in the Union, of selling the most reliable seeds that can be obtained. Notice his advertisement in another column.

At one of the May meetings in Boston a distinguished D. D. said in vindication of his course as a Christian preacher reformer, "I am not afraid of the devil!" Another said in reply, "That is not the great point, but this, "Is the devil afraid of you, Doctor?"

COMPARATIVE WORTH OF BAKING POWDERS.



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. LOVE, Ph. D."

"It is a scientific fact that the Royal Baking Powder is absolutely pure.
"H. A. MOTT, 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."

"June 22, 1882.—We have made a careful analytical test of Royal Baking Powder, purchased by ourselves in the open market here, and in the original package. We find it to be a cream of tartar powder of the highest degree of strength, containing nothing but pure, wholesome, and useful ingredients.
"JUAN H. WRIGHT, M.D., "ALBERT MERRELL, M.D., } Analytical Chemists, St. Louis.

The Royal Baking Powder received the highest award over all competitors at the Vienna World's Exposition, 1873; at the Centenial, 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 indorsement 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.

The Book You Need!

THE NATIONAL STANDARD DICTIONARY and ... containing 616 pages, is now offered to the public, ... printed from new plates, with ... bound in English cloth, and ornamented with gold and black designs.

40,000 Words. This Dictionary contains ... and Exactly Defined, this number being all the needed words found in the English language.

700 Illustrations. This valuable reference book contains 700 pictorial illustrations, ...

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You Need It! This Book is invaluable to ... $1.00 ...

Sent postpaid on receipt of price. Address
GRAVES & MAHAFFY, Memphis, Tenn.

My Vegetable and Flower Seed Catalogue for 1883 will be sent FREE to all who apply. ... James J. H. Gregory, Marblehead, Mass.

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.—*Jeremiah.*

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

Old Series—Vol. XXXVIII. MEMPHIS, TENN., JANUARY 20, 1883. New Series—Vol. XV. No. 32.

THE 7 DISPENSATIONS.

BY THE EDITOR.

PART II.—ESCHATOLOGY.

FRIDAY MORNING OF THE WORLD'S WEEK.

"But while we attempt not to be wise *above* that which is written, we should attempt, and that most studiously, to be wise *up* to that which is written."—*Chalmers.*

CHAPTER X.

WHO IS GOG? WHAT IS MAGOG? DO GOG AND MAGOG OF EZEKIEL AND GOG AND MAGOG OF REVELATION DENOTE THE SAME POWERS?

TWO of the most remarkable prophecies in the Divine Record are concerning powers bearing this title; the one was delivered by Ezekiel (38 and 39), and the other through the apostle John on the Isle of Patmos (Rev. xx).

Neither of these important prophecies can be understood without understanding the King and the nations or countries, intended by these names. They are rarely explained without confusion of ideas, and the two prophecies are often, if not generally, confounded. The general impression, doubtless, is that they refer to the same event; while, in fact, they refer to events and times several thousand years remote from each other. By comparing the statements of the two prophecies, the reader will see that they are widely different confederacies, belonging to widely separated periods of time.

1. The Gog of Ezekiel invades the land of Judea in "the latter days" of *this* present Dispensation. The Gog of John does not gather his armies until the *close* of the *next*—the millennial age—1000 years after Christ's Second Advent.

2. Ezekiel's Gog comes down from the *North* parts upon Judea; while John's Gog comes up from the four corners of the earth.

3. The invasion of Ezekiel's Gog is the *occasion* of the appearing of Christ, and therefore pre-millennial; while that of John's is after Christ has reigned on this earth with his saints 1000 years! and is, therefore, *post*-millennial.

4. The Lord brings Ezekiel's Gog into the land of Israel to destroy him, while Satan musters the forces of John's Gog and Magog to make war with Christ and his saints.

5. The sixth part of the armies of Ezekiel's Gog escape destruction, and the dead are buried; but John's Gog and his forces are entirely destroyed, by fire sent down from heaven. The prophecy of Ezekiel relates to a power that is to occupy the country north of Palestine in "the latter days," which is to invade Judea with a mighty army to take a spoil of cattle and silver and gold from a people returned from a long captivity, "whose land the rivers of water had spoiled"—had wasted. God says:

"In the *latter years* thou shalt come into the land that is brought back from the sword, and is gathered out of many people against the mountains of Israel which have been always—for a long time—waste: but it is brought forth out of the nations, and they shall dwell safely all of them. * * and thou shalt come up against my people Israel, as a cloud to cover the land; it shall be in the *latter days*, and I will bring thee against my land."

The reader will see that this is yet future, since it implies that a portion of the Jewish people have returned with great wealth and are dwelling safely, and that invasion of Gog synchronized with "the time of the end" of the present Dispensation.

The apocalyptic Gog and Magogue are all the unconverted of the nations that are incited to revolt by Satan after his imprisonment for 1000 years in the abyss, against Christ and his saints, and, under his leadership, they will come up on the breadth of the earth and compass the camp of the saints about and the beloved city—and fire will come down from heaven and destroy them all.

These apocalyptic forces are figuratively styled Gog and Magog because the confederation is similar to that in Ezekiel's prophecy, composed of peoples occupying the *same countries* combined to invade the *same land* to take possession of the *same city*, and for the *same purpose*—to seize the scepter of universal dominion from Christ and his people.

WHO IS GOG?

