

THE TENNESSEE BAPTIST.

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

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Our Pulpit.

THE SIN OF LYING.

BY REV. A. BLACKBURN, LAFAYETTE, LA.

"Thou shalt not bear false witness against thy neighbor."—Ex. xx: 16.

"Lie not to one another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him."—Col. iii: 9.

"All liars shall have their part in the lake which burneth with fire and brimstone; which is the second death."—Rev. xxi: 8.

The fifth commandment lays down the law as it came from Jehovah at Sinai. The apostle in Colossians appeals to the Christian profession in baptism as an incentive to be truthful—putting off the old, putting on the new. "As many as have been baptized into Christ have put on Christ," and to John was shown the company, and place of liars in the judgment.

Lying is a very ancient sin. Satan sent one of his children into the garden of Eden, and, as the father of lies, he has filled the earth with his offspring. David said in his haste, "All men are liars," but we find no record that he ever changed his verdict after the most mature and thoughtful deliberation. Indeed, to say that "all men are liars" is only to say that all men are sinners; for what sin has not a lie in it somewhere?

When Christ gave himself a name that should in one word describe his perfect moral character, he said: "I am the truth," and when he gave Satan an all-inclusive title, he called him the "father of lies."

The charge has sometimes been made that Christianity insists too much upon faith and the atonement, and heaven, and not enough on a stalwart, unswerving morality. If there has ever been any Gospel preached that did not emphasize and magnify morality, even though preached by an angel from heaven, it was a false Gospel. "Seek ye first the kingdom of God and his righteousness," is the exhortation of Christ; and Paul writes: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." In both these passages righteousness is an emphatic word. The Gospel is set against sin, and its language to the sinner is, repent. We have organized against the sin of intemperance, and justly so; but we speak this morning of a sin that is more common and not less harmful. There are more liars than drunkards. We detect the one by the scent of his breath, by the reel of his step, by the bloom on the face; but a liar carries no sign in his physical appearance. It is all a mistake that a liar cannot look you straight in the eye. An expert in this sin can look three truthful men out of countenance.

But what is a lie? We answer, any willful attempt to deceive. It may refer to either fact or promise; past, present, or future. To state as true what we know to be false, is a lie. This is the grossest form of lying. Note: We say "to state as true." There are many parables and illustrations and poetic fancies in the Word of God that are not facts; they are not so stated. The parables of Christ, the poetic fancies are not falsehoods; they are given to make facts plainer. So we may say of fictitious writing, if they serve truth, making it plainer and more forcible, they are not forbidden by the law, but they ought always to be subordinate to some truth.

There is, however, very much of the plain article, the unvarnished lie in the world. Ananias and his wife were suddenly and terribly visited for this,

and we find these lies everywhere. The load of wood you buy has the best sticks on the outside, the apple barrel has the best on top, the load of grain a special bag open for the buyer. Doctors misrepresent diseases and medicines. Lawyers torture the law and testimony, and even ministers have been known to use other men's thoughts for their own.

A more common way of breaking the law concerning truth is to state as true what there is uncertainty about. Advertisers and dealers do this; they don't take the pains to know. All grocers sell cane sugar, real butter, and pure food, but somehow the glucose and oleomargarine factories get rid of vast amounts of goods. My opinion is that square, honest advertising in business would be such a novelty as to create an immense run of trade. But this evil is even worse in social life. Most of the gossip and scandal we have is of this uncertain sort. A vague rumor soon becomes a fact. Or, two-half-truths are put together. Now, in most cases two halves make a whole; not so here. Two half-truths are not sure to make a whole truth; they may result in a lie. Dr. Wayland illustrates this: "I say my watch was on my table. A man came in and spent a few minutes. He had not been out five minutes until I missed my watch, and have not seen it since. I have not said he stole my watch; may not have thought of such a thing; but it would not take a long list of 'they say' to make a thief." We say, then, we must be careful to know the character of the words we utter.

Silence is a very common way of lying. A bank clerk overpays a check. The receiver counts it over, puts it in his pocket and walks out without a word, but in fact has said, "All right." He has lied. You buy an article of me without discovering a defect which I know. You suppose you are getting a perfect article. I am silent. I have lied. The conductor happens to pass you on the train without calling for your ticket. You sit in silence and keep your ticket for another time. You have lied. The assessor leaves out a question and the whole amount of the citizen's property is not listed. There is a lie. Achan's lie was a silent one; but the stones of vengeance found him out.

Exaggeration is another prolific and common form of falsehood. Highly colored forests are signs of decay; so highly colored stories generally mark moral decay. But we cannot specify. Whatever deceives is a lie.

In promises or contracts there is a wide field for falsifying. Contracts with clauses capable of double meanings. Agreements that have mental reservations, or technical phrases which may be misunderstood. All these things God hates. Paul gives a comprehensive rule: "A promise is binding in the sense in which the promiser supposed the promisee to receive it." For example, if one of you should say in the congregation this morning, "If the church will go forward and build the new chapel I will put the last brick in the wall," we should be elated; because the natural thing to understand would be that the brother would pay not only for the last brick, but for every other brick in the coming wall.

There is, it is true, uncertainty about the future, and promise may fail. This does not rule out all promises. We may in frankness and candor agree to perform acts based on the expected continuance of our health, the integrity of those in our reputation, or a fair expectation of harvest or business. We may not base promises on extraordinary future prosperity or on chances. Those of us who are so unfortunate as to have our names in printed lists

receive circulars containing promises of great gain in investments. Most of these are absolute lies; all of them possible lies, and the place for such circulars is in the present fire, as the future fire is to be the place of the authors, "except they repent."

Yet are there not grades in this sin? Yes and no. The light vs. the darkness, and the motives we have, may make a difference; but in the last analysis there are only two kinds of sayings and doings—truth and lies. The largeness or the color of a lie has no place in God's judgment. White lies soon blacken, and little lies, like little leaks in a vessel, soon bring destruction.

O, how many of our children learn the lesson of falsehood in the hasty promise or more hasty threat—the false accusation or the glib lying words for politeness' sake! I have sometimes feared that we do our little ones a great wrong in some of the pleasant myths with which we beguile them. Even with the mythical Santa Claus, of Christmas-time there must be card test, when he vanishes from the child's mind as a reality, the real babe of Bethlehem vanishes with him. Falsehood lurks everywhere. We cannot be too much on our guard.

Lesson 1. Shall I hear no testimony and make no promises because God hates lies? Nay, fill the world with the truth and so drive out lies. Make vows, as did Daniel and those who were with him, and trust in the God they trusted. Barnabas is our example, Ananias our warning; the maid of Naaman's wife our example, Gehazi our warning.

We pray, "keep the door of our lips." That don't mean put a padlock on them. Watches are not set on the doors of abandoned forts, but at manned fortresses, where men go in and out. Ye are witnesses to the truth. Speak! The soldier promises to be faithful. The husband and wife pledge their love. The business man promises to pay. The Christian promises his body in a divine pledge. Not to speak and not to vow may be lying to our fellows and to God.

Lesson 2. The liar's doom. Gehazi, the liar, made the leper white as snow; the feet of the young men ready to bear out the liar and his wife; the words, "all liars shall have their part in the lake which burneth with fire and brimstone; which is the second death." How terrible are these. A good brother wrote me this week, "I have been studying the Sunday-school lesson with my teachers, and am impressed with the thought, 'Because I am alive it does not follow that I have not lied to God.' God does not always visit suddenly, but gives time for repentance. There had been a day when Peter was not less false than those who afterward fell at his feet. With bitter weeping he sought and found repentance. Now is the time to cleanse our hearts and lips. Those who make lies their refuge or attempt to hide under falsehood must perish."

"For three years, it has been the rule in the Baptist Old Ladies' Home, Brooklyn, N. Y., that the Lord's Supper shall not be celebrated there—which is in harmony with the Baptist belief that the Supper is a church ordinance. Loose communions are attacking the rule—which seems to imply a wish to divorce the ordinance from the church, as if the Supper were given with no authority to control it and preserve it from irregularities and disorders."—Index. Here is an instance of the evil influence of intercommunion. Our brethren are educated by it to believe if the church will only sanction the carrying of the ordinance out of the church it's all right, and that the church ought to do it. Strict views of church communion would settle at once all that trouble in Brooklyn.

A FEW of our brethren seem to regard it as a misfortune to criticize the recent views of Bro. Graves on the communion question. Is it possible that we have reached a point in history when it is unlawful to differ with a brother, who attempts to thrust a reformation upon the denomination? If an angel from heaven should attempt to introduce a new article of faith and practice among Baptists it would be infinitely proper for us to test his claims in the crucible of investigation; and if they should be found wanting in Scripture proof they should be set aside as worthless. Bro. Graves has written two books and taxed his powers in the pulpit and through the weekly press for the past two years to establish a new item of faith and practice among Baptists. (1) Though Baptists from time immemorial have held and taught that the Lord's supper is a church ordinance to symbolize and commemorate the broken body and shed blood of Jesus Christ who died on the cross for us, Bro. Graves changes and pushes this design into the background, and would have us approach the Lord's table to commemorate the fact that we have local church membership in the church where we partake! Baptists have ever taught that we are to partake of the bread and wine to "show the Lord's death till he come," but Bro. Graves makes the leading design to symbolize local church membership! (2)

Having adopted an untenable position Bro. Graves very naturally resorts to untenable arguments to sustain himself. He has fully convinced himself and perhaps some others, that because the Lord's supper is a church ordinance under the control of a local church that it cannot be extended beyond the bounds of its own membership. On page 83 of OLD LANDMARKISM he says: "A church can extend her privileges no more than her discipline, beyond her organization." On page 170 of Intercommunion, Bro. Graves says: "To each local church is committed the sole administration and guardianship of its ordinances." Again, on page 165, he says: "Baptism and the Lord's supper are universally admitted to be church ordinances." It is generally admitted that no one has the right to demand the Lord's supper in any church except where he holds his membership. From this Bro. Graves assumes that the church has no right to extend its privileges beyond the members of its own organization. His argument runs thus: (3)

"Now if he has no right to the supper anywhere, save in his own church, it is because Christ has not given him authority to eat anywhere else, which is tantamount to a positive prohibition. It is certain that no other church has any right to extend her church privileges beyond her own bounds."—OLD LANDMARKISM, page 100.

If Bro. Graves is correct in his argument he must of necessity confine the validity of baptism to the local church into whose fellowship one has been baptized. On page 265 of Intercommunion, speaking of baptism, the author says: "So the members of each local church, by spiritual affinity, and one act of profession, are incorporated into one organization." If baptism is the act of incorporation into a local church organization, and church privileges can not be extended beyond its organization or membership, then it follows that the validity of baptism is confined to the local church where it was administered. Therefore to be consistent Bro. Graves must extend his reformation to baptism as well as communion, and contend that one must be baptized every time he changes his local membership! Baptism as well as communion is a church ordinance and privilege. Let us test the validity of Bro. Graves' argument by substituting baptism for communion in the quotation already given. It will read thus: "Now, if he has no right to baptism anywhere, save in his own church, it is because Christ has not given him authority to be baptized anywhere else which is tantamount to a positive prohibition." It is certain that no other church has any right to extend her church privileges beyond her own bounds! Also, official preaching is a church ordinance and privilege under the control and guardianship of a local church. If according to Bro. Graves' argument that in no case a church privilege can be extended beyond the membership of the local church, then it follows that no minister can be allowed to preach for a church in which he does not hold membership. More and worse, if church privileges cannot be extended beyond the local church bounds then it follows, that in order to preach in any Baptist church a preacher must not only join said church, but he must receive a new ordination! Also, the administration of baptism and of the Lord's supper are church privileges; therefore, according to Bro. Graves' argument, he must contend that no one has the right to administer baptism or the Lord's supper, though invited by the church, anywhere except in the church in which he holds his membership! It is easy to see that Bro. Graves' new reformation has just begun.

While it is true no one has the right to administer the Lord's supper in any church of which he is not the pastor, yet through the invitation of the

church he may administer. While no one has the right to preach for a church of which he is not the pastor, yet through the invitation of the church he may preach to another church. While no one has a right to demand the Lord's supper in any church of which he is not a member, yet through the invitation of a sister church he may of right commemorate the death of Christ in a church in which he does not hold membership. Of course we are speaking of sister churches of the same faith, order and fellowship in the gospel of Christ. (4.)

REMARKS. (1) The only remark we make here is, that Bro. Ray mistakes and misstates the remonstrances of his own friends and patrons as widely as he does the positions in our book, as we have the evidence in letters from Missouri before us to prove. They do not object to his criticisms of our book, but they do object to the garbling and distorting of it as he has done, and the seeming persistent attempt to convict us of heresy for holding positions held and taught by our standard writers and set forth in the publications of the American Baptist Publication Society,—and we may add, the manifest misstatement of our position,—for example: representing us as asserting that all churches that intercommune subvert their divine constitution and are no churches of Christ—and that we are attempting to reform the churches, by introducing radical changes into them—when we are only persuading them to drop some unscriptural and pernicious practices, based on the traditions and usages of "the fathers," such as feet-washing, the reception of alien Immersions, pulpit affiliations, and intercommunion among themselves; also in impressing his readers that we teach that the bread of the Supper only symbolizes the local church when we expressly teach in the book that some of the elements used, like the act of baptism, have a complex symbolism—referring objectively to Christ, and subjectively to the participants. We need only refer to what our brother says in the above article over figure (2).

Let the reader refer to our book and he will see we give Christ the first place in the symbolism; and if we emphasize the organic unity and completeness of each local church, and produce authorities to sustain our positions, it is because so many of our writers and preachers, like Bro. Ray, have never apprehended or taught those who look to them for instruction this feature of the symbolism. Several of our more prominent scholars, like Dr. Fish, author of "Ecclesiology," a text book in the Louisville Seminary, and Dr. Ford, of St. Louis, have the magnanimity to admit that we have developed the symbolism of the Lord's Supper with unsurpassed correctness and clearness, for which we deserve the thanks of our denomination.

Dr. Fish says— "On the symbolism of the Supper YOU ARE WITHOUT A PECK, so far as I know, and deserve, as in time you will receive, the thanks of all true Christians."

Bro. Ray and a few others are doing their utmost to secure for us the condemnation of all Baptists for this very thing!

Dr. S. H. Ford, editor of the Repository, says— "One thing at least is done in this work, with a clearness and thoroughness surpassing any work on the Lord's supper that we are acquainted with—the development of the symbolism of the ordinance. He has shown that the Supper is the covenant members of a particular church symbolically preaching Christ—showing forth his death. While we cannot agree with all his positions and conclusions, yet we hold that the object of the Supper, the radiant idea of the symbolism, confides it to a particular church."

We could fill a column of like opinions of educated ministers and scholars who have studied the subject. Compare the above opinions with the haggling criticisms of our brother, if we may be excused for dignifying his fault-finding as criticisms.

(3) Yes, we plead guilty to this charge. We do admit, without modification or exception, that the ordinances were delivered to the sole guardianship and administration of the local churches. What Paul said of the church at Corinth (Cor. xi: 2), is true of each and every local church on earth. Christ, through his apostles, delivered the ordinances to be kept—preserved and observed as he delivered them—not to the pastor or the deacons, but to the church, anywhere except in the church in which he holds his membership! It is easy to see that Bro. Graves' new reformation has just begun.

their right administration, that they are administering the same power and to the proper persons. This divine ordinance being delegated to the church, and not relegated to the pastor, or deacons, or a standing committee, or to other individuals.

Will Bro. R. take open issue with us upon this question? If not, then let him frankly, as a fair reasoner should and will, accept the logical conclusions that irresistibly follow from the premises.

We say they are 1. That no one has a right to demand the Supper in any church except where he holds his membership. Every standard writer in our denomination admits this. All regular Baptists from Texas to Oregon admit this. Dr. Pendleton, in his emphatic way, in his recent work, says: "For a Baptist to demand admission to the Table of another church than that of which he is a member is an assault upon the independency of that church."

Why has he not the right? Because Christ has withheld it from him.

Can a church grant what Christ has withheld? It would be an anti-Christian assumption. It would be assuming law-making powers, when the churches are only executive bodies. They can not add to or take from, nor change any appointment of Christ in the least. If Christ has shut the door, who can open it? It is certain Christ has shut up all church rights and privileges within the jurisdiction, and confined them to the membership, of each local church. If Bro. Ray denies it, he butts himself squarely against all standard authorities.

Josef Morer, of Georgia, in 1811, in his published sermon on the restrictions of the Supper, wrote this: "If, then, the church, in her judicial capacity, is charged with the holy keeping of the feast of the Lord's Supper, of consequence it must be restricted to those who are under her power; as, without controversy, it would be arbitrary and oppressive to charge her beyond her power or right to control. * * * None can sit together with gospel propriety at the table of the Lord, but those who are subject to his control."

Dr. Hiscox, author of "Baptist Church Directory," says: "The principles of a church and its authority and discipline are co-extensive."

Dr. Harvey, Prof. of Theology in Hamilton Seminary, N. Y., in his late work, "The Church," p. 221, says: "It is a symbol of church fellowship."

"When a man eats of that 'one bread' and drinks of that 'one cup,' he, in this act, professes himself a member of that 'one body' in heart, will, and unity with its doctrines and life, and freely and fully subjecting himself to its watch-care and government (1 Cor. x: 17). Hence in 1 Cor. v: 11, the Church is forbidden to eat (in the Lord's Supper, as the context clearly shows) with immoral persons, thus distinctly making the ordinance a symbol of church-fellowship."

Dr. Gardner, in his work, "Church Communion," says:

"If another Baptist church thinks proper to invite him to its communion, then he may partake as an invited guest and as a temporary member. Such intercommunion is, without membership among Baptists is not only without Scripture warrant, but does much harm, and so real good. The practice, therefore, is unscriptural and of evil tendency; and, doubtless, will be abandoned by all our churches as soon as they reflect properly upon the subject, and can overcome the force of habit and prejudice."—p. 204.

In all we have written, and about which so much has been said, and so unfraternally, we have not asserted anything different from the above; and why has not Bro. Ray's holy zeal taken fire long since and burned against these "Reformers?" Why has not Dr. Kenfro charged all who accept their views rather than his as "priest-ridden Baptists?"

(4) Bro. Ray's reasoning from the Supper to baptism is simply fallacious, as every thinking Baptist must be aware. Will he claim that the members of one church have a right to vote on the reception of an applicant for baptism in another church? Certainly not. Will he claim that it is the duty of one church to invite the visiting members of another to vote on such applications? Certainly not. Will he claim that Christian courtesy and good fellowship demands or requires such invitations? Hardly. Will he say that any church has the right to concede this privilege? If so, let him say it. If he claims that preaching the gospel is a church privilege, let him assert it. If he does not believe it, why has he written what he has over figures 3 and 4?

Throughout these articles, he has dealt solely in bald, unsupported assumptions. He has given us no Scripture, save his mistranslation of one passage.

ago. He has discussed and established no principles by which to sustain his assertion. We could have replied by placing our assertions against his assertions, but this would not be discussing the questions involved for the enlightenment of our readers.

If he can find one precept for or example of the intercommunion of the members of sister churches, let him present it, and close this discussion.

This is the impregnable ground on which Baptists oppose *afusion*, and *infant baptism*. We can present clear and unquestionable precepts for and examples of immersion, and we demand one for sprinkling or pouring water upon the subject. We can present many precepts for and examples of believer's baptism, and we demand, in vain, for one precept for or example of infant baptism.

A WORD FROM MIDDLE TENNESSEE.

BRO. GRAVES.—For some time I have been thinking of writing a short communication to THE BAPTIST. My object is to call the attention of our Home Mission Board to the importance of occupying the field at this place. Three months ago I left my home in Sumner county and came to this (Putnam). I found the Baptist cause at a low ebb here; in fact there is very little interest manifested in favor of religion. The minds of the people are poisoned up with infidelity. I preach the best I can to them, but sometimes I feel as I imagine Elias felt when he said, "Lord, they have killed thy prophets and digged down thine altars and I am left alone." Then I am encouraged by reading the history of Nehemiah while rebuilding the house of the Lord at Jerusalem, how fervently he prayed and hard he worked while the enemies scoffed. A great many good brethren pray earnestly for the advancement of the cause of Christ, but fail to work to that end. It occurs to me that if we desire our prayers answered, we should act as did Cornelius of old, that our prayers and our aims may come up for a memorial before God.

Buffalo Valley is in the bounds of Salem Association and boasts of being the richest valley on Caney Fork river, and yet there is not a church in the valley. This is, indeed, an inviting field, and a church once organized would be self-sustaining from the fact the lands are fertile and many of the inhabitants are wealthy; and if Baptists do not occupy the field, may we not expect other denominations to build up here? and error once planted in the minds of the people is hard to erase. Then let it be the sentiments of every Baptist, in the language of Nehemiah, "I am doing a great work, so that I cannot come down, why should the work cease?" etc.

Let us by all means continue to pray; but should we not work as well as pray? Your brother in Christ, J. P. GILLMAN.

And Bro. G. works as well as prays—he sends us three names for THE BAPTIST with the above.

MUCH ADO ABOUT NOTHING.

EDITOR BAPTIST.—In your issue of March 24 I notice a communication from G. W. Burrows, Pendleton, S. C., which does myself and others an injustice. While it states some truths with reference to the ordination to which it alludes, the whole truth is not stated, and all parties implicated are shown up in a false light. The truth is this: The church at Pendleton had called to its pastoral care Rev. C. P. Ervin, a Unitarian. It was well pleased with its pastor and desired his ordination, and to this end called a probytery consisting of myself, M. McGee and N. P. Bell, the rejected missionary. So you see there were three of us, and not two only, as your informant says. It was not convenient for us to examine the candidate at the church, nor was it desirable, as the church was already satisfied with his orthodoxy. So the examination was held at a private house in the presence of two of the deacons, others who were invited having failed to come. T. P. Bell, the rejected missionary, was present and took a part in the examination, but if a word of heterodoxy fell from his lips that morning I did not hear it. We were satisfied with his views, and when we went to the

church the brethren relieved themselves into a conference. We reported that the examination had been satisfactory. Then a motion was made and carried that the probytery be requested to proceed with the ordination. After the sermon, which was preached by the writer, the charge was delivered to the candidate by T. P. Bell. It was an earnest exhortation to the young man to engage with zeal in the great work of saving souls. Now, in all this we did not think of infringing upon the rights of the church or making the least advance toward "popedom." So far as the present writer is concerned, he has for many years felt that the "landmark" position was much the safest for our churches. It is to be hoped that when our good Bro. G. W. B. wishes to say anything, he will first inform himself, and then he will do injury to none.

Wallalla, S. C. G. H. CARTER.

MINISTERS AND DEACONS' MEETING AT CLOVER CREEK CHURCH.

DUERANT to a previous announcement, the church at Clover Creek met on Saturday, 28th day of April, for the purpose of holding a Ministers and Deacons' meeting. The congregation was called together at 10:15 o'clock by singing. Prayer by Eld. R. J. Jennings; after which the meeting was organized by electing Bro. C. W. Hudson moderator, and P. S. Woodson secretary.

The object of the meeting being explained by the moderator, the following order of business was taken up:

The programme, previously published in THE BAPTIST, was read by Bro. Jennings, and on motion, was adopted. A motion prevailed to call for letters, and Meridian and Cape Creek churches presented letters, which were read and approved.

On motion the regular order of business was changed, and the sixth and last item in the published programme was taken up, viz: "Benefits of denominational papers." Remarks by Bro. Jennings. If God has given us a sound code in the Bible, why should we consult editors or other men for information?

By Bro. G. M. Savage: That we do not propose to discuss the disadvantages of denominational papers, but the advantages, showing very clearly that they are of great utility in the study of the Bible and of imparting information to each other.

By Bro. B. T. Richardson: "In a multitude of counselors there is safety." Consequently our denominational papers are great auxiliaries to the Bible.

Bro. Jennings, like a true penitent, admitted that he had taken the wrong side of the question and heartily concurred in the opinion that much good would result from the reading of denominational papers.

On motion the subject of "Saturday meetings" was next taken up.

By Bro. Savage: It is immaterial as to the day of the week on which to hold meetings, but as "religion is the chief concern of mortals here below," it is our duty to serve God every day; but if the church can best serve its interests on Saturday, it was expedient to meet on that day, otherwise some other time would be better; and further, as the contributions to the church is one of its most important and powerful agencies, he thought the money made by laboring a portion of the time and given to the church would be productive of much good.

Bro. Jennings held that it is our duty to honor God, and if we labor, and give the benefits accruing therefrom to the church in this way, we are honoring God.

Bro. Richardson's remarks, that we should have the glory of God alone in view, were peculiarly impressive; thinks the question of holding Saturday meetings should be discretionary with the churches.

Bro. C. T. Lovelace thought that if we were in the proper frame of mind for serving God, and the preacher does his duty, it is immaterial as to the day; and further insisted that pastors should, every where, urge the necessity of Saturday meetings.

Bro. Jennings further remarked, that as a preacher he regarded it his duty to meet his congrega-

tions on Saturday or any other day they see proper to meet.

On motion the "Design of Baptism" was next in order. Bro. Jennings sprung the question as to the "Design of Baptism," whether it was to make us Christians, or show to the world we are Christians, or to make us Christians?

Bro. Savage's remarks on this subject were interesting and instructive, showing from things natural that we could not be made in this matter, and as Christ first died, was buried and rose again, so we, in the act of baptism, show our death to sin, our incorporation into the body of Christ, and then arising to walk in newness of life with Him.

Further remarks by Bro. Jennings, endorsing Bro. Savage's views, adding that if we have been baptized according to God's Word, it is a source of great consolation and encouragement to us.

Bro. G. W. Lacy sprung the question as to whether baptism was the door into the church, asking for information on the subject. Bro. Savage responded by saying, that he thought, as a minister, he had the authority and the right, as did Philip in the case of the Eunuch, to administer the ordinance of baptism to a candidate in the absence of a church organization, and afterwards receive them into the church.

Dinner and recess for one hour. Re-assembled at 1 o'clock. Singing by the congregation, and prayer by Bro. B. T. Richardson.

On motion the subject of "Foreign and Domestic Missions" was the next item.

Bro. Jennings insisted that for the sake of argument, he should not be regarded as a preacher for the time being, and that on the question of supporting Foreign and Domestic Missions, we in general said by our actions that we were unwilling to support them.

By Bro. Savage: That while it is an instinct and our natural feelings lead us to prepare something for our children and the coming generation, it is of vast more importance for us to contribute of our means to send the Gospel to heathen lands, and to those among us who are destitute of its privileges.

Bro. Jennings made the point, that if our hearts were enlisted in this cause, it would be an easy matter to obtain missionary aid.

By Bro. Richardson: Our blessed Redeemer, while on earth, was a missionary, and if we give to the cause of missions, we imitate Him in so doing. A most important point, for if we have not the spirit of Christ we are none of His.

The subject of "Sabbath-schools" was the next in order.

Bro. Jennings broke the ice, by indulging in a little irony, inquiring after the deceased Sunday-school; thinks it died for the want of attention.

Bro. Richardson and Bro. Lovelace followed in forcible and telling speeches in favor of the Sunday-school system, and no doubt made good impressions.

The last item of business, "The best method for conducting the finances of the church," was ably discussed by Bros. Savage, Jennings, Richardson and Lovelace. The most important point in this matter is to have our hearts warmed with the love of God, and then we will not fail to support our churches, as is too often the case.

On motion, this body will meet at Brush and Arbor school-house, on the 5th Sabbath and Saturday before in July next. Bro. C. C. McDaniel, Bro. Norwood alternate, is respectfully invited to preach a sermon on missions on that occasion.

On motion Bros. Savage and Jennings were appointed a committee to arrange a programme for the next meeting.

Saturday's proceedings were closed with prayer by Bro. Savage. Two services were held on Sunday. Eleven o'clock preaching by Bro. Richardson, and 2 o'clock by Bro. Murlugh. The Secretary necessarily absent on Sunday, is unable to report further than that the services were interesting and instructive in the highest degree.

The meeting adjourned to meet as above stated.

C. W. HUDSON, Moderator. P. S. WOODSON, Secretary.

Clover Creek, Hardeman co., Tenn., April 28.

A WIFE TO HER HUSBAND.

One of us, dear—
But one—
Will sit by a bed with marvelous fear,

FLORIDA AS A SANITARIUM.

TWENTY-FIVE years ago this week I was landed as freight, almost dead, at the port of St. Marks, from a New Orleans and Havana steamer.

Five years ago we left Louisville, Ky., for Tallahassee. Many of your readers will remember our struggles there to build up a Baptist church, which I am happy to report is still alive, and serves, I trust, as a lighthouse to those who grope their way in sin, exposed to spiritual darkness, tossed and tempest-torn.

We left Tallahassee the first of 1880 to take charge of the Union Female College, Eufania, Ala., mainly for the purpose of educating our three daughters. But the climate did not agree with all of us, and we were compelled to return to Florida; and this time selected Lake City, Columbia county, sixty miles west and twenty south of Jacksonville, on the railroad from Jacksonville and Fernandina to New Orleans and San Francisco.

Our many crystal lakes around Lake City are fed by scores of bold springs of pure freestone water, the best I have found in the South. We find that the orange, peach, plum and pear flourish

lemons and bananas touching each other all fruiting—oranges from this county have twice taken premiums at State fairs, and there are great orange groves here 30 to 35 years old. The only wild groves in the State not killed down by the memorable freeze of 1835 is groves north of Lake City on Orange pond; and history may repeat itself—trees were injured here last winter than 100 miles south—indeed, sustained none at all here. But the orange is a semi-tropical, not a tropical, fruit and requires frost, and the best location is where there is sure to be some frost every winter.

I find that Columbia county exported one and a quarter million dollars more in excess of imports last year than the State of Alabama (?).—i. e., Columbia county exported one-quarter million dollars in excess of imports, while Alabama imported one million more than she exported. It is stated (I don't know) that Columbia county exceeds all others in the State in this respect, and thus you see the farmer can be independent here of his fruit, as in Kentucky or Tennessee, and the groves here I find are not subject to insect-pests and disease as further south; and I predict that in the near future, when the people learn the foregoing facts, thousands will flock here to make pleasant and prosperous homes, with health and peace and plenty the year around. This will be hastened by the following facts:

THE STATE UNIVERSITY.

Endowed by \$150,000 in State bonds, yielding \$10,000 per annum, to pay professors, has been located at Lake City, and for this and some of the foregoing reasons the Baptist Female College will be located here also, and another railroad from Pulaski, via Gainesville, will be completed, they say, this summer.

The celebrated

COATS' SEWING MACHINE THREAD WORKS

Are now being constructed here, and this will be headquarters for all the Sea Island cotton grown in Florida.

There is no place in the South where a large hotel would pay better than here, for it would be filled the first and every season. The travel to Florida will increase every year. Thirteen hotels in Jacksonville registered about 45,000 arrivals this winter. There are double this number of hotels and first-class boarding houses there, and scores of others in the State. So it may be safely estimated that from 60,000 to 70,000, possibly 100,000, came to Florida this winter. So I predict that in five years there will not be railroads enough to accommodate the travel, nor shingles enough in the State to shelter the thousands who will flock here. Far-seeing capitalists are realizing this and buying the public lands by the 100,000 acres. There is no part of the globe attracting the attention now that Florida is, and well it may, for its beautiful climate, generous soil and wonderful productions.

Around our coast the tepid gulf-stream flows, and tempers every chilling wind that blows and gentle zephyrs, soft as Flora's breath, fan and kiss away the pale of death.

Around our coast the tepid gulf-stream flows
And tempers every chilling wind that blows,
And gentle zephyrs, soft as Flora's breath,
Fan and kiss away the pale of death.

Lake City, Fla., April 23.

A WORD FROM ALABAMA.

BRO. GRAVES:—I am at one of my churches (Benah). I have been preaching to this church about fourteen years. Some of the Benah brethren are taking your paper, and old Bro. H. Webster

has been taking THE TENNESSEE BAPTIST for many years. Bro. Webster is the wife of eighty years old, a good brother, and sound in the faith, and we are posted in the Scriptures, and is with you on the communion question, together with others of this church. I have been pastor of Mount Pleasant for sixteen years, where we expect you to deliver your lectures the coming summer or fall. That church is with you on the communion.

Bro. Graves, don't mind what Bro. Renfro says about the advocates of church communion being priest-ridden, for it was us Baptists he charged and not you. I love Bro. Renfro, and believe him to be a Christian man, but like Peter he got into an error till Paul explained the way more perfectly. I think Bro. Renfro has seen his error since he has read Herral, of Mississippi. I am with you on church communion being a church ordinance, and until of late I never knew but what all Baptists accepted it as a church ordinance. I never knew until of late but what all Baptists adopted the law of Christ as being the discipline of the church.

Please send me your book on the Seven Dispensations, and set the figures forward with the balance of the money. Your Chapters are rich, your paper is sound, and I love you the better for them. May the Lord bless you and spare you long to battle for the truth as it is in Christ. You have many friends in this country. PAUL CASTLEBERRY, Sterrett, Alabama.

CHURCH COMMUNION.

BRO. GRAVES:—Just so certain as God rules in heaven and the world moves on, so certain is church communion to be embraced by our churches within the next decade. This is no new doctrine, but is as old as the New Testament itself. Be not discouraged in your labor of duty and faithfulness. Your memory will be fresh and green in thousands of Baptist hearts while the names of your opponents will be entirely forgotten. J. H. T. Morristown, Tenn.

COMMENCEMENT EXERCISES OF SOUTHWESTERN BAPTIST UNIVERSITY.

SUNDAY, June 3.—Commencement sermon by Rev. D. W. Gwinn, D. D., Atlanta, Ga.

Monday, June 4, 8:30 p. m.—Annual Celebration of Calhoun Literary Society.

Tuesday, June 5, 8:30 p. m.—Annual Celebration of the Apollonian Literary Society.

Wednesday, June 6, 2:30 p. m.—Annual Meeting of the Board of Trustees.

8:30 p. m.—Annual Celebration of the Society of Alumni and address by J. W. N. Burkett, of the class of 1876, and Literary address by Rev. E. C. Gates, of Brownsville, Tenn.

Thursday, June 7, 10 a. m.—Oration by the graduates, conferring Degrees and Baccalaureate address.

BROWNSVILLE FEMALE COLLEGE.

CLOSING exercises of the thirty-fourth session of Brownsville Female College:

Examinations June 14th and 15th.

Commencement sermon by Rev. A. W. Lamar, of Memphis, June 17th, at 11 o'clock a. m.

Annual meeting of the Board of Trustees at 10 a. m. June 18th.

Undergraduate exhibition at 8:30 p. m. June 18.

Musical concert at 8:30 p. m. June 19th.

P. H. EAKER, Pres't. Brownsville, Tenn., May 26.

THE DETECTIVE.

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

T. M. HASLEWOOD.—Reference, Ben McBryan, Church Clerk, Ashville, Ala.

EDWARD HARRIS.—Reference, J. W. Wann, C'h Clerk, Carrollton church, Ark.

ELD. ROBEY TOMLIN.—Reference, Eld. A. J. Peddy, Hemphill, Texas.

REV. A. G. JONES.—Allis George Jones.—Reference, Biblical Recorder, Raleigh, N. C.

T. C. M. GALLAND.—Reference, W. B. Crumpton, Shield's Mill, Ala.

J. C. LOP, ARK.—Reference, Eld. A. Lomax, Hahlaburgh, Miss.

Missionary Department.

THE PLAN OF CO-OPERATION.

- 1. Let each association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial Relief and Education. The chairman of these committees will constitute the Board of Collection for the State Convention.
2. Let the members of this Board of Collection report any remitt, monthly if possible, to the Missionary Secretary of the Convention, the moneys collected for the various causes by the several churches in their associations, stating plainly for which cause.
3. Let the Executive Committee of the associations nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention and the Association.

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

HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION. Maintain the work of the Gospel in the Southern regions in Texas, Arkansas, Florida, Louisiana, the Indian Territory, among Chinese in California, and the great Southwest. Having no paid agency in Tennessee, funds must be sent direct to Rev. James Waters, Missionary Secretary, Nashville, Tenn.

TO THE BAPTIST CHURCHES OF TENNESSEE.

DEAR BROTHERS:—Your Association in annual session last year, after a careful consideration voted to co-operate with the State Convention in the work of Missions. The objects for which contributions are requested during this associational year are: First State Missions (to be used in our State.) Second, Home Missions (to be used anywhere in the United States. Third, Foreign Missions. Fourth, Ministerial Education. Fifth Ministerial Relief.

Under the plan of co-operation it is required that all funds collected for either of the purposes above named, shall be sent to Rev. James Waters, Missionary Secretary, Nashville, Tennessee.

The advantages of thus reporting all funds are—First, To secure full and complete statistics of all our mission work. Second, It strengthens our State Missions. Third, The Home and Foreign Mission Board each allows our State Board ten per cent. on all funds collected and paid to either Board through the State Mission Board.

YOUR MISSIONARY AND HIS FIELD.

Under Section 3 of the plan of Co-operation, it is provided that each Association may select a Missionary, designate his field of labor, and name the salary. In accordance with this provision we now have thirty missionaries in the field. It costs us about \$1,000 per month to sustain them. As Spring opens others will be appointed if means are raised to pay them.

Your Executive Board promised the State Board that an effort would be made to raise the entire salary of your Missionary within your Association. You have not been able to do so up to date because of the bad weather. Now I trust you will redeem your promise. If you will only give upon an average of.....per member during the year for State Missions, you will pay the entire salary of your Missionary. Will you do it?

Pastors are urged to present the subject of Missions to their Churches. Let special collections be taken for the objects above named, and forwarded to Rev. James Waters, Nashville, Tennessee, stating definitely for which cause. Remember, brethren, that we have thirty missionaries now in the field and soon others will be at work who must be sustained, or the cause of our Master will suffer.

By order of the Board, Yours fraternally, JAMES WATERS, Missionary Secretary.

Nashville, Tenn., February, 1883.

N. B.—The Clerk is requested to call special attention of the Pastor to this circular.

DETRACTION AND SLANDER.

BY CANON FARRAR.

WE meet men, every day, to whom the praise of another man is poison, to whom the success of another man is a wound. If another has risen so much as a quarter of an inch above them and above the crowd, they feel themselves personally injured. Now it is with the race as it is with the individual. All the little, mean work of human nature is generally done, not in daylight and in public, but in

private life, to which you most belong, no less than in public life, your own experience will prove to you that this inner baseness of the world is constantly betraying itself. Men out of pure envy, even in small social circles, feel themselves commissioned to relieve the agonies of their own envy by plucking out the least semblance of superiority in their neighbors. You may not like the fact, but there is the fact in all its naked littleness and all its paltry ugliness—a very impotence of human nature. Men in this day do not so much "clothe themselves with curling as with a garment," but they wrap up their personal insignificance in the patched and threadbare tatters of envious disparagement. Now set it down as a rule that carping criticism, a nig-gling depreciation is a sure mark of a mean and little disposition; just as, on the other hand, a large, manly and catholic recognition and admiration for efforts and for merits that is the most certain mark of a noble disposition.

All his hopes were crossed, his suits denied, Discouraged, scorned, his writings vilified, Poorly, poor man, he lived; poorly, poor man, he died.

Take Shakespeare, of whom one of the few contemporary notices is a savage depreciation by a rival playwright. Take Milton who was so hated, so "fallen in evil days on evil tongues," that even a century after his death his name was obliterated from one of those very monuments, because it was looked upon as desecrating the Abbey walls. Take other poets who were not here. "This will never do," was the welcome given by the chief literary authority of his day to the pure and noble poetry of Wordsworth. Keats, a poet of poets, a poet whom poets love, was brutally bidden to go back to his gillpots. Coleridge, a great poet, and a truly great thinker, was for years scarcely as much as mentioned without the greatest contumely. Or change altogether the field of search. Turn to the other end of the Abbey, and take one or two statesmen. We know how Cromwell had to plow his way through a cloud, not of war only, but of "detraction rude." It culminated in the gibbeting of his body at Tyburn and the exposure of his head on Westminster Bridge. Take the older Canning, whose statue is there; he died, to a great extent, of a broken heart under the unscrupulous virulence of his enemies. Take his son the younger Canning, Viceroy of India, whose statue is opposite his. At one time half India and half England were repeating with scorn and anger the nickname of "Clemency Canning," which ought now to be inscribed as the greatest glory on his tomb. Take Castlereagh, and you may read the fury of the vials of hatred poured out upon him in the burning verse of Shelley and of Byron. Take Sir Robert Peel, whose statue is close here, and remember how Lord Brougham told him that he would often have to "turn from the storm without to the sunshine of an approving conscience within." Take Guizot, the Prime Minister of France, who wrote to his son, "Whoever makes a little noise in the world encounters many hatreds and stirs up many lies. In spite of thousands of iniquities and absurdities set down to me, not only I," he said, "but, what is harder, those who love me must resign themselves to these." Take a great living statesman and orator: "For twenty-five years," said Mr. Bright, "I have plodded only for justice. During that time, as I know, I have endured numberless insults, and passed through hurricanes of abuse."

THE CROSS WEARER.

I am crucified with Christ, With Him nailed upon the tree; Not the Cross, thou do, I bear, But the cross it beareth me. Solemn Cross on which I died, One with Him, the Crucified.

Shall I take that blood stained cross, Cross of agony and shame, Cross of Him who fought my fight, Cross of him who overcame; Shall I deck myself with thee, A wful cross of Calvary?

Shall I drag thee through the crowd, 'Mid the laughter that is there; Whirl thee through the giddy walls, Bound upon my neck or hair, A wful cross of Calvary, Shall I deck myself with thee?

Shall I make that lowly cross, Minister of woman's pride? Drawing eyes to me that should Fix upon the crucified, A wful cross of Calvary, Shall I deck myself with thee?

Shall I call this glittering gem, Made for show and vanity, Shall I call this gaudy cross, Cross of Him who died for me? Shall I deck myself with thee, A wful cross of Calvary?

Cross of man's device, I turn From thee to Himself, my Lord; What can this symbolic gem Do for me? what peace afford? Shall I deck myself with thee, A wful cross of Calvary?

I am crucified with Christ, Yet I live through Him who died; Shall that cross of blood and woe Minister to human pride? Shall I deck myself with thee, A wful cross of Calvary?

Cross of man's device, I turn From thee to Himself, my Lord; What can this symbolic gem Do for me? what peace afford? Shall I deck myself with thee, A wful cross of Calvary?

A WORD FROM NORTHERN TEXAS.

BRO. GRAVES:—I wish to ask your readers a question or two concerning Bro. Ray's criticism on intercommunion. Is it fair for a brother to scrap an author's work so as to destroy his meaning, as Bro. Ray has done in reference to you when he endeavors to make it appear you do not believe the broad and wise represent the broken body and shed blood of Christ? It shows a weak case, if nothing else. Bro. Ray says that our city churches do not extend their invitation, as do country churches, to visiting members, whom the officers of the church communing know to be in good standing. Is not this a restriction on the old custom of inviting all who know themselves to be in good standing? Also on Associational Communion occasions, as was the case some years past? Is not Bro. Ray in the reformation of which he accuses Bro. Graves? Certainly he is; the only difference seems to be that Bro. Ray wants to keep in the popular current, and when restricted or church communion becomes the general practice, as it will, Bro. Ray will shout, "We have done it!" as he wants to do in other matters that are as decidedly a reformation as is church communion.

The tongue that mentioned him at once dismissed All mercy from its lips, and sneered, and hissed; The very butt of slander, and the blot For every shaft which malice ever shot.

Shall I take a very recent instance within the memory of all connected with this Abbey. I know that Charles Kingsley tells us in his life how at one time the English newspapers were all cursing him like a dog, and I know how he carried to his grave the scars of bitter lies told about him by party religious writers in his earliest career. I know, too, that the late beloved Dean of Westminster, beloved as he was beyond most men, was yet, almost up to the day of his death, the theme of bitter misjudgment and of incessant depreciation from men in every sense of the word intellectually, morally, spir-

The Tennessee Baptist.

TRUST HAST GIVEN A NAME TO THEM THAT FROM THEM THAT IT HAS BE DISPLAYED REMAINS OF THE TRUTH.—Ps.

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Distinguishing Principles of Baptists.

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

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

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

Church Policy.

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

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

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

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

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

5. 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.

Distinguishing Policy of Ministerial Baptists.

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

Altogether is the most efficient Accomplish of Error.

LAW AND GRACE; OR, THE CHRISTIAN'S RULE OF LIFE—WHAT IS IT?

NO. IX.

NOTICE, also, the use which Christ made of the moral law: "A certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do and thou shalt live."

The lawyer wanted to know what to do to inherit eternal life. The Master gave him enough to do. The lawyer said unto Jesus, "And who is my neighbor?" He preferred to be tested by the second commandment, and not by the first, provided he could find out who his neighbor was. Christ then painted that masterly picture of the good Samaritan, and then asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" And the lawyer had to admit that the Samaritan, the very man he hated most, was the neighbor. So far from loving his neighbor as himself, he did not love him at all, and he had also the extreme satisfaction of seeing that a Samaritan would bestir a wounded Jew, when priest and Levite passed him by. The moral law was laid before that lawyer's face, and he saw

himself as one of the vilest of men, with plenty to do to inherit eternal life.

Take another case of similar import:

"And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? If thou wilt enter into life, keep the commandments. He saith unto him, Which?" Jesus now holds up the mirror of the second table of the decalogue, and also the second part of the moral law, viz: "Thou shalt love thy neighbor as thyself." "The young man said unto him, All these things have I kept from my youth up: what lack I yet? Jesus said to him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. But when the young man heard that saying, he went away sorrowful, for he had great possessions." Instead of loving the Lord his God with all his heart, and his neighbor as himself, he loved his riches, his heart was full of avarice. He went away sorrowful, and that is the design of the law to make imperfect men sorrowful.

How true, as Paul says, "As many as are of the works of the law, are under the curse," i. e., as many as take their stand on legal ground, are of necessity under the curse.

The whole design of this discourse is to bring Christians out from under the bondage of legalism, and at the same time to prevent their going to the other extreme of Antinomianism; to bring out of the bondage of slaves into the liberty of sons. The law will curse an imperfect saint just as quickly as an unconverted sinner. Paul was an imperfect Christian, under the law, in the seventh chapter of Romans, for he said, "I delight in the law of God after the inward man." None but a regenerated soul can delight in God's law, and yet see how that law cursed Paul so long as he lived under it as a rule of life. "As many as are of the works of the law are under the curse," whether as a ground of justification or as a rule of life to the saint. "Cursed is every one that continueth not in all things written in the book of the law, to do them."

Great and holy, just and good as the moral law is, it cannot make us perfect, for the law made nothing perfect. Some writers say that "the moral law is a transcript of the mind of God." The statement is one-sided and misleading. The moral law is a transcript of the mind of God in regard to one thing, viz: man's duty to God and his neighbor. But it is not a transcript of the mind of God as revealing his character and attributes. Christ is the transcript of the mind of God, "the express image of his person." Is there no mercy in God? No grace? No loving kindness? Then God is Law and not Love. So in whatever way we turn, the moral law, whether for saint or sinner, if either is under the law as a ground or rule he is under the curse. If regeneration does not take a man from the ground of legalism, it does not take him beyond the curse of the law. Turn to the fifteenth chapter of Acts and see how the attempt to put Gentile believers under the law as a rule of life, was met by the Holy Ghost. "There rose up certain of the sect of the Pharisees which believed, Saying that it was needful to circumcise them, and to command them to keep the law of Moses." Peter said, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" He did not want them to be entangled again with the yoke of bondage. They were not only "saved" by grace, but they were to "stand in grace," and "grow in grace."

The ceremonial law "did not make the comers thereunto perfect," for "the blood of bulls and of goats could not take away sin." The priesthood could not make men perfect, for the priests were imperfect themselves. The decalogue could not make one perfect, for it dealt with actions and not with motives. The moral law could not make any one perfect, it could only say, thou art all imperfect. The moral law and the decalogue drove the sinner to his altar of burnt-offering and sin-offering. Finding that made him only ceremonially clean, this ceremonial law drove him on toward

the Lamb of God who taketh away the sin of the world.

Where is the ground of justification for the sinner? Where (the rule of life for the saint)? The Decalogue says, "not in me." The Moral Law says, "not in me." The Ceremonial Law says, "not in me." Such then, was the great design of the moral law to conclude all men under sin, and to make them despair of salvation by works.

We have thus far been very explicit in showing two things—

1. How imperfect the decalogue is as a ground of justification to the sinner or as a rule of life to the saint; for the reason that many a sinner thinks if he keeps the ten commandments he must be justified, and many a Christian thinks if he walks according to these commandments he will be sanctified. Whereas we have shown that he may keep the ten commandments perfectly and not be a Christian at all. We have also been explicit in analyzing the decalogue, and showing its imperfections, for the reason that nine-tenths of the Christian world think if they keep the decalogue, they are keeping the moral law. Whenever they speak of the moral law, they speak of the decalogue. I asked a minister the other day to recite the moral law, and he recited the ten commandments!

2. We have shown that the moral law is as much above man's attainments as a saint or sinner, as the decalogue is below his necessities. And yet, the moral law, with all its perfection as such, can only curse both saint and sinner, so long as they are imperfect. Love is the fulfilling of the law, and only one man ever fulfilled that law. We now turn away from the law as a ground of justification to the sinner, and as a rule of life to the saint, to consider the relation of the Christian to the moral law, his ground of justification, his rule of life, his "all in all." May God enable us to deal faithfully with the Legalist on the one hand, and the Lawless on the other, to the praise of his grace in Christ Jesus. F.

WAY-MARKS IN TEXAS.

SAN ANTONIO, May 10, 1883

THIS is Saturday, and the first day we have left at all like ourself or able to write, having missed the chill, yesterday which, dumb or outspoken, has been doing us so much damage the past few months, and which arrested us en route for Monterey. Returning from Laredo, we stopped at the wrong house again in San Antonio, "Herd's Hotel," when it should have been at the "Minger House," and let all visitors to San Antonio take notice. We sought absolute quiet and rest, but found neither at Herd's Hotel, or anything that we could do. We had taken a street-car to ride out to the central and upper part of the city, when we saw "Hompson" over the door of an eating house. We went in and inquired if the proprietor was from Nashville, and was answered in the affirmative, and we engaged a fish breakfast for the next morning, craving the sight of something besides Texas beef. Many who see this will remember Thompson, who kept the finest eating house in Nashville, on Church street, opposite the Maxwell Hotel. He has moved to this city and has won his old reputation here.

The next morning while we were giving our attention to a nicely broiled fish and a cup of coffee Bro. Everett, son of Elder D. T. Everett, formerly of Florida, more recently of Navasota, Texas, passing, recognized us, and nothing would please him but our acceptance of his hospitality while we remained in the city, and he ordered a carriage, took us to his pleasant, quiet home on Blum street, gave us the freedom of parlor and bed-room and of the city, to sleep and wake, to go and come at our pleasure. This is the highest style of genuine hospitality. Here we have been ever since that day, and here we are to-day, as we have said, for the first time feeling like lifting a pen or doing anything but riding about when we are not sleeping.

This is one of, if not the oldest, cities in Texas. It was occupied as a "mission" in 1716 by the Franciscan monks. The corner-stone of the present building known in history as the Alamo, was laid May 8, 1744. It was from the bastions and at a

"mission" and a fort, as all the missions were, and ceased to be used as a parish church in 1703.

A WORD ABOUT THESE MISSIONS.

The period in which the Spaniards occupied Texas, 1000 to the Mexican revolution in 1820, is known in history as "The Mission Period." The Province of Texas, as was the Province of California, was sought to be occupied by the missionaries of the church. The object of these Jesuits was the subjugation and Christianization of the Indians. The occupation of the country was to be effected by the establishment of these "missions." Wherever these Fathers saw fit to locate a "Mission" the government gave it a large tract of land, and the means to build and sustain the "missions." They were wise in the selection of locations. Several of these we have been visiting this week are upon the San Antonio river; lands rich and capable of irrigation. They located a line of Missions but a few miles apart from the mouth of this beautiful river to its source. They were supplied with mechanics and laborers. They first built with turkeys and towers, large buildings of stone, of which the chapel was the marked feature, and which in case of danger was a formidable fortress. A considerable area was inclosed by a stone wall six or seven feet high and three or four feet thick. Within this area were buildings for priests and the domestics that cultivated the gardens and attended the stock and for the accommodation of soldiers. Each "Mission" was in fact a military fortress. The two mission buildings, La Concepcion, two miles and the San Jose de Aguayo, four miles below the city, would to-day cost \$40,000 to \$50,000, and the latter must have been truly beautiful, judging from its ruins. It was the most beautiful and elegant of all the Texas Missions. The Alamo, of this city, was one of those mission houses—chapel and fort combined.

SAN ANTONIO.

This is unquestionably the city of Texas. We know of no other city of the State that compares with it on beauty of location. It is a city of plazas and magnificent drives and points of interest. The San Antonio river heads in one spring five miles above the city, and meanders through it, giving it twenty-six miles of river bank, coolness and uncounted scenes of beauty. It has a good fall all the way, and would drive mills sufficient to manufacture all the wool and cotton of Western and Southern Texas. It has doubled its population the last six years. It now numbers 31,000, and we predict it will double its present population in the next six years. Now and fine buildings of description are going up everywhere, and business is booming. Within two decades San Antonio will have a population of 100,000. It is the commercial key to Mexico.

The Baptists have, after a long, hard struggle, gained a foothold here, under the faithful labors of Bro. Dodson. They own a substantial stone church edifice and parsonage, free of debt. The house is plain, much plainer than it needed to have been at the same cost. It was built without an architect, and consequently without the least architectural taste, which is a pity. It is now a self-supporting church, and contemplates, at an early day, establishing one or more mission stations where churches should be planted. Bro. Dodson has done a grand work, and had the qualifications of an organizer in an eminent degree, to gather a church in a new city. He comes down among the people and visits from house to house. He needs another man to help him hold the fort in this rapidly growing city.

We were greeted with large congregations Sunday morning and night, and the attention was most profound. We shall long remember this, our first visit to San Antonio, and will plan to call on our first visit to the City of Mexico and the "Halls of the Montezumas."

Tuesday morning by daylight we took the train eastward, and stopped at Sequin, an old settled place, noted for its healthfulness, and stopped with Bro. Dodson, the pastor, and brother of Elder W. H. Dodson of San Antonio. After getting all the enjoyment possible out of a third we proceeded for

his people at night to a good congregation, though the attorneys were making their speeches in a number of places across the street. From this place we go to Luling to commence the Lectures, though only fit for the bed or some springs.

NOTES ON TEXAS.

There is one serious drawback to this part of Texas—western and southern—and that is the large and increasing number of the Dutch. They are infidels, as a class, live to themselves, pay no regard to the Sabbath, or to their oaths, or to the laws of the land. It is folly to think of convicting a Dutchman, if there is one or more of his kind on the jury. They speak their own language and have their own schools, and despise the Americans and everything American. They are steadily pushing the white population out of their neighborhoods. This little town of Sequin is more than half Dutch and negroes.

This is undoubtedly a healthy country for asthmatics and those troubled with bronchitis and pulmonary troubles. But the subject must make up his mind to come here to live, not to stay a few months, get better, go home, get worse very soon and die, as hundreds are doing.

Elder Hendon, last year pastor at Birmingham, Ala., is in the neighborhood of San Antonio, some five miles out, living in a tent, cutting mesquite wood and hauling it to the city for a living, and he is rapidly improving. In another year he can start a mission church in the city.

Bro. Ferguson, formerly of the Central Baptist, is here for health—can live nowhere else, and he has started a job printing office, and he will not only get fat but rich, D. V. We met several others. The mistake is of those who come here or go to Florida for health, as soon as they get a good deal better they leave, and soon get worse and die, when the true theory is, they should settle down and live in the climate they find agreeable with them.

EDIGRAMS.

Here comes \$3 for two copies of the "Seven Dispensations," and \$10 for a club of five subscribers from Jefferson county, Kansas, and Bro. E. D. Russell is the man who has done it. God bless him for it. Our paper is extending its circulation in Kansas most encouragingly.—"I send you an annual subscriber, who, after reading THE BAPTIST three months, says he cannot do without it and your book on 'Communion'; and let me say for your encouragement that church communion is fast gaining ground in this part of the country, though we may be considered priest-ridden."—G. E. Walker, Marshall county, Ky. And it does encourage us, Bro. Walker, to hear that the primitive observance of the Supper is rapidly gaining ground, despite the prophecies of its opponents. God will reward you for your earnest work.—"I came here two years ago and took charge of some churches, and I seemed to be highly esteemed by all denominations, but when I began to expose their errors I found plenty of opposition, and as the result of my preaching the whole truth, I baptized a large number of them, and this warmed the hatred of some of their leading members, but I comforted myself with that remark of yours in a late paper, 'That Baptist minister who can remain two years in the midst of Pedobaptists and Campbellites and not stir up their opposition to him, is evidently doing them no harm and Baptists no good.'"—F. McLeod, Alabama. Yes, Bro. McL., do join.—"I heard a Baptist minister in the pulpit of the Baptist church at Batesville preach that it was impossible for the Divine Being to have suffered. Am I misinformed when I understand you to hold otherwise?"—D. C. Perkins. Read the 61st chapter of Isaiah, Bro. Perkins, and you will see what we believe. We have no Saviour save the one who suffered on the cross, and there bore the penalty of our sins for us. A human being could not have done it.—Good names are sometimes found in bad places. We received a note this morning from Daylou Graves, County Jail, to call for conversation, the writer having been sentenced to two years in the penitentiary. Those who give their children our name should, in duty to us, bring them up in the nurture and admonition of the Lord; that they may

not carry it into the penitentiary.—P. M. Hill, Missouri: Your query has but recently been answered by us in this paper, and Dr. Frost, by far the ablest writer in California, promises us a series of articles upon "Law and Grace," and will fully cover all your points.—The Texas Baptist of March 1 is an improvement over former issues—its face is brighter and tone cheerful.—Bro. J. H. Borum, our associate and true yoke-fellow for thirty years past, came down and spent a night with us at Arcadia, and brought our good wife some rare flowers from the yard of Sister Sawyer, of Dyersburg, and among them one we have never seen in flower in Memphis—the *noccellia*. Thanks for the visit, and to Sister S. for the flowers that will be the pride of our borders.—The Michigan Christian Herald, Detroit, is an able paper, and the number for Feb. 1 has an able article from the pen of Dr. E. J. Fish, on the "New Church Law," which feature belongs to the Northern States—i. e., a society of pewholders, composed of members and non-professors controlling the church property and often the filling of the pulpit—a salon of the church and the devil.—Glad to hear of your recovery, Bro. Kimbrough, D. L., and that the house is so near finished in L., and that you have been from reading the Bible and observing a strict church communionist for years—you, then, are not one of the "priest-ridden sort of Baptists." When arguments fall, bad names are resorted to. We have made an appeal for those noble sisters. You should advocate Sunday-schools in your Association. We will not tell our readers how far down the hill you are.—Can you not stop with us on your way to Waco?—1300 inhabitants, thirty business houses, two schools, four houses of public worship, Baptist church of ninety members, good Sunday-school, preaching every Sunday, all harmonious. My first pastorate.—J. B. Cate, Pilot Point, Texas. We can do so returning, if it is your wish. Congratulate you on your location and your charge—now make it a liberal, working church, and make its influence felt.—Bro. Oakley, Tenn.: Go to work on plan you propose, and add twenty-five copies of the Dispensations, and that will help, also, as we will give you additional per cent. on twenty-five at \$1.50, if sent to you by express. You can astonish yourself if you try, and come, to help you, will give you \$2; see if they will not. Business all attended to.—F. B. Campbell, Texas: We do not know on what road you are—i. e., leading from what point to what point, and cannot answer. We should be pleased to visit twenty or thirty churches, preaching once or delivering one Lecture, without money or price, so that they be at or near a railroad depot, that time may not be consumed traveling. Should be pleased to visit Cisco and Albany.—Right glad to hear from you, Bro. J. F. Smith, Colorado, and to hear you say you are working to circulate the Old Banner there. It will do more than some preachers to correct those errors that abound in your county. Those over-righteous ones are doing vastly more harm than all under-righteous, who do not claim to be Christians. Work and trust.—"There are those about here who report that you say or have said, and they heard you say, that all infants go to hell! Can it be so?"—H. F. Hill, Water Valley, Miss. Just as true as that we are an open-communionist, and have arrayed myself on the side of the opposers of Baptists on the communion question, as the Record asserts.—Bro. G. A. Coulson, Texas: The burden of proof lies with those who deny the genuineness of the passage in Josephus. Let it be proved an interpolation. These are very nice passages in Gibbon also.

HOW TO SETTLE THE COMMUNION QUESTION.

NO. I.

MUCH has been said of late touching the practice of intercommunion among the churches. The practice is advocated by an overwhelming majority, while but a few of the churches and brethren have come out in favor of observing the Supper as strictly a church ordinance. When the brethren talk and write upon the subject scriptural authority is wanting for the practice of intercommunion, and the common custom and existing

The Young South.

MISS NOHA S. GRAVES, EDITOR.

To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN--Mr. DeConry left you at Joppa last week but will not have time to take you ashore here next week, at least, as his establishment is going on and he is kept very busy; but he promises to take you ashore soon and have more time to tangle with you over the Holy Land than when he school is out.

But here is a nice letter from "Annie Angie" which I know you will enjoy more than any thing I can say, so goodbye.

Lovingly, AMY NORA.

MY DEAR YOUNG FRIENDS--Do not think Annie Angie has forgotten you, or she has not; and he secured the very appropriate title for her and "Little Black" and "Annie Angie" and our young friends Lou Ann Ball, Flora Canfield and the Misses Moore, for all of whom we have a very kind regard, and hope they will make true and noble women, as Aunt Nora is trying to do and their school is going on and he is kept very busy; but he promises to take you ashore soon and have more time to tangle with you over the Holy Land than when he school is out.

Now for our apology, if one is needed, for not writing. First, I do not like to write for a newspaper unless I can say something worth the reading. Then "Little Black" has had so many serious attacks of sickness during several past months that I have not had time to write. Will you not pray with me that he may soon be restored to usual health and Christian usefulness. We want to tell you something about the little girls and boys at Fritz's Point. As we are not teaching now and many of them do not belong to our Sabbath-school, we felt that we wanted to do them good some way and secretly know how. Finally we concluded to hold a Sabbath-breaking, profane, fish-eating and Sabbath evening light. We proposed this, and several little boys and girls seemed to like the idea very much. We meet in our church, read a chapter in the Bible, ask God's blessing on our little meeting, and then we read several of the stories, tell them about the "Little Workers," and the "Little Missionary," what many good men and women and even little girls and boys are trying to do. We try to impress the boys with the evils of Sabbath-breaking, profane, fish-eating, drinking, gambling, and wicked associations, by relating short stories on these subjects; the girls who must do to make gentle, loving, useful, Christian women when they grow up, instead of mere frivolous pleasure seekers, who never consider anybody's happiness or comfort but their own. Owing to ill health and other causes we have only met a few times, but the children seem much interested, and we hope to get them enlisted in many good objects after sickness. If we can only be instrumental in leading one of these little ones to Jesus, we shall feel that our labors are not in vain. Praying God's blessings on you all and "Aunt Nora," believe me, Lovingly, ANNE ANGIE, Fritz's Point, Miss.

AMY NORA--I see so many letters from the little cousins I thought I would see it you would let me see the Young South. My papa takes your paper and I read the little letters. I like them very much. We have meeting here every month, and Mr. S. K. Tipton is our preacher. I am a little girl twelve years old. I am going to school to Prof. Maddox. I will send twenty cents this time, and I will try to send more next time. I will close for this time. Yours truly, FANNIE E. HAWKINS.

AMY NORA--I am a little boy eight years old, and as I can not write quite well enough, I will get my cousin Kate to write my letters for me. I will try to write to you every month with my next letter by myself. I have two sisters and one little baby brother. This baby's name is Cecil. I sent 10 cents for Mrs. Sanford. Nor more this time from your affectionate, STINKY SMITH.

Cypress Creek P. O., Bladen, Co., N. C. P. S.--Aunt Nora, my sister Flora and five cents for Mrs. Sanford. She did not want to send a few cents but I told her it would do a little good.

AMY NORA--Here comes another little girl who wishes to join the Young South. Papa takes The Baptist and she likes to read the Young South. There are some of my dear old school mates engaged in your great work. Aunt Nora, I love to think of you when I am alone. It cheers me to think of the grand work you are doing on earth. I like the most beautiful crown in heaven for you, and if we never meet on earth I hope we may meet in heaven. Enclosed please find 10 cents for Mrs. Sanford. I feel that it is my duty to do something for the cause of the Young South. Your loving niece, LOU ELZA JETER, Millington, Tenn.

AMY NORA--I have just been reading the Young South, and thought I would write you a few lines. I am going to school to a lady by the name of Mrs. Anna Dancy. We all love her dearly. Farmers are preparing their crops, which will pay till May. I told you in my last letter that I had a missionary box, and I must tell you about her. She is a good little child; and you see if they live I will soon have some more money to send to the Young South.

Cousin Flora Canfield, if you write to me, direct your letter to Eaton, Tenn. I will see that you do not make a mistake in my work. I will close for this time. With much love to all your devoted niece, MAGGIE NICHOLSON, Covington, Tenn.

AMY NORA--I saw my other letter in print. I thought I would write you again. I am not going to school now, but I am going to Sunday school and get the "Kind Words" and "Child's Gem." They are both very interesting papers. I send the answer to one of the enigmas of March 18th. Water, tea, den of lions, olive, Cain's kingdom of heaven, Hagar, Abraham, Rebecca, twelve, initials and "A. L. Lockhart." I send you a cent for Mrs. Sanford for the baptism. I intend this for a prize letter. If it is so. If this does not reach the waste basket I will write again soon. I close for this time. Yours truly, EUGENE L. DOWNS, White Oak, Bladen Co., N. C.

AMY NORA--Will you let me join your band of little cousins? I am a little girl twelve years old. Papa takes The Baptist, and I enjoy reading the Young South. Sisters Polle and Lou are members of the Baptist church, and also my brother Joseph and my mother and father. Enclosed please find 5 cents for Mrs. Sanford. I will close by signing myself your niece, LIDA JETER, Millington, Tenn.

Certainly, Lida, you may join the band of little cousins. We are glad to know you and hope you will try and write us often as Polle and Lou. Your little nieces are just as acceptable to Jesus as their dimes if you carry them yourself.

AMY NORA--I reckon you have forgotten me by this time, as it has been so long since you heard from me, but I have not by any means forgotten you and the dear little cousins. I will send you a weekly visitor at our house and I take great pleasure in reading the Young South. There are so many nice little letters in it.

Perhaps you would like to know something about this place. You have never had any Sunday school here. We have no church here and not on a Sunday school, which leaves it a place without much interest for us. Our nearest Baptist church is about 15 miles from here and there they only have preaching once a month.

Dear this letter to you with 100 cents I will send you another.

or time and let you know about our town. Enclosed find twenty-five cents for Mrs. Sanford. Lovingly, JERRIE D. GORDON, Grapeland, Ala.

AMY NORA--As I am so many children writing to the Young South, I thought I would write. Mama takes The Baptist paper, and I enjoy reading the Young South. My studies are very nice. I received a beautiful doll and a pair of shoes last Christmas. The children who got dolls, that is a great many I know of have been unfortunate with them as the cold weather causes their faces to be chucky. Why do wax dolls crack in winter? I think this letter will not be cast aside, and will close by asking a question. What great king slept on an iron bedstead? Your niece, MITTIE WILLIAMSON, Newbitt Station, Ala.

Cold weather barbers and contractors was, Mittie, is why your dolls' faces cracked. "Lillie Daves" had her doll's face to crack once and she was terribly distressed, but when summer came dolly lost all her wrinkles.

AMY NORA--It has been some time since we wrote to you and the cousins, so we venture to write this evening. We have had a great deal of sickness in our family all winter and spring and we are not well yet. Our sickness all starts with cold and cough.

We congratulate Lillie Chambers on her success in winning Uncle Tom's pipe. Wonder who will win the prize this year on the enigmas. Expect there will be ten days. We are glad it was decided that we should work for Mrs. Sanford this year, or she is doing a noble work and we ought to do all we could to help her. We send 50 cents each to pay up our bills dues with the Little Workers. We close with love to you and the cousins. ALICE AND ANNIE MOORE, Praterville, Miss.

Will you hear from you both again and sorry to hear you have had so much sickness in your family; but hope all are well again ere this. You are still one month ahead with your dues, but I hope you will not wait that long before writing again.

AMY NORA--I have had news for you this time. Death visited our home last Monday and carried from us little sister Madie. She was seven years old and had been going to school with me all this spring. She suffered ten days with diphtheria, and death seemed to be a sweet relief to her. We all miss her so much, but I trust we will meet her in heaven.

Bro. Norton expects to preach a memorial sermon the first Sabbath in May, in memory of those members who have died since he has been our pastor.

I read a letter in THE BAPTIST from Bro. A. J. Hill. Was glad to hear from him. He used to come to see us before he moved so far away, and I have not forgotten him. I send five cents for Mrs. Sanford. Fondly, NANNIE B. TAYLOR, Spring Hill, Gibson Co., Tenn.

Though I have never known the loss of a sister or brother you hear almost weekly of some one of the little cousins who has felt the blow and can fully sympathize with your every heart-ache. I can only say, May God bless and comfort you in your loneliness. Think of "Little Madie" as only gone before to welcome you home. When you have done all God wishes you to do here on earth, and may the happy meeting with that sweet little sister cheer you all your life and be a link to bind you to your God. Bro. A. J. Hill has many friends in Tennessee who watch his movements with kindly interest.

DEAR AMY NORA--For the first time I knock for admittance to the Young South. Our church here at the present is without a pastor. Mr. Kincaid, our pastor, having left us a few months ago. We have a very small Sunday-school. Our Superintendent is Mr. J. C. Townsend. He discharges his duty faithfully, and is the only male member who attends regularly. I now attend school at the Tipson Female Seminary. For Geo. D. Holmes is the principal of the school. It is a very large school. It has over a hundred scholars in attendance. There are three other teachers. It has three departments. Mrs. Boyd teaches the primary class, Mrs. Patterson the music class, and Miss Elizabeth Cunningham and Prof. Geo. D. Holmes the advanced classes. My studies are reading, writing, spelling, third arithmetic, third geography, history of United States, history of France and ancient world. All of my teachers are very lovable, and I am trying to secure a good education so I will be prepared for the duties of life.

AMY NORA, I will tell you how I enjoyed myself at an entertainment given by the "Willing Workers." It was more like a concert than an entertainment. They had "Candid in the Kitchen," "Four Pickens," which was very funny and amusing. They also had recitations and music, both vocal and instrumental, and magic lantern views, which were very interesting. I now send twenty cents to help Mrs. Sanford in her grand and noble work. May she live long and labor earnestly for the cause of Christ, and when she comes to die may she receive the reward. Well done thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of the Lord. My next birthday, which is the 14th of October, I will be thirteen years old.

AMY NORA, I would appreciate your picture if you can spare it. I saw one of your pictures which you gave to Claudia McFadden, and if you have any to spare please send it to me. Mollie Hingle, one of my old schoolmates, boards at our home and in my room. She is the most kind and the most thoughtful girl I ever saw. From early morning till late at night she is either studying, reading or thinking. With her as a room-mate, I shall advance in my studies rapidly.

AMY NORA, accept this little bouquet as a token of love. From your little niece, JULIA M. SMITH, Covington, Tenn.

You have written us a real nice, interesting letter, Julia, for which we thank you very much. We welcome you as one of our number with pleasure and hope you will write us often. I have no picture of myself I could give you, and if I had, I would not give it to you for a great deal for fear it would have the same influence on you as it did on Claudia McFadden; for we have had but one letter from her since and have missed her sweet letters and helping hand more than I can tell.

God grant you may become an intelligent Christian woman--a blessing to those about you. Thank you for your little bouquet.

Who was the mother of the Amalekites? The first woman mentioned in the Bible? What beloved wife was a thief? Upon what mountain did Aaron die? Who was killed for handling the Ark? Who was a model mother-in-law? Of what city was St. Paul a native? What prophet walked with God? What king of Judah reigned 17 years? The Indians to the correct answers will spell the name of "Uncle Tom."

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PIZZLING.

BY SYDNEY DATES. "Well, who's who by an 'n' anyway? I'll show you cellar yesterday! And gave my head an awful bump (if you had only seen the bump) And mamma called me when I cried, And hugged me close up to her side, And said: 'I'll kiss and make it well, Mamma's own boy. How hard he fell!'"

"When Papa took me out to play Where all the men were making hay, He put me on old Pollock's back, And when they gave the whip a crack, And off he threw me, Papa said: 'When I get up and rubbed my head And shut my lips and winked my eyes: 'Papa's brave boy. He never cries'"

"And when I go to Grandma's well, You'd be surprised if I could tell Of all the pies and ginger-cakes And doughnuts that she always makes And all the jam and tarts and such, 'Cause, 'she says, 'I must enjoy His visit, for he's Grandma's boy!"

"And Grandpa says: 'I'll give him soon A little penny for his own. He'll learn to ride it well, I know, Because he's Grandpa's boy.' Ho! ho! And plenty other people say: 'Well, how are you, my boy, to-day? Now, can you tell me, if you try, How many little boys are there?"

"I read a letter in THE BAPTIST from Bro. A. J. Hill. Was glad to hear from him. He used to come to see us before he moved so far away, and I have not forgotten him. I send five cents for Mrs. Sanford. Fondly, NANNIE B. TAYLOR, Spring Hill, Gibson Co., Tenn.

Though I have never known the loss of a sister or brother you hear almost weekly of some one of the little cousins who has felt the blow and can fully sympathize with your every heart-ache. I can only say, May God bless and comfort you in your loneliness. Think of "Little Madie" as only gone before to welcome you home. When you have done all God wishes you to do here on earth, and may the happy meeting with that sweet little sister cheer you all your life and be a link to bind you to your God. Bro. A. J. Hill has many friends in Tennessee who watch his movements with kindly interest.

DEAR AMY NORA--For the first time I knock for admittance to the Young South. Our church here at the present is without a pastor. Mr. Kincaid, our pastor, having left us a few months ago. We have a very small Sunday-school. Our Superintendent is Mr. J. C. Townsend. He discharges his duty faithfully, and is the only male member who attends regularly. I now attend school at the Tipson Female Seminary. For Geo. D. Holmes is the principal of the school. It is a very large school. It has over a hundred scholars in attendance. There are three other teachers. It has three departments. Mrs. Boyd teaches the primary class, Mrs. Patterson the music class, and Miss Elizabeth Cunningham and Prof. Geo. D. Holmes the advanced classes. My studies are reading, writing, spelling, third arithmetic, third geography, history of United States, history of France and ancient world. All of my teachers are very lovable, and I am trying to secure a good education so I will be prepared for the duties of life.

AMY NORA, I will tell you how I enjoyed myself at an entertainment given by the "Willing Workers." It was more like a concert than an entertainment. They had "Candid in the Kitchen," "Four Pickens," which was very funny and amusing. They also had recitations and music, both vocal and instrumental, and magic lantern views, which were very interesting. I now send twenty cents to help Mrs. Sanford in her grand and noble work. May she live long and labor earnestly for the cause of Christ, and when she comes to die may she receive the reward. Well done thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joys of the Lord. My next birthday, which is the 14th of October, I will be thirteen years old.

AMY NORA, I would appreciate your picture if you can spare it. I saw one of your pictures which you gave to Claudia McFadden, and if you have any to spare please send it to me. Mollie Hingle, one of my old schoolmates, boards at our home and in my room. She is the most kind and the most thoughtful girl I ever saw. From early morning till late at night she is either studying, reading or thinking. With her as a room-mate, I shall advance in my studies rapidly.

AMY NORA, accept this little bouquet as a token of love. From your little niece, JULIA M. SMITH, Covington, Tenn.

You have written us a real nice, interesting letter, Julia, for which we thank you very much. We welcome you as one of our number with pleasure and hope you will write us often. I have no picture of myself I could give you, and if I had, I would not give it to you for a great deal for fear it would have the same influence on you as it did on Claudia McFadden; for we have had but one letter from her since and have missed her sweet letters and helping hand more than I can tell.

God grant you may become an intelligent Christian woman--a blessing to those about you. Thank you for your little bouquet.

Who was the mother of the Amalekites? The first woman mentioned in the Bible? What beloved wife was a thief? Upon what mountain did Aaron die? Who was killed for handling the Ark? Who was a model mother-in-law? Of what city was St. Paul a native? What prophet walked with God? What king of Judah reigned 17 years? The Indians to the correct answers will spell the name of "Uncle Tom."

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'BECAME SOUND AND WELL.'

Hatcher's Station, Ga., March 27, 1876. R. V. Pierce, M. D.: Dear Sir--My wife, who had been ill for two years, and had tried many other medicines, became sound and well by using your 'Favorite Prescription.' My niece was also cured by its use, after several physicians had failed to do her any good. Yours truly, THOMAS J. MATHIAS.

Near Oka, Meagher county, Montana, Miss Jennie Carson, the "Montana Shepherdess," last summer purchased a band of sheep and ranch, for which she paid \$10,000. Subsequently, she purchased another and smaller one near by, paying \$1,000 for it. In consequence of the rapid rise in sheep the properties are now estimated to be worth \$20,000 and Miss Carson is the manager of it all. She was formerly a bookkeeper for B. P. Wear & Co., Chicago.

HORSFORD'S ACID PHOSPHATE IN DESQUONDENCY, ETC. "Dr. W. S. Powell, Dulace, O., says: 'I have used it with satisfactory results in dys-peptic ailments associated with great mental depression or de-pendency.'"

A little linseed meal is excellent for horses and colts, and any team will do better with a sprinkling of it in their oats every day. Sheep will fatten faster with a mixture of it, and their wool will be brighter and better. Linseed improves the looks of the coat whether it be hair or wool.

Affections of the Liver, Bilious disorders, Sick headache, &c., are thoroughly cured by Dr. Jayne's Sanative Pills. Acting as a general laxative, they remove all irritating and fecal matter from the bowels, gradually change the vitiated secretions of the stomach and liver, and restore these organs to a healthy condition.

The Piedmont cotton factory, of South Carolina, reports net profits during the past year 2 1/2 per cent. on the capital stock of \$300,000, or over \$105,000 out of the net earnings a dividend of 10 per cent. was paid to the stockholders, the remainder of the earnings being turned into the reserve fund for use as commercial capital. These facts bear heavily upon New England mills.

WELLS' "ROUGH ON CORN." Ask for Wells' "Rough on Corns." It is quick, complete, permanent cure. Corns, warts, Bunions.

The Atlanta Constitution has been printing a series of letters from experienced truck farmers in Georgia, to show the farmers by actual facts that it was neither necessary nor wise to depend upon a single article of produce for their support and profit. The "Truck Farmers' Association" will meet in September to give a summary of the result of the season's work.

Rheumatism, disordered blood, general debility, and many chronic diseases pronounced incurable, are often cured by Brown's Iron Bites.

That was a cool Scottish "siddle" of an old dealer, who, when exhorting his son to practice honesty in his dealings on the ground of his being the "best policy," quietly added: "I have this siddle."



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A direct line of steamers is proposed by English capitalists to run between Europe and Fernandina, Florida, having in view the securing of a share of the immigrants that now land at New York, and the transportation of Florida fruits across the Atlantic.

The Eagle and Phoenix mills of Columbus, Georgia, filled in one day last week orders for goods to the amount of \$100,000, the largest sale that has been recorded for one day at Columbus. The cotton mills are said to be all crowded with orders.

Sick and bilious headache, and all derangements of stomach and bowels, cured by Dr. Pierce's "Pellegrine"—or anti-bilious granules. 25 cents a vial. No cheap boxes to allow waste of virtues. By druggists.

"Is the howling of a dog always followed by death?" asked a little girl of her father. "Not always, my dear; sometimes the man that shoots at the dog misses him," was the parent's reply.

An Albany paper tells of a woman in that city who woke her husband during a storm, the other night, and said: "I do wish you would stop snoring, for I want to hear it thunder."

Officer to the timid soldier—"Why, Pat, you are surely not going to turn coward?" Pat—"Why, shure, I'm rayther be a coward for folve minutes than a corpse for the rest of my loife."

The Columbus, Georgia, woolen mills manufacture fancy cassimeres and doeskins, some of which are as fine as any made in the United States.

The Georgia newspapers commended the inaugural address of Gov. Henry D. McDaniel.

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Sketches From Real Life.

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By one who has seen and heard and felt, and therefore, knows whereof he speaks. This book discusses the questions of baptism and communion from

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The Biblical descriptions of pottery are singularly applicable to the present progress of manufacture. Now, in this nineteenth century, the potter sits at his frame and turns the wheel with his foot. Or, as we read in the Apocrypha: "So doth the potter, sitting at his work and turning the wheel with his feet; he fashioneth the clay with his arm." The potter had a heap of the prepared clay near him, and a pot of water by his side. Taking a lump in his hand, he placed it on the top of the wheel, which revolves horizontally, and smoothed it into a low cone, like the upper end of a sugar loaf; then thrusting his thumb into the top of it, he opened a hole down through the center, and this he constantly widened by pressing the edges of the revolving cone between his hands. As it enlarged and became thinner, he gave it whatever shape he pleased, with the utmost ease and expedition.

It is evident, from numerous expressions in the Bible that the potter's vessel was the synonym of utter fragility; and to say, as David does, that Zion's King would dash his enemies in pieces like a potter's vessel, was to threaten with ruinous and remediless destruction.

We who are accustomed to strong stoneware of considerable value can scarcely appreciate some of these Biblical references, but for Palestine they are still as appropriate and forcible as ever. Arab jars are so thin and frail that they are literally dashed to shivers by the slightest stroke. Water-jars are often broken by merely putting them down upon the floor; and the servant frequently returns from the fountain empty-handed, having had all his jars smashed to atoms by some irregular behavior of the donkey.

Ignorant minds may flounder and wander about, because they know nothing of the truth; but to those whose minds are enlightened from above, all will appear brilliancy itself. I may take a man out on a fine star-light night, and pointing to a star of the first brilliancy and magnitude, I may say, "Do you see that beautiful star?" and he says, "No; I do not." Why, how is this? The man is blind.

The Nashville drill is a subject of much notice south of here. The railroads are all offering cheap rates. The fare from Atlanta will be \$8.75 for the round trip.

It is related as a singular fact that fat men never commit crime. It doesn't seem so singular when you reflect that it is difficult for a fat man to stoop to anything low.

Rev. Phillips Brooks writes from the Himalayas that he has not seen anything so high as those mountain altitudes since he last visited a certain ultra-rationalistