

A STRANGE REMINISCENCE.

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

[Editorial American.]

Meurs, Editor: 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 infrequent 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, Miss., 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 creamy 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 afforded; 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 float 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' bloot 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, and to my surprise, albumen and tube casts were found in large quantities. A skillful physician was sent for and applied 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 disease, 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 uræmic 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 a 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.'"

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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 wiser 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 Bible 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. 19).

Neither of these prophecies can be intelligibly explained without the King and the nations of 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 I brought back from the sword, and I will gather 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 the fall of Gog is synchronized with "the time of the end" of the present Dispensation.

The apocalyptic Gog and Magog 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 "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 passers on the East of the Sea (Ezek. xxxix: 11), by 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 Magog, the chief prince of Mosbech and Tubal" (E. V.).

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

"Gogue, archontu Ros, Masoch kat Thobel, i. e., Gogue, chief of Ros, Masoch and Thobel. These Jews regarded "Ros" as a proper name, and not an appellative.

Jerome, in his Latin version, gives it "Gogue, terram Magog, principem capite (i. e. Ros) Mosoch et Thobel," i. e., chief prince (or chief of Ros), Mosoch 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 Rosch; and it is furthermore established that Rosch 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 discoverer.

Bochart, in his Sacred Geography, 1684, 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 Ros and Mosoch (that is, Rosch and Mosch), of whom Esau speaks, descended the Russians and Masochites, 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 Tobollum, or Tobolski, 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 Mosoch 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, Mosch 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."

Michiehl, 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 EMERAKOK."

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 Gibraltar, occupying the lands which were originally inhabited, and bequeathed their names to their different families or nations. That Gomer founded the Gomeri

whom the Greeks at that time called Galatae, and Magog founded the Magogae, whom the Greeks then called Scythae." i. e., Scythians.

The descendants of Magog, therefore, were called Scythians by the Greeks; and now who were the Scythians, and what country or countries did they inhabit? Is the first question. Herodotus, the most ancient Greek historian accessible to us, says:

"Scythians (Skuthal) was a name given by the Greeks to an ancient and widely extended people of Europe, who had spread themselves from the river Tanais or Don, westward along the banks of the Ister or Danube."

Major Rennel, who has given this no little study, says:

"The Greeks appear to have first used the term Scythia, in its application to the Scythians of the Euxine, who were also called Getae, or Gethi; and were those who afterwards subdued the Roman empire; and from whom the original stock the present race of people in Europe seem to be descended. The Scythians of Herodotus appear to have extended themselves in length, from Hungary, Transylvania and Wallacia, on the westward, to the river Den on the eastward."

Dio Cassius, who lived 150 years after Josephus, and over 200 years after Christ, relates, that: "Pompey, in his return into Europe from Asia, determined to pass to the Ister or Danube, through Scythia, and so enter Italy." These then were the original Scythians, and occupied what is now known as Austria, and part of the German Empire.

Now since the prophet states that Gomer is to be "at the steps of Gog," i. e., a vassal, or dominated by Gog, let us inquire what regions of Europe were settled by the Gomer, or the descendants of Gomer, the Galatae of the Greeks.

Diodorus Siculus, who lived a century before Josephus, traces the Gomeri into Europe much further than the Danube, even to the shores of the Baltic, and to the very confines of the Galatae of the Greeks. In speaking of the amber found upon the shores of that sea, he there places the region expressly referred to as "Scythia above, or north of, Galatia." Thus we find the Scythae, or Magogae, in the immediate neighborhood of the Galatae, or Gomeri, of the Greeks.

There is not the least difficulty in locating this people, since Galatia is the common name used by all the earlier Greeks for Gaul, or Gallia of the Latins, and Galatae is the common Greek name for Gaul, or the Gall of the Latins.

Strabo says: "All the Galatae were called Celtae by the Greeks, and the Celtae were called Galatae by the Greeks, and Gall by the Latins."

It should be borne in mind, that in the third century before Christ, a colony of these Galatae, or Galli, emigrated from Gaul, and established themselves in Asia Minor, where they were ever after called by the Greek name, Galatians, and the region occupied by them, Galatia.

There can be no doubt that the descendants of Gomer—the Galatae, occupied all that portion of the west of Europe comprehending ancient Gaul and Belgium, and the countries bordering upon them, which, in our day, constituted the French Empire.

Gomer then points unmistakably to France. It will be remembered by some that Louis Philippe paid his visit to England in a national vessel named "Gomer." Was that not intended as an allusion to Gomer, by whom France had been originally peopled? The Gomer of Ezekiel embraces all those countries once occupied by the descendants of Gomer, including France of our day.—Gomer is France.\*

We have now seen that Magogae is the region extending from the Ros, or Russia, to the Rhine, comprehending Wallacia, Transylvania, Hungary and Germany. Of course the prophecy must be future, because the Prince of Ros is the Gogue of Magogae, and as yet no Emperor of Russia has been also Emperor of Germany,—but he is yet to be.

But why is the future autocrat of Gomer, Magogae, and all the Russias, etc., styled "Gogue," or Gog?

\*Gomer, ex quo Galatae, id est Galli, Gomer, from whom proceeded the Galatae, that is the Gauls (our French), Isidor, Origon, lib. ix, A. D. 600.

WHENCE THE NAME GOGUE?

"There is no name in the Bible," says a writer, "that has more puzzled the critics, than this of Gogue. The depths of Hebrew etymology have been explored in vain in search of a mystical sense which might attach to this name."

Micheletti rightly says: "The origin of a barbaric, or foreign, (gentile) name, ought not to be sought in the Hebrew, nor in any of its kindred tongues."

This is a Gentile proper name, well known to continental history as borne in one notable instance by an ancient ruler which answers immediately to the Magogae of the prophecies. This we find in Friedegaricus' History of the Sigobert, king of Austria (Austria), A. D. 576. We give his account of Gogue.

"When Sigobert (grandson of Clovis) saw that his brothers had contracted marriage with women of inferior condition, he sent Gogue on an embassy to the King of Spain to demand his daughter, Bruna, in marriage.

"The King sent her, with great treasures, to Sigobert; and in order to add greater dignity to her name, it was changed to Brunochildis. Sigobert received her for his consort, with great rejoicings.

"Prior to this event, and during the infancy of Sigobert, the Austrians had made choice of the Duke Chrodinus, to be Major Dornus Regiae, or Chief of the palace; because he was a man of vigorous conduct in affairs, fearing God, endowed with patience, and possessing no quality but what rendered him dear both to God and men.

"Chrodinus rejected the honor proffered to him; saying, 'I am unable to establish peace in Austria: for all the nobles and gentry of all Austria are allied to me by blood, and I have not the power of enforcing discipline among them, or of taking away the life of any man. They will all rise against me to follow their own superstitious, and God forbid that their actions should draw me into the condemnation of hell. Choose ye, therefore, from among yourselves whom ye may approve.'

"When they could find no one they chose Gogue, the tutor of the Prince, by the advice of Chrodinus, to be Major Dornus Regiae. And on the following morning, Chrodinus repaired the first to the dwelling of Gogue, and placed his arm upon his neck, which the rest perceiving, they all followed his example. And thus was the government of Gogue prosperous; until he brought Brunochildis out of Spain.

"But she soon rendered him odious to Sigobert, who, by her instigation, put him to death."

Of the origin, or family, of Gogue, the first Maric du Palais, or Dux Francorum, of the kingdom of Austrasia, no mention is made in history; but it is plainly to be collected from the words of Chrodinus, that he had no consanguinity with either the nobles or the gentry—the "primates," or "libri" of that kingdom; and it seems equally implied in the words of Friedegaricus, that he was not a native of the kingdom, since he was elected to his dignity, because the Austrasians could find no one among themselves.

Thus it is evident, that Gogue is an historical character, and that he was Regent of a part of Magogae. Now, it is probable, that because of certain peculiarities in his history in relation to Magogae, God selected his name as the prophetic title of one who should rule over the same country in "the time of the end."

The resemblance between the historical, and prophetic, Gogues may be stated as follows: I shall distinguish them as Gogue I and Gogue II.

1. Gogue I was a foreigner; Gogue II will be one likewise, belonging to the Ros, and not to the Germans.

2. Gogue I became sovereign in fact, though not de jure; Gogue II will become sovereign in fact by conquest.

3. Gogue I became ruler in a time of confusion, because the native princes could not maintain order; weakness of the sovereigns and anarchy of the people will precede the de facto sovereignty of Gogue II also.

4. Gogue I, though exalted to the highest post of honor, short only of the legitimate sovereignty, was precipitated from his high estate by a violent death. This is also the destiny of the prophetic Gogue, who is to "come to his end, and no one shall help him."

With these premises before us, I have no doubt that the following paraphrase will present in

reader with the true import of the exordium to the prophecy of Ezekiel concerning Gogue.

"Son of Man, set thy face against Gogue, the emperor of Germany, Hungary, etc., and Autocrat of Russia, Moscow, and Tobolsk, and prophesy against him, and say: Thus saith the Lord, Behold! I am against thee, O Gogue, Autocrat of Russia, Moscow, and Tobolsk, and I will turn thee about, and put a bit into thy jaws, and I will bring thee forth from the north parts, and all thine army, horses and horsemen, all of them accoutred with all sorts of armour, even a great company with bucklers and shields, all of them handling swords, among whom shall be Persians, Ethiopians and Libyans; all of them with shields and helmets, French and Italians, etc. Chacassians, Cassacks, and the Tartar hordes of Ubeck, etc., and many people not particularly named besides.

Be thou prepared; prepare thyself, thou and all thy company that are assembled unto thee: and be thou Imperial Chief to them."

From these premises, then, I think, there cannot be the shadow of a doubt that the autocrat of Russia, when he shall have attained to the plenitude of his power and dominion, is the subject of the prophecy contained in the thirty-eight and thirtieth of Ezekiel. This personage at present is only "Autocrat of all the Russias," that is, Ros, Mosc, and Tobl; while the emperor of Austria holds the position of the Gogue of Magogae. But, as we have seen elsewhere, the Austrian and German empire is doomed to be crushed between France and Russia, and when this is accomplished the Gogueship will be assumed by the Autocrat, or Prince of Ros, Mosc, and Tobl."

WHAT WE LEARN FROM THIS EXPOSITION?

From this, rather tedious, but, to the student of prophecy, most interesting investigation, we have obtained the "pass-key" to the right understanding of several difficult, and, without this "key," inexplicable prophecies, and must have also been impressed with the truth of the verbal inspiration of God's Word.

1. How can one who denies the verbal theory of inspiration account for Ezekiel's calling some future ruler of the north of Europe by the name "Gogue" centuries before any mortal bore that name? Or Prince of Ros, Mosc, and Tobol, centuries before those countries were ever thus named?

2. We can understand, with great clearness, the prophecy of Ezekiel concerning Gog, contained in the 38 and 39th chapters, i. e., that some future Autocrat of the Russias will be also Emperor of Germany, which will then include two kingdoms of Western Europe, France not excepted. That this Gog will in "the latter days" come with vast multitudes of all these nations for the conquest of Judea and Jerusalem, where he, with five-sixths of his host will be destroyed by supernatural agency as was the army of Sennacherib of the Assyrians, even by the brightness of Christ's personal appearing.

3. We learn that Daniel's prophecy (xi: 40, and on), concerning the king of the North, so generally misconstrued and misapplied, is but an epitome of Ezekiel's prophecy concerning the same king and the same events.

4. We learn that the Wild Beast of John—(Rev: xiii: 1, to the end)—which first came up out of the sea, having seven heads and ten horns—which, after 1260 year-days, disappeared for a season, and is yet to reappear.—(Rev. xvii.)—scarlet in color—bearing the meretricious woman "drunk with the blood of the saints"—thus indicating it to be an Ecclesio-Imperial Civil Government—certainly symbolizes the new European Empire that is to be under the scepter of Ezekiel's Russian—Gogue—when Chief of the land of Magogae, as well as Autocrat of all the Russias. Singular as this may seem to those familiar with the current expositions, after the study of a quarter of a century I am scarcely more confident of the correctness of any exposition of prophecy than this. The alliances are already formed, and the irrevocable steps taken by Russia that must ultimate in her supremacy, or extermination. Napoleon, before his death, uttered these prophetic words: "The day is coming when Europe, from the Volga to the Rhine, will be either Cossack or Republican." That day is coming, for a greater than a Napoleon hath spoken it, when Gog, to-day the Autocrat of the Russias,

will be also Emperor of Germany and Europe.

5. We learn from the exposition given of Gog, that he will constitute the "Little Horn" of Daniel, (see ch. vii: 19-27), and Paul's personal Antichrist of the last days. All that is predestined of Antichrist must be fulfilled in Ezekiel's Gog, in Daniel's "Little Horn," and "King of the North," and in Paul's Antichrist, and John's seven-headed and ten-horned Beast, that is to re-appear and dominate all Europe and the East, and to be destroyed by the personal advent of Christ.

6. The reader can also learn that John's battle of Gog and Magog (Rev. xx: 8,9), is an altogether different event, occurring 1,000 years after the advent of Christ, and that the Gog of that invasion is none other than Satan himself, while the Antichrist of Paul may in fact be an incarnation of Satan in the last Autocrat of Russia, since he is to come "according to the energy of Satan, with all power and signs (miracles) and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they received not the truth in the love of it, that they might be saved."—2 Thea. ii: 9, 10.

7. We learn, contrary to Mr. Baxter and a host of commentators whom he follows and, by whom he is followed, that the future head of the Wild Beast will be Imperial, and will be some future Autocrat of Russia, and not a King or Emperor of France—since France will be a vassal or ally of Russia.

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

BY JOSE HARRAL, EUDORA, 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. Renfro, 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.)

QUESTION.—Bro. Renfro, you said positively that there was a church at Troas, and that Paul and his companions ate the Lord's Supper with them; how do you know that your statement is true?

ANSWER.—I think there was a church at Troas, and that Paul communed with the members of it; but I made the statement on the authority of twelve witnesses of unquestioned scholarship and veracity, and who are now in court and are ready to testify that there was a church there.

Q.—Do any of the writers of the New Testament say there was a church at Troas?

A.—No, but I infer that there was one there.

Q.—Might you not as easily infer that men are burning brush in the moon, because there are some spots on its surface that have that appearance, as to infer that there was a church at Troas because it is written that Paul was there and tarried a week?

A.—Yes; but still it is my opinion that there was a church there, and then my twelve witnesses say there was a church there.

Q.—Did you not, on a former occasion, come into this court and testify positively that you would not believe the statements of those very men when they testified that they found authority in the New Testament for infant baptism, sprinkling and pouring as Bible baptisms, and high grades in the ministry, such as bishops and archbishops, and did you not destroy the credibility of those men by producing in court the New Testament to prove that they testified falsely?

A.—I did; but I think they can tell the truth about a church being at Troas, and I am anxious to have their testimony received, because I have written a book to prove intercommunion, and if their testimony is rejected, my book is a myth, I am a discredited author, and a ruined man.

The judgment of the court is, that the statements of yourself and your witnesses are based upon your individual opinions, without a shadow of proof to sustain them; and that you have convicted your own witnesses of false testimony by the best

proof in the world, the New Testament; and the New Testament convicts you in the same manner, and, therefore, your united testimony is ruled out of court. (Retire, much dejected.)

We have the Bible, reader, and we can read the twentieth chapter of Acts for ourselves, and see if there was a church at Troas, and our opinions are as good as the opinions of Brethren Pendleton, Gambrell, Renfro and his witnesses. There is not in the New Testament, from back to back, a single proof or statement that there was a church at Troas, and their opinion that there was one there is not worth a pinch of snuff in the absence of all proof, and sensible Baptists know it and are not deceived. But who are these witnesses? Nearly all, if not every one of them, think they find authority in the New Testament for baptizing infants, and for sprinkling and pouring, as the baptism taught by Christ and his apostles, and for despotic forms of church government. Where the baptism of Lydia and the jailor are spoken of, together with their households, they infer that there must have been some children—infants, and they were baptized, and therefore infant baptism is taught in the Word of God; and because our Baptist brethren would not receive their inferences, and have their infants sprinkled and call it Bible baptism, they were put to death by the tens of thousands in the most horrible ways. The fires they kindled to burn our people would cover a continent, and all because we would not accept their inferences. Will Baptists believe such testimony now, and take their inferences for a church of Troas, and intercommunion by Paul and his companions in the absence of all Scripture to prove it? The New Testament does not inform us that there ever was a church at Troas; nor do I believe that any other history contains any such record. There is no specific record of more than one sermon preached there, and that is the one preached by Paul to his brethren in the ministry the night before he left Troas forever. I think I may safely assert that, wherever the apostle preached and made disciples, some allusion is made to it, or to some members of it somewhere in the Acts or the Epistles. It is not recorded that a sermon was ever preached there, except the one by Paul, to which I have already referred; neither is it mentioned that any disciple was ever made there nor lived there. It is not recorded that any disciples met Paul and his companions when they went there; or met with them while they were there; or bade them adieu when they left Troas, as was the case in every other place where there were disciples. There is no mention made of a single soul except Paul and his companions, and the young man who fell from the third loft while Paul was preaching. They were a company of young ministers who came to meet Paul on his way to Jerusalem and obtain all the instruction possible from him while he tarried for the ship to unload and load at Troas, and wait for a favorable wind to sail.

"These," in the 5th verse; "them," in the 6th verse; and "the disciples," or "them," in the American Revision, in the 7th verse of Acts, 20th chapter, refer to Paul and these seven companions, and to no one else, as any common English grammarian can see, and which every scholar will affirm. If they came together to eat the Lord's Supper, as is contended by Bro. Renfro, and his twelve witnesses, on the Sabbath day, why did they wait until night and meet in a third loft, and wait until the next day before they ate? What were they and the church, Bro. Renfro says was there, doing all day on the Sabbath that they did not eat the Supper? The truth is they ate an ordinary meal and nothing else. Alford says the meal Paul ate Monday morning was the meal they came together to eat, but it was deferred. It is as easy to infer that Paul was the only one who did eat any bread, as to infer that a church existed at Troas during Paul's last visit there.

"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."—Acts xx: 11.

Did Paul eat the Supper himself, as do the Roman Catholic priests, while the others looked on in silence? He is the only one spoken of as having

eaten, and there is no evidence found for the inference that Paul was the only one who did eat that there is for the inference that there was a church at Troas. There is as much proof that Paul died at Troas as there is that there was a church there in Paul's time, and that is none at all.

The story that Bro. Gambrell tells of the capture of a rail fort surrounded by brush, is true of himself. For the last month he has been piling brush around his rail fortification, and now that it is captured he is found there in company with Falas Infurrence and False Courtesy, the twin sisters of Heresy, and the twin daughters of Evil. What Bro. Gambrell can mean by insisting that Dr. Mercer practiced intercommunion, when the Doctor has put himself upon record so powerfully against it, is more than I can guess, unless it is that he feels himself in the situation of a drowning man catching at straws. He opened his columns for the discussion of the intercommunion question, and now he shuts them against all but himself, and those who think as he does, and what for? What, for, reader? That his readers may see only his side of the question. He held up before his readers the raw-head and bloody-bones of a division in our churches, and in his paper advised the brethren to bear with each other in their views of intercommunion, and non-intercommunion, and that different views were no cause for divisions, but each, influenced by a Christian spirit, could live in the same church in affection and harmony, and we gave him our heart on that.

Now, Bro. A. H. Edmonson says he went down to Concord Association and advised the brethren in Rocky Creek church to "draw the lines close," and turn out the non-intercommunion brethren, which they did, and eight brethren stand excommunicated for no cause but their adherence to God's truth; and we are amazed! That is exactly the spirit that heresy always begets and fosters. Bro. Gambrell! Bro. Gambrell! stop and think before you farther go. Are you secretly causing divisions in Baptist churches to frighten them away from the truth? If you are, may the Lord lead you to repentance!

You and Bro. Renfro draw fanciful pictures of the meeting of Baptist Conventions and Associations, and where the brethren stand up grandly and vote for the one faith, and feel that they all belong to the one kingdom, and all nader one King; but the church where they are assembled spreads the table of the Lord, and when they see the one loaf, they begin to retire with melancholy steps, and sad hearts, and weeping eyes; but you know that no such things are ever seen, and if they were real, they might as well weep, and cry; and be sad because they can not vote. Baptists are not such geese as you try to make them appear; and all your preaching that if Baptists can not commune where they please, they can not preach, nor sing, nor pray together, causes them to know that you are desperately in want of something to say. All your sneers at the honest convictions of your brethren about violating the commandments of their Savior and their conscientious regard for his laws, make them feel that with you, it is "rule or ruin," and if you can not rule, you do not care how soon the ruin comes. I am a Mississippi Baptist, and have given the best years of my life to the service of God, and my brethren in Mississippi, and I expect to die and be buried among them, and I have as much right to speak to them as you have, and I do not doubt that they will hear me for the truth's sake, although you may stink your columns against me. We Baptists of Mississippi want the truth, and all the stratagems you can practice will not keep us from the truth.

THE DETECTIVE.

Under this head we shall insert, and keep standing for the benefit of the denomination, the names of every impostor and excluded Baptist preacher known to us, as instances to prove his guilt.

Rev. M. R. Mathis, a Baptist minister, was excluded from Beulah Baptist church at the February term, 1861, for falsehood and unchristian conduct. He left for parts unknown to us, therefore, the church, at the October term, 1862, thought best to publish him in "The Detective" list in your paper. PAUL CASZLANSKY, Moderator. W. H. Falkner, C. C. Sterrett, Ala., Oct. 27, 1862.

A WORD FROM FLORIDA.

BRO. GRAVES:—In THE TENNESSEE BAPTIST of November 11th, I read an article headed "Inconsistencies," by "J. H. B." in which he greatly deprecates the inconsistencies in the conduct of the professed Christians, and I am sorry to say that truly he exclaims, "How inconsistent! No wonder that infidelity is advancing! No wonder that wickedness is abounding when there is so much of inconsistency with the professed followers of Christ—Christians, so-called!" But to me there is a wonder, and the wonder is, that while the true Christians see and point out and deplore the inconsistencies in the conduct of the professed Christians, as "J. H. B." does in the said article, they do not see, or seeing they do not point out, the root of this evil, nor try to uproot it. The root of this evil is, I think, in the way members are received in our churches. Just so long as a candidate for church membership has to answer yes or no to two or three questions by the pastor, just so long will the world be in our churches, and as church members be "professed followers of Christ." And why try to get the unregenerated to lead the life of a true Christian? "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Why not go back to the good old way? Why not "purge out the old leaven"? Why not subject the candidate to a strict examination, and have him or her tell his or her experience, and judge thereby whether the candidate is or is not a fit subject for church membership, as it was done in our young days? I think the New Testament teaches plainly that it is not only the privilege but the duty of the church to judge of the qualifications of the candidates, and thereby keep herself "pure and unspotted from the world." Then would the light of the churches be shining before the world; then would the churches be an honor to Christ, and not till then will they be, in the opinion of your humble brother in Christ, STEPHENVILLE, Taylor co., Fla.

A WORD FROM ARKANSAS.

BRO. GRAVES:—Here are two dollars for THE BAPTIST and the cause it advocates. The Baptists are at a low ebb here and have been for some time, and I was perplexed for a long time to know the cause, but I believe I have solved the problem. They are much divided. Some hold foot washing as a church ordinance, some hold baptism essential to salvation, and some few are genuine Baptists. I would be glad that the feet washers and Campbellites would leave us and form a distinct and separate sect. We will never do any good while we have such a load as they are to carry. They speak of separating from us, and glad will I be when the time comes, and I hope it may come soon. Some will not unite with the church because there are feet washers among us. As for me and mine, we intend staying with them and contending for the faith once delivered to the saints. I was once pained to know why so few wanted to read THE BAPTIST, but seeing through the first puzzle enables me to see through the other. THE BAPTIST reproves all error. With my good wishes, etc., I remain your brother, R. A. RHODES, Weddington, Washington co., 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. Hise, 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, W. W. & MARAFTY, Memphis, Tenn.

AN EXAMINATION OF THE LATE STATEMENTS OF ELDER J. B. GAMBRELL, EDITOR MISSISSIPPI RECORD.

EDITOR BAPTIST:—The Baptist Record came to me a few hours ago, containing an article by Bro. Gambrell, that must appear to his best friends as the production of a man completely overcome by passion arising from the mortification of defeat. On reflection I am sure Bro. Gambrell will regret what he has written, for several reasons:

- 1. He makes statements that flatly contradict each other.
2. He makes statements that he can not sustain by the facts.
3. His article breathes a spirit of personal unfriendliness and ill-will.
4. He betrays a brother's confidence and violates a well-established law of all good society by publishing private correspondence without permission.
From some introductory remarks by Bro. Graves to an article written by me, and now appearing in THE TENNESSEE BAPTIST, Bro. Gambrell quotes the following, and then makes his reply:

"These articles were written for the Record under promise of publication by the editor.—Ed. BAPTIST."

"We are at a loss to know where Bro. Graves got his information. It is entirely incorrect. The editor of the Record never made any such promise." —BRO. GAMBRELL.

Just here I will say that Bro. Gambrell need be at no loss to know where Bro. Graves got his information, for he got it from me, and could have gotten it from the Record if he had read it, and I take all the responsibility arising from the information. Bro. Graves is in no wise to blame about it. After Bro. Gambrell's denial that he ever made any such promise, will the reader believe that in the very next breath and sentence he could have written his own refutation, without being exceedingly nervous? Here him: "We opened our columns for a general expression of opinion at Bro. Harra's request." He first makes the statement that he never promised me, or any one else, to publish such articles, and then he produces a fact to prove that his statement can not be sustained,—that fact being, that he did make such a promise, and made it to me! Bro. Gambrell may reconcile this if he can. Again; in speaking about publishing my article, he says: "We declined first, last, and all the time, as Bro. Harra will testify, and as the correspondence in our office will testify." Now hear what he says in the next sentence: "That we refused the other side a hearing is not true." Is not here a flat contradiction? I am the one to whom he promised to open his columns, and then he says he refused them to me; and then he says he never refused the other side (me) a hearing. His nervousness increasing! His whole article shows an unnamable spirit, and like Bro. Renfro, he stoops to throw mud at us. He calls me "Dr. Graves' second," and uses other words that smack of "spite." I do not know whether he sarcastically alluded to the duelling practice, or whether he intended to say that I am second to Dr. Graves in intellectual strength and grandeur, and that I had made a fight for the truth second only to that great man's contention for the same glorious purpose. If the first, he can settle it with his own conscience; if the second, he does me honor, great honor, for which I thank him. I am glad that I have won the love of my brethren in Mississippi, and God knows I love them with all my heart in return, and desire nothing better than to prove worthy of their love, and live and die among them, and I thought I had won Bro. Gambrell's love also, but he seems to be in an ill humor with me now. He never asked my permission to publish our private correspondence, but if his crippled ambition and wounded vanity can be soled and healed by such a sacrifice of self-respect, I shall not quarrel with him about it. The letter from which he extracts is full of kindness and brotherly love, and I felt it all when I wrote it, and my unwillingness to occupy so much space in his paper, if it was not convenient, is no proof that he did not promise me to publish for me without limit, and he knows it well. He had been kind and indulgent, and I acknowledged it frankly,

but that had nothing to do with his promise to me. He says I occupied more space in his paper than any one else, but that is another mistake, as his paper will show; and had he stopped, as well as others, when I wrote that letter, perhaps my last article would never have been published; but he kept on, and allowed others to keep on, and I felt that I had a right to reply and he can publish the two last letters from me about that article if he wishes, and I desire him to publish them as it would be an act of simple justice to me.

But now back to his promise to publish for me. After he wrote his approval of Brethren Renfro and Pondleton, I wrote to him asking if he would allow me to publish on the other side, and on the 10th of May, 1882, he answered: "Yes, my brother, I will publish on the other side with pleasure. I am confident that you are wrong and that I can show the mistake." Is there any limit here? May the 11th, next day, he wrote again: "Next Record will have a place throwing the paper open to the subject (non-intercommunion). I wish you to lead off on your side because you will do the subject justice." Was it not me he invited to write, and was not here a promise as broad as one could desire? He wrote another letter to me and invited me to go on, and that when through, he would review me, and I could then criticize his review. I cannot now find the letter, as I am careless about taking care of letters, but it may be in reach. Will he say he did not write such a letter? In the Record of May 18, 1882, he says: "With the light before us now it seems best to allow the New Communion Landmark to have a discussion. Some good brethren really believe in it, and wish to present their views, and we intend they shall now have a chance to do so." "To save our life we cannot take the serious view of the case presented by our esteemed Bro. Harra. Nevertheless, we are willing that others shall express their opinions."—Record, June 1, 1882. In the same issue: "Bro. M. A. Dees thinks we do right to give the other side of the Communion question a hearing. Let it come and then we will be through with it for awhile." "The brethren who are nervous over the Communion discussion may possess their souls in patience; for it will be a brotherly discussion, and we believe there is real demand for it now. Our views are decided, but the other side shall have a fair show, and if they have the truth left all accept it."—Record, June 8, 1882.

I have shown conclusively that he invited me particularly, and all others, to present their views on Non-Intercommunion in his paper, and promised me and others space, and that he afterwards refused me the use of his columns for that purpose. I urged him, in two letters, as an act of justice to give me space, and he refused. He will not let this article appear in his paper, at least I do not believe he will. He has published a vast amount of irrelevant matter, lost his case, and is not willing for Mississippi Baptists to see the truth on the Communion question, nor his defeat, and that is the reason he will not allow any thing to appear in his paper "on the other side," as he calls it. He denies that he ever said that a minister could baptize when and where he pleased, and when the proof was drawn from his editorials in his own paper he never gave his readers a chance to see that proof or qualified his denial! You challenged him to discuss the Communion question with you, but he will not let his readers see your offer, but continually makes the impression, or tries to do so, that you will not discuss with him. Such tactics will at last ruin any man and his paper, too. For the truth will come sometime. He intimates that he is willing for me to hand his letters to me declining to publish my article; to you, that you may see his reasons therefor; but I am sure that he is not serious about that, and if he is, I cannot imitate his example in publishing private correspondence, except where I am obliged, as in this case, to protect myself. Baptist ministers should be cautious in writing to Bro. Gambrell if such is his use of private letters without permission.

JOSIAH HARRA, Eudora, Miss. Jan. 6, 1883.

The correspondents of Eld. R. E. Melvin will address him at Cayka, Miss., until further orders.

NORTHWESTERN ARKANSAS.

NEW NOTES—COMMENTS AND CRITICISMS.

BRO. GRAVES:—My personal friendship for you, the love I bear you as a Christian, the inevitable impress you are making upon the doctrinal mould of our too lax denominational casts, together with the general interest I feel for the advancement of our cause in this State—these constitute my reason for thus addressing THE TENNESSEE BAPTIST editor.

Ever since we were thrown together in Hempstead and Howard counties, in 1878, where I "gladly heard the word" from your lips and caught inspiration from your eye, I have anxiously and lovingly noted your career, your travels and your writings.

I have read many comments on your "Intercommunion." I am free to confess I am not satisfied with any, as yet. I have not been able to obtain Dr. R.'s—hope I may.

It is not for me to speak when wiser pens portray; but to my mind the subject of Communion is one so vital to Baptist interests, we need take heed how we hear.

Your paper has many strong advocates in Arkansas, and not a few even at my own door; for several of my best members read it. I commend it freely as second to the Arkansas Evangel for Arkansas Baptists to take. But I urge all first to read and encourage our beloved State paper.

I have been located at Fayetteville some fifteen months as pastor here. I found the field poor and hard to work. Since I came God has smiled and blessed. During the fifteen months nearly 75 additions to the church; five recently by letter and one by baptism. But our people are unsettled. They come and go. Hence it is difficult for a pastor to live.

We are to get the Convention here next year; but between now and that time we want to see and meet see Bro. Graves. Please mark us in on your next southern or western tour. Fayetteville Baptists and many Peñobaptists are more than anxious to hear you. Lectures. Say when!

Rev. C. W. Callahan, last-year pastor at Eureka, has just resigned and gone South. He is a fine man, a good preacher, and a good Baptist. Eureka needs another first-class preacher. Who will come?

AN IMPOSTOR.

One J. H. Span, a pretended Baptist preacher and one who was introduced into the Fayetteville Baptist Association, last September, as from Georgia, and who preached there once or twice, and after the Association assisted Bro. Day, the pastor, at Big Spring, in a meeting of days, has since proven himself a vile reprobate, a Judas, a base and wicked man. On Cove Creek, west of Farmington, he attempted rape on the personages of two girls of 12 and 13 years, daughters of Bro. R. H. Clayton and Bro. Hornbeck; was arrested and afterwards made his escape. Faigning sick (with toothache) he sat before the fire stupidly, and asked the family to sing. He suggested, "Pull for the Shore," and that he would "base" for them. The family began and he walked to the door for some water and rattling the dipper, "pulled for the shore" truly and basely. He is about 45 or 50 years of age, about 5 feet 10 inches high, light complexion, sandy and gray whiskers, and wore a blue navy suit when here. Let all men beware. He is a fraud, a vagabond, a contemptible yet pitiable wretch.

Yours,

B. W. N. SIMMS. REMARKS.—We remember Bro. Simms when a student with the ministry in view, and became greatly interested in him, and are truly rejoiced to see that he is to-day occupying a situation second to none in the State. God bless him! That his logical mind sees no flaw in our argument for church communion, is also encouraging. All those who can think, and are willing to think without prejudice, will soon take the same ground.

PREMIUMS.

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

Missionary Department.

THE PLAN OF OPERATION.

- 1. Let each local church 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 an amount, monthly if possible, to the Missionary Secretary of the Convention, the money collected for the various causes by the several churches in their associations, stating plainly for which cause.
3. Let the Executive Committees of the associations nominate for appointment by the State Board, a missionary for its boards, 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.]

DECEMBER'S REPORT OF WORK.

BY SECRETARY WATERS.

BRO. GRAVES:—Your readers will no doubt be interested to know something of how I am proceeding and succeeding in the work assigned me by the State Convention.

It was about the middle of November when the Convention adjourned. I was still pastor of Edgefield church. I could not close my relations with that church in less than the few days of November left me. I did not, therefore, formally enter upon the work of Secretary exclusively before December, and even then could not absolutely sever my pastoral relations. No pastor has been called, and the sick and the dying and the dead must not be neglected. All such calls from my people here I answer still, when at home.

Then the general work of getting ready for the new order of things consumes much time. Letters, too, pile in upon me, which must be answered. So that I have not done so much traveling as I might have done, and must do henceforth. But I have visited Chattanooga, Fayetteville, Hollow Rock, Huntington, Springfield, Antioch, Lebanon and Watertown, in the interest of the Convention. Chattanooga, Fayetteville and Huntington, to examine them as fields for missionary work; Hollow Rock and Springfield to attend Board meetings; Antioch, Lebanon and Watertown to speak on our missionary work. I preached in all these places except Chattanooga and Huntington.

In South Chattanooga we have a flourishing mission, conducted by Rev. V. A. Bell. It has taken hold of the hearts of the people, and needs only a little time and patient Christian labor to grow into a self-sustaining church. The First church of Chattanooga show their appreciation of this field and work by giving one hundred dollars per annum to it.

At Fayetteville I was specially pleased with the results of our former labors. Our church there is now regarded as one of the important factors of the community. Our congregations are about equal to those of other churches of the place, and our Sunday-school equal to the best. Rev. Wm. Burr commands the respect of the whole people, as he deserves. He is certainly one of our best Sunday-school workers, and is a good preacher and pastor. The church proposes to begin the work of building a house of worship as soon as a suitable lot can be obtained for the purpose. They also show exceeding gratitude for the support the Convention has rendered them in the past, and will heartily cooperate in our plans for increased missionary labors. They expect Dr. Montgomery to be with them in January, to assist in a special revival effort. Let us pray for the Lord's blessing upon them.

Huntington I found to offer a very inviting field of labor. There are two Sundays in the month upon which there is no preaching by any denomination. The Cumberland-Presbyterians very kindly offer us the use of their house free of cost. The Principal of the Public School, Prof. Yarell, formerly of Clarksville, as well as his two assistant teachers, are members of Baptist churches. So, also, are the county Trustee, Rogers, and the leading druggist, Treadgill, as well as about fourteen other good citizens. We have no organized church there, and unless we can have some assistance of

perseverance in the undertaking, it is thought by the State Board and the Association, we should not organize. The one thing that hinders the undertaking now is the lack of our Associational Boards appointing some one to take the field, and to making it an objective point of missionary contributions.

In response to Bro. J. M. Senter's article on Central Association, in a late issue, I would beg of the Executive Board of Central Association to make Huntington their field for labor and raise money to sustain our effort there. Somebody will surely be sent to that important opening.

At Hollow Rock we expected to meet the Executive Board of Southwestern District Association, according to appointment, but in this we were much disappointed, as only three brethren assembled, and two of them were not of the Board. However, it was Saturday meeting day, and although the weather was raw we had a small congregation and a sermon. The meeting house stands south of the village on a hill in a grove, and will seat comfortably two hundred, I should think.

Permit me to urge upon the Executive Board the importance of their meeting me at appointed times.

I have as yet secured only a minister's rates on the railroad, and have no assurance of any other favors for the year to come. My traveling expenses must be large, therefore, and should always accomplish some good end. This trip was well nigh fruitless so far as the aim of it was concerned.

At Springfield the Cumberland Executive Board was out in full force. It was a real inspiration to me to meet from twelve to fifteen of the most enterprising and consecrated brethren of the Association, bent upon the Master's business. They had surveyed the field, and were ready to devise means and measures. They selected that desolate territory lying between Clarksville and Nashville along the Cumberland river, as one field, and appointed Rev. W. P. D. Clark as missionary for it, and that east and west of Greenbrier Station, on the S. E. R. R., south of Springfield, as another. For these fields the Board engages to raise within the Association \$800, in addition to other work to be done.

At Antioch, I presented the plan of our missionary work, and secured an organization of the members present on that inclement day, into a missionary band to collect funds for the work of Concord Association. Only about fifteen persons were present, and they paid me \$5.85, as an earnest of what they will do by their system of monthly endeavors.

At Watertown, Round Lick church, where, in my boyhood days, I began preaching twenty-three years ago. I preached on Saturday and Sunday, Dec. 23d and 24th, expecting after my Sunday sermon to ask for a collection. But to my surprise they had anticipated my coming and had made up beforehand their bounty, that there should be no collection when I came.

They placed in my hand about ninety dollars as their first-fruits of co-operation. The Executive Board had met on Wednesday before and readjusted their missionary work, sending Rev. M. W. Russell to Jackson county, and Rev. J. H. Vickers to DeKalb, I think, and Cameron counties. This example of Round Lick church shows what a pastor can do if he tries. Rev. T. J. Easte, is a pastor for a model in this respect. His post-office address is Cherry Valley, Wilson county, if you want to write to him for his secret. Such is a brief report, to date, of some of my labors. After I get the December reports from the Missionaries, I will give you a letter on this work.

Nashville. JAMES WATERS.

ELDER M. H. NEAL DEPARTED.

Just as we are going to press we received this announcement of the death of Bro. Neal, which will be received with regrets by a large circle of brethren and friends. A fuller notice will doubtless be furnished us:

DEAR BROTHER.—I write to inform you of the death of Eld. M. H. Neal. He died at his home, five miles northwest of this place, January 5th, 9 o'clock A. M., of paralysis of the brain. I understand he went to bed Saturday night, December 30th, became speechless during the night, and never spoke again. Bro. Neal's mind and body had become considerably impaired the last few years. I was not able to visit him his last sickness, having been confined to the house over five weeks. Trust I am improving slowly. Very truly, J. O. THARP, Gibson, Tenn.

Our associate, Eld. J. H. Borum, was presented by his church at Dyerburg, with a nice suit of clothes as a Christmas present. Few pastors have a more devoted church; few churches a more devoted pastor. God bless both church and pastor!

The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE...

GRAVES & MAHAFFY Publishers

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Business Manager

Analysis Office: 227 Second street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE:

Single Copy..... \$1.00

Three of Three (sent at one time)..... 2.75

Six of Six (sent at one time)..... 5.00

TERMS FOR SIX MONTHS:

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ADVERTISING RATES:

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Distinctions Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God...

2. As Baptists, we are to stand for the ordinances of Christ as he appointed them...

3. As Baptists, we are to stand for a spiritual and regenerated church...

4. As Baptists, we are to stand for a personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Policy.

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

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

3. That each church has committed the sole guardianship and control 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 discipline 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 exclude its own members.

Distinctions Policy of Historical Baptists.

The non-recognition of human societies as Scriptural churches; of association, ministerial or ecclesiastical, or any alliance of co-operation that is susceptible of being parent 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.

OUR STATE MISSION WORK.

BRO. GRAVES:—When I took my pen I intended to say a few things to you about some of my notions of our condition in Tennessee as a denomination.

Are we not drifting toward the formation of an unwarrantable system of business in missions, etc.?

Does not our present plan virtually deprive the churches of the proper work assigned them by the Head of the Church?

Possibly, and I fear may have the effect to incline me to such a notion, but I have mentioned it to many of our strongest minds, and they all seem to fear with me.

Very many in East Tennessee think Bro. Waters, of Nashville, is rather wild in some of his notions.

I am strongly against diminishing the power of the churches and increasing that of the Associations and our Boards.

I would be glad to hear from you on this subject, and I know many of our old ministers and brethren in East Tennessee would also.

Fraternally, THOS. J. LANE.

REMARKS.—The writer of the above is one of the best known of the old standard Baptists now remaining, and we are confident enjoys the universal respect and confidence of East Tennessee Baptists.

He is past 88, and his life has been one of devotion to the cause.

The fears of such a brother, touching the scriptural or propriety of any course, should certainly be respected by his brethren, and any request made should, if possible, be complied with, and the more so when many unite with him in making it.

We do not regret that the questions have been raised, nor are we unwilling to express our views freely and fully upon them.

The first position we lay down touching missions, is—

1. That Christ constituted his churches to be missionary bodies.

That this purpose entered into the very plan of re-

demption, we learn from its development by Christ.

That he clearly teaches this, there can be no doubt.

In the "Sermon on the Mount," delivered not to the "multitudes," but to his assembled disciples—his first church—he not only instructed them as to their personal duties, as his children, but he developed the *one mission* of his church, and, therefore, of his churches in the end of the age.

He said, "Ye are the light of the world; a city that is set on a hill cannot be concealed.

Nor is a lamp lighted to be placed under a measure, but on a lamp-stand, and it gives light to all in the house.

Thus let your light shine before men that they may see your good works, and glorify your Father who is in the heavens."

Each disciple is a separate light, and had he not had an associated or organized body in his mind would he not have said, "Ye are lights in the world?"

But he said, "Ye, as a body, a collected force or instrumentally, are as a city situated on a hill, not to be hid; and as men do not light a candle to conceal it, but to give light to all in the house, so we are to understand that Christ did not light us to be dark lanterns or just for our own enjoyment, but to be placed on the candlestick or lamp-stand, the very article he selected to symbolize his churches (Rev. 1), that all in the house—in the whole world—may be lighted.

This commission to his church was repeated and emphasized as he left the world for the right hand of the Majesty on High.

The command to preach the gospel to every creature, given to his apostles, was by them to be taught to the churches as they organized them—"teaching them to observe all things whatsoever I have commanded you."

If he had commanded them to preach the gospel, the churches they organized was to be charged by them to execute this mission, and the apostolic and early churches most faithfully discharged the obligation.

We, as Baptists, are all agreed upon this position, and I trust are agreed that no other conceivable organization on earth is authorized to discharge this high commission.

The administration of the gospel to a lost world, is alone intrusted to the churches of Christ.

The double mission is theirs, and theirs alone, to preserve the truth—the gospel in its purity—and hold forth the word of life, that is, to promulgate it to the ends of the earth, and to do this in the most efficient manner.

If this position is granted, then it follows that no human devised "church" so-called, or Association, whether called Young Men's or Old Men's, Young Women's or simply "Women's Missionary," District, General or State Association or Boards of any description can be invested with authority to execute the commission Christ gave to his churches.

The underlying principle is that

The churches must control and be responsible for this work, and do it in the most efficient manner possible in the varied circumstances in which they are placed.

The questions contained in Bro. Lane's article are now fairly before us.

1. Does the present plan dispossess the churches of the control or responsibility of the mission work?

We cannot see wherein it does. The amount of money raised is left to the churches. No one is taxed. It is with them to give or to withhold, as the Lord may put it into their hearts.

The destination to be occupied is also left to the churches. If the first church in this city should raise \$100, it is her privilege to designate the field it shall be applied to.

The churches can select the missionaries. This they do through their messengers sent to the Association, as they did under the old plan, who there, in conjunction with those from the associated churches, select a Committee, or Executive Board, to nominate both field and missionary to the State Board, which is bound to obey the behests of the churchthous expressed. These Boards—the Association and State—are but the creatures or stewards of the churches to execute their expressed wishes.

The State Board—the only power feared—is, by our plan, only the disbursing agent of the funds of the churches, as directed by them, through the

District Associations. If Bro. Lane, or Bro. Lane's church, wishes to appropriate \$100 to a destitute field in East Tennessee, as Sequatchie Valley, or to a Missionary Pastor in Middle or West Tennessee, and should forward the money to the State Board direct, or through the Collecting Board of the Association, that the Association or church may get the credit of it, that money would go direct, and without the loss of a cent, to that field or to that missionary.

We say without loss, since a few brethren and churches have united to make up the support of the Missionary Secretary, as Paul's was at Corinth, in connection with his tent making—so that a few captious brethren may have no ground to complain that all their money did not go to a missionary who was not a secretary also—for, we are satisfied that Bro. Water's labors are worth more to the cause of Missions in Tennessee than any three of our local missionaries, and they are good men.

Now we cannot see that this plan of co-operation infringes upon, or diminishes the power of the churches, in the least, and it certainly does not increase the powers of the Executive Boards of the District Associations over the old way.

If our Bro. Lane, or any brother, will point out any specific objection, we will examine it impartially, for we wish to work by the Divine Rule.

What is considered wildness in Bro. Waters, we think is wholly supernatural.

He honestly and earnestly thinks that the thirty-six unoccupied county-seats in Tennessee should have the pure Gospel preached, and that Christ ought to have a church in each one of them.

His heart is fully set on this, and we do not think a natural heart would care anything about it.

He really thinks that all the destitution in the rich State of Tennessee ought to be supplied, and fervently desires and prays that it may be at an early day.

We do not think that a natural heart would desire or pray much about it.

But the "wildness" thing we have yet heard alleged is, that he thinks it his duty—and regards it as his privilege—to give one-tenth of all his income to carry on the work of the Master, and we are certain that a carnal mind would never think or do this, unless convinced that heaven would certainly be won by giving.

We hope this will not appear in the least wild to a Tennessee Baptist five or ten years hence.

That Bro. Waters possesses fine financial and executive abilities and is a hard worker, all who know him admit, and just such a man is the one we want for a Missionary Secretary.

There are a thousand eyes upon him, and if he lays down the servant and assumes the master, the people called Baptists will straightway call upon some one else to serve them.

We close this by calling upon all the pastors and churches in the Big Hatchie Association to the communication of its Executive Board, herewith appended. Let each church take action at the earliest day, when a full attendance is out, so that the largest amount possible can be secured.

We have good men for misquarrels, and they should be promptly paid.

TO THE CHURCHES OF THE BIG HATCHIE ASSOCIATION.

DEAR BRETHREN:—At the last meeting of our Association, as you know, the Executive Board was located at Brownsville. Soon after the adjournment of the Association the Board met and organized. We then addressed a letter to each church in the Association requesting the appointment of a Committee to raise money for our work during the year.

Our desire was to put ourselves in closest co-operation with the churches. But we are compelled to say, with sorrow, that up to the present we have received less than one dozen responses from the entire Association, and no money except from churches in Haywood county.

We rejoice to learn, however, that several other churches, in different parts of the Association will attend to this matter in due time.

But from the great majority of the churches we have not heard a word. This surprising silence leaves the Board in no little embarrassment.

We have nominated a few misquarrels and made some unjustly small appropri-

Other fields are clamoring for help and greatly need it. But as we work only by faith, such a flow as this is nearly enough to arrest our progress.

We confess that we are afraid to make further appropriations until we can hear something from the churches we are trying to serve.

We learn that one church, upon receiving our communication, tabled it without discussion.

We do not know exactly why they did this strange thing, nor do we know what reasons other churches have for their silence.

If this or any other church has any reason for neglecting or refusing to co-operate in seeding the blessed Gospel to the destitute portions of our territory, we respectfully urge them to correspond with the President, Eld. E. C. Gates, at Brownsville.

Brethren, we do not wish to appear in the least dictatorial, but desire simply to remind the churches that we are ready to be commanded.

Meantime, however, we must be permitted to remind all the churches that the associational year is rapidly passing away, and that the golden season for raising money will soon be gone.

Money is imperatively needed every month to pay our Missionaries in Memphis, Somerville, Brunswick and Brooklyn, and will be needed through all next summer.

What shall we do? We can not send a paid agent into the field to plead with the churches face to face.

We appeal to the pastors, who are commissioned to lead the people in every good work. We appeal to the Deacons, to the sisters, never behind in any good undertaking, to all, who read these words.

Oh! brethren, come up to the help of the Lord against the mighty. Please help us at once, that we may know what to depend upon.

Send money to E. C. Gates, President, or T. J. Webb, Treasurer, Brownsville, Tenn.

By order of Board. E. C. GATES, T. E. GLASS, S. E. LORD, Com.

EDIGRAMS.

Those were grand and true sentiments of yours, Bro. A. Whitten, of Jonesboro, Miss. God is raising up strong men to maintain the principles announced in this paper, and it is an indication that he designs his people to hear, that they may observe them.

We accept the invitation of the church at Johnson's City, East Tennessee, to deliver the course of Lectures on the first of April, as the first course of 1883.

If any other church in East Tennessee wishes them, the second Sunday in April is open.

A brother writes us under post-mark of Cleveland, Tenn., that a church was organized in his house and named Muskrat church.

There must be some joke about this, and we withhold names. If it is true, the name should be changed before its birth is proclaimed—this much is due to the denomination.

Bro. W. C. Johnson, of Arkansas, says he will commence the new year by pledging himself to sell and give away \$5 worth of tracts this year, and starts with \$1 worth of "Relation of Baptism to Salvation."

This is a first-rate start. There are one thousand in Arkansas who should do likewise.

O, what a mighty work Baptists might do if they only had the mind to work!

An old Greenville student, now a prominent pastor in Georgia, writes: "More than ever I appreciate THE TENNESSEE BAPTIST. It is certainly at its best. Your Seven Dispensations travel over the same ground I have carefully and prayerfully studied for nearly eleven years. No material variation in our views." We hope this paper is not at its best, either in point of subscribers or in value.

We are issuing nearly, if not quite, 9,000, and though its circulation now is doubtless larger than any Baptist, if not any religious paper in the South, we want much to reach 10,000 in the next thirty days, and if only 1,000 or 500 of our friends would say you shall have them, we would know that they would come.

And then, the very best writing talent that love or money can command we wish to procure, talent free from the dross of "liberalism."

Brethren, will not each one say "You shall have 10,000?" An experienced teacher in a wanted to take charge of a High School in the vicinity of Steen's Creek, Miss. Address S. M. Ellis, Clinton,

Miss.—The New York Baptist Weekly, speaking of a late issue of the Holston Herald, that is so constantly ringing at and blackguarding this paper:

"We found in it a column and a half of abuse and misrepresentation of Dr. H. L. Wayland, and some supposed sarcastic flings at Dr. Edward Bright.

We suppose these articles are the reason for our exchange box containing a copy of this sheet. We can only say that for thorough blackguardism (no milder expression can be truthfully used), the Religious Herald of last week exceeds anything we have known in journalism."

The moral faculties of this editor are sadly, and we fear lately, prostrated, beyond the power of a mechanical brace to uplift, or we would send him one.—W. W. Reeves, you write about your paper, but give no postoffice or State. Where are you?—We sympathize with you, Bro. Hunter, East Tennessee. We can truly do so, for we, too, have suffered. The work you have undertaken is a most delightful one. We thank you for your items—write often.—The church at Terrell, Texas, thirty-one miles east of Dallas, 3,500 population, 140 members, want an able and sound pastor. Salary from \$500 to \$800—the right man could secure \$1,000. Address S. J. Cox.—J. O. Browning, Arkansas, glad you cannot drop the Old Banner, your mother's favorite paper, and comfort. Your query shall be answered soon, unless this question will answer it: The pastor is not a member, but moderator of the business meetings, and the Rules of Decorum make it the duty of the moderator to vote in case of a tie. Would you vote? You could moderate, but not vote, because not a member, and, therefore, cannot participate in any of its rights and privileges. So you may make the necessary remarks and offer thanks at the celebration of the Supper of the church and not participate—certainly. You baptize its candidates, but you do not vote on their qualifications and reception.—That's right, Bro. Station, but don't refuse to read what is so ably written on the subject—be open to conviction.—"I am much pleased with the Old Banner, and with the Seven Dispensations, oh, how delighted!"—I. T. Craig, Ark. And we are delighted to hear you say so, Bro. C.—Teaching children the Bible and the gospel is not a human institute, Bro. J. P. Davis, and if parents see fit to gather their children at the church, to do it, rather than at home, it is their privilege to do so. Parents opposed to Sunday-schools don't teach their children at home—we never knew or heard of such doing it, did you?—Thanks, thanks, Bro. Moody, of Fulton. Do all you can for Bro. C., will you not? Success to you and Christian love to Mrs. M.—Your books sent you, Bro. Smart, Louisiana. Seventy-eight, and still able to read and enjoy your BARRIET! This is a blessing and a comfort. Tell us what you think after you have read "Intercommunion" twice through, will you not?—Thank you, Bro. S. M. Clements, of Laredo, Texas.—We cannot well express our appreciation of the Christmas present of our young sister in North Carolina, Miss Sallie Ayres—four new subscribers and the cash in full. The confidence and love of that Christian family we esteem as a precious gift, and their prayers and labors will help and sweeten our labors.—Bro. J. W. Thomas, of Millan, Tenn., writes: "I am much pleased with your Dispensations—think they will do much good. I cannot see how the communion question can be long continued unless some precept or example can be found sustaining inter-church communion. All intelligent Baptists must see their wrong and forsake it, sooner or later. Do not be discouraged at the assaults made upon you; they will do no permanent harm. 'Truth is mighty and will prevail.'"—Bro. J. C. Gadd, of Louisiana, writes, "I think Bro. Harral's articles are rich, in structure and convincing, and are to me worth the price of the paper one year."—Thank you, Bro. Oakley, for your new article. Tell the brethren if they wish more local news to send it to us—we do want all, every item of interest in Middle Tennessee as well as West and East Tennessee, and will publish it. Tell that brother that if he knows all there is to be learned about the communion question he has the advantage of us—we are learning weekly, as the dispensation goes on. No man can

read an article from Bro. Bond or Harral without learning something valuable, and tell him that it is one subject that is bound to be fully discussed in his paper until it is settled in the minds of all candid Christians that intercommunion is Scriptural or unscriptural. Tell him there were thirty-three columns of other valuable reading matter and only one article of these columns on communion—was it yet too much? Write on, we reckon.—Bro. Cathcart, a noble and promising young minister, entered the Southwestern Baptist University on the 1st for a full course. He enjoys the confidence and love of the brethren of the Salem Association, who know him, and Bro. J. R. Rushing, of Woodbury, started him with \$5. Will not every pastor in that Association mention it to his churches during this and next month? We trust Brethren Cates and Oakley will keep this before the Salem.—We think the discussion between Bro. Jarrell and Sweeney took place, Bro. Peterson, of Alabama. Your work is appreciated by this office.—"Tell Bro. Harral that he has won the lasting esteem of his brethren if he writes not another line, and he is not alone in Mississippi."—McNees, Shuquak, Miss. It is a rising sentiment all over the southwest that unless the advocates of intercommunion come forward with some plain Scriptural proof to sustain them the case must go against them. A clear precept for, or example of, intercommunion in the New Testament is wanting just now—inferences will not suffice to establish a church practice.—We have the back numbers we required for, through the kindness of Bro. Bryant, of Grand Junction, himself a grand old Baptist, who never loses a number of his paper.—Bro. Fulbright, late pastor at Macon, Tenn., has resigned his church to take a course of lectures at the Seminary. An old student of our Southwestern Baptist University, we commend him to the confidence of the students and professors.—"Your Chapters on the Seven Dispensations are simply grand. I do not think that any man has given more satisfactory light upon the Holy Scriptures in the same space—brought it down to the understanding of the common people. Put me down for a copy when put into a book, for my library."—A. B. Hicks, Miss. If we only had one thousand such assurances we would put the stereotypers at work to-morrow.—Bro. Stewart, of Mississippi, we do think the New Covenant as binding upon Christians as the Old one was upon the Jews, because it is our sole book of faith and practice. It was at the Feast of the Passover that Jesus was arrested and condemned, and the feast was a memorial of Israel's deliverance from Egyptian bondage, and a type of our deliverance from the bondage and penalty of sin by Christ, our Passover. We do not think that it is the province of punishment to bring a soul to Christ, but to harden. The law is said to be our foot-slave to lead us to Christ, the Great Teacher, who alone hath the words of life.

ITEMS FROM MIDDLE TENNESSEE.

DEATHS.

WE regret to chronicle the death of Eld. R. H. Padget, which sad event occurred recently in Kansas, whither he had gone to recruit his health.

Brother Padget was a member of Spring Creek church, Wilson county, Tenn. On reaching his destination in Kansas, he received internal injuries in stepping from the train, from which he never recovered. Sleep on, brother, away from the scenes of childhood—away from thy native home; yes, sleep on, thou shalt be satisfied when thou awakest in His likeness.

We tender our sympathies and prayers to Deacon James Williams, of our church, at Fall Creek, in his recent and sad afflictions sustained in the loss of his wife, his eldest son, and three daughters.

"Judge not the Lord by feeble sense But trust him for his grace; Behind a frowning providence He hides a smiling."

BAPTIST HIGH SCHOOL.

The church at Round Lick has inaugurated a school known as the "Round Lick Baptist High School," and placed their pastor, Eld. T. J. Egan, as its principal, assisted by Prof. John Eryan,







AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country enjoying the best of health. He has proved to the world that Consumption can be permanently and positively cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. The herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & Co., 1032 Race St., Philadelphia, mailing this paper. 24 13c

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.

Hornford's Acid Phosphate As a Brain Food. Dr. S. F. NEWCOMER, M. D., Greenfield, O., says: "In case of general debility, and torpor of mind and body, it does exceedingly well."

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 forthwith cast them out.

There is a great deal of poverty in the world, and we find it as often among those who have too much wealth as among those who have too little.

The reason that methoses 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.

A good conscience is the palace of Christ; the temple of the Holy Ghost; the paradise of delight; the standing Sabbath of the saints.

We cannot be too much on our guard against reactions, lest we rush from one into another contrary fault.

When the sun of mercy shines the hottest, then the fruits of grace should grow the fairest.

It takes a good deal of goodness to keep beautiful.

Nothing Short of Unmistakable Benefits

Conferred upon tens of thousands of sufferers could originate and maintain the reputation which ARRA'S SENSATIONAL enjoys. It is a compound of the best vegetable alteratives, with the iodides of Potassium and Iron—all powerful, blood-making, blood-cleansing and life-sustaining—and is the most efficacious of all remedies for scrofulous, mercurial, or blood disorders. Unfailingly successful and certain, it accomplishes rapid and complete cures of Scrofula, Sores, Bolls, Humors, Pimples, Eruptions, Skin Diseases and all disorders arising from impurity of the blood. By its invigorating effects it always relieves and often cures Liver Complaints, Femoral Weaknesses and Irritabilities, and is a potent renewer of waning vitality. For purifying the blood it has no equal. It tones up the system, restores and preserves the health, and imparts vigor and energy. For forty years it has been in extensive use, and is every day the most available medicine for the suffering sick. For sale by all druggists.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE

Dr CHILLS and FEVER, AND ALL MALARIAL DISEASES. The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PAINLESS cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed as carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient. The genuine SMITH'S TONIC SYRUP must have DR. JOHN BULL'S name on a paper seal on each bottle. DR. JOHN BULL only has the right to manufacture and sell the genuine SMITH'S TONIC SYRUP, of Louisville, Ky. Examine well the label on each bottle. If my private stamp is not on each bottle do not purchase, or you will be deceived.

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CAUSE FOR APPREHENSION.

WHY MYSTERIOUS PHYSICAL TROUBLES SHOULD SPECIALIZERS—A PROFESSIONAL EXPERIENCE.

Few things give more pain than dread or apprehension. Most people are able to face apparent danger heroically, but the sudden and unexpected coming of some indefinite calamity very naturally strikes terror to even the bravest. For this reason lightning and tornadoes are considered terrible; their coming and going are so sudden, unannounced and unknown. For the same reason an unknown disease, some poison in the blood, some malady that is gradually undermining the life, is especially dreaded by all thinking people. And, indeed, there are good reasons for such dread, for modern sciences disclose that some virulent disorders show the least signs in their beginnings, while they have the worst possible symptoms. We know of many persons who have dull and uncertain pains in various portions of the body; who are unusually tired one day and apparently well the next; who have an enormous appetite at times and a fastidious of food soon thereafter. Such persons are really in a dangerous condition, even though they may not realize it. The following statement of a most prominent physician, who has had unusual opportunities for investigation is of a striking and important nature that it will be read with interest by all.

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OFFICE: NO. 274 WEST EIGHTH STREET. O. ANDERSON, M. D., SUPERINTENDENT. CINCINNATI, O., DEC. 2, 1923

Dear Editor:

I have, during my professional career of many years, practiced on a large number of various disorders, of which, perhaps, none have given me more trouble than the mysterious disease known as acute nephritis; and while it may seem strange to me, nevertheless, true, that the physician is generally greatly annoyed by this mysterious trouble, especially when the case is of hereditary origin. It is, doubtless the first stage of the well-known, but terrible Bright's disease, as the kidneys contain large quantities of albumen; and while children and young people are especially liable to its attacks, it is prevalent with all classes, and usually continues until late in life. One obstinate case which came under my observation, was that of a fireman of this city who applied to me for treatment. The case was diagnosed parenchymatous nephritis. The man was twenty-four years of age; plethoric and light complexioned. He stated that he had suffered from urinary troubles from childhood, and that he had "doctored" a hundred times, each time improving some; after which, in a short while, he would relapse into his former state of misery. I prescribed the usual therapeutics known to the profession with the same result that my colleagues had obtained. He got better for a while and then worse again; in fact, so bad that he had to lay off for some time. He suffered intense pain; so much so that I confess I had to resort to hypodermic injections of morphia. My druggist who knew how disgusted I was with the case, although not willing to desert the man, advised me to try a remedy from which he (the druggist) himself, had derived great benefit. An old-fashioned man, catches at a straw, I prescribed this remedy, not letting my patient, however, know what I was giving him; and, although not a believer in nor a patron of "patent medicines," I must confess that after my fireman had taken one bottle, he grew much better. I made him continue its use for a period of two months, with the most gratifying results; it really worked wonders, and he owes his cure and present perfect health solely to the

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remarkable power of Warner's Safe Kidney and Liver Cure, the remedy which I prescribed, and he used.

Since the recovery of the man above mentioned, I have given considerable thought to the subject of acute nephritis, or kidney difficulty, and I find that its manifestations are most remarkable. It often appears without any special symptoms of its own, or possibly as a sequel to some other disease. It may be a sequel to scarlatina, diphtheria, and other illnesses, and even arise from pregnancy. The first symptoms frequently show themselves in the form of high, fierce and intense pains in the lumbar region, "the small of the back," troublesome micturition and frequent changes in the color of the urine which sometimes diminishes perceptibly. If the urine is entirely suppressed, the case, probably, will terminate fatally in a few days. Dropsy is a consequence of the suppression of urine, and the seriousness of it is governed by the proportion of retention. The nervous system becomes prostrated with subsequent convulsions and irregular circulation of the blood, which, in my estimation, eventually might cause a diseased heart to give out. As I have remarked, in many kidney diseases—yes, even in Bright's disease itself—there is no perceptible pain in the back, and these troubles often assert themselves in various symptoms—for instance, in troublesome diarrhoea, blood poison, impaired eyesight, nausea, loss of appetite, disordered digestion, loss of consciousness, husky voice and many other complaints too numerous to mention. Indeed thousands of people are suffering from the first stages of Bright's disease to-day, and they do not know it.

In conclusion, I would like to state that I have, since my success with the fireman, repeatedly prescribed Warner's Safe Kidney and Liver Cure, and if my professional brethren could only be brought so far as to overcome their prejudice against proprietary medicines they would, undoubtedly, find themselves recompensed for their supposed sacrifice of liberty, as well as by

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the great benefits that would accrue to the world. Most sincerely, O. ANDERSON, M. D., Superintendent. To Preserve Meat. Meat can be kept hanging in the Meat-house or packed away either the year around, by using a simple method I have, and be as nice and as free from bugs or worms as it was when hung up or put away. Successfully tested. Material can be had in any village for almost a trifle. Will send the recipe for \$1. W. E. Blalough, Harrison, Boone Co., Ark.

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