I think the Scriptures clearly identify him with "the King of the North," referred to in chapter xi: 41, and that Ezekiel's prophecy of Gog (or Gogue) is an amplification of Daniel's concerning the King of the North, who commences his career "at the time of the end."

That these two powers are the same I present the following considerations:

1. Gog, or Gogue, the prince of Ros, is king of Mosbech and Tubal; therefore, he is King of the North geographically; those countries being north of the Holy Land, which, according to the covenant, extends to Amanus to the Euphrates.

2. Gogue is to invade the land of Israel "from the north parts," in the latter days, and the King of the North is to enter into the same country *at the same time* (Dan xi: 45); therefore, as they come from the same *quarter*, against the same *enemy*, and at the same *time*, they must be one and the same power.

3. The Lybians and Ethiopians belong to God's army, and Daniel says "the Lybians and Ethiopians are at the steps of the King of the North," i. e., allies, and march with his troops!

4. Hostile tidings come to Gogue from Shefa and Dedan eastward, and from the "the merchants of Tarshish and the young lions thereof" northward! So also "tidings out of the East and out of the North," says Daniel, "shall trouble the King of the North." (xi: 42.)

5. Gogue is to fall upon the mountains of Israel, where he and his multitudes are to be buried! So the King of the North, having encamped "between the seas in the glorious Holy Mountain," the hill country "comes to his end" there, with "none to help him," and

6. Gogue unexpectedly encounters the Lord God in battle on the mountains of Israel, and "the King of the North" contends with Michael the Great Prince, who standeth up for Israel and delivers them; they are both defeated and deprived of dominion by the same supernatural power.

Here are six particulars which unmistakably establish the identity of Gog with Daniel's King of the North. The multitudes they are to lead into the Holy Land are the "all nations" which Zechariah has predicted the Lord will gather together against Jerusalem to destroy them in battle with a small exception, and whose slain are "the carcasses of the men that have transgressed against the Lord, whose worm shall not die, nor their fire be quenched, and who shall be an abhorring to all flesh (Isa. lxvi: 24) who pass through "the valley of the passengers on the East of the Sea (Ezek. xxxix: 11), for the consumption of their bodies by the worm will commence while they are yet standing upon their feet" (Zech. xiv: 12).

GOG, OR GOGUE, IS THE NAME OF AN EMPEROR.

The prophet is commanded to prophesy against a *ruler* called "*Gogue*, [of] *the land of Magogue, the chief prince of Meshech and Tubal* (E. V.).

The Septuagint—a Greek version made by learned Jews, appointed by Ptolomy Philadelphus king of Egypt—gives a different and more correct rendering.

"*Gogue, archonta Roos, Mesoch kai Thobel,* i. e., Gogue, chief of Ros, Mesoch and Thobel. These Jews regarded "Rosh" as a *proper name*, and not an appellative.

Jerome, in his Latin version, gives it "*Gogue, terram Magogue, principem capitis (sive Ros) Mosoch et Thubal,*" i. e., chief prince (or chief of Ros), Mosock and Thobel.

Robert Levi, a learned Jew, says: "*Ros* is not an appellative, as in the common translation, but a proper name." The word *Prince* ought, therefore, to be replaced by the proper noun *Ros*, or Rosh; and it is furthermore established that Rosh was the name of a distinguished warrior who first settled and ruled the country, and hence the country bore his name, as we call our country America and Columbia from its first discoverers.

Bochart, in his Sacred Geography, 1646, says Ros is the most ancient form under which history makes mention of the name of Russia, and he contended that Ros and Mosc properly denote the nations of Russia and Muscovy. "It is credible," he says, "that from Rhos and Mesech (that is, Rhossi and Moschi), of whom Ezekiel speaks, descended the Russians and Maschovites, nations of the greatest celebrity in European Scythia. It is not difficult to fix the name of Tubal, or, as the seventy have it, Thobel. The river Tobol gives name to the city Tobolium, or Toboiski, the metropolis of the extensive region of Siberia, lying immediately eastward of Moscovy, or Mosc. We are confirmed that this is the country meant by Ezekiel, who mentions Tubal and Mesech as trading in brass or copper, in the fairs of Tyre—a metal which abounds in Siberia.

WHENCE THE NAME MAGOGUE?

We have seen that Gogue is not only styled "Prince of Ros, Mosc and Toboll," i. e., autocrat of all the Russias, but also Gogue of "*the land of Magogue*"—which means, *sovereign* of the land of Magogue. It is, therefore, of the first importance to a clear understanding of Ezekiel's prophecy to know what land or country is indicated by "the land of Magogue," that the Gogue of the Russias is to dominate in "the latter days."

Michaelis, the renowned Hebraist, says:

"Whoever reads Ezekiel can hardly entertain a doubt that Gogue is the name of a sovereign, and Magogue that of his people; the prophet speaks of *the former*, not as a people, but as an EMPEROR."

From the Hebrew Scriptures we learn that Gomer and Magog were the Sons of Japheth (Gen. x. 2), and it is from the common repute of the Israelites we can learn what countries the *nations* descended from these two heads of families occupied, retaining, as such countries would for ages, the names of those families.

Josephus says:

"Japheth, son of Noah, had seven sons who, proceeding from their primitive seats in the mountains of Taurus and Amanus, ascended Asia to the river Tanais (Don); and there entering Europe, penetrated as far westward as the straits of Gibralter, occupying the lands which they successively met with in their progress; all of which were uninhabited, and bequeathed their names to their different families or nations. That Gomer founded the *Gomari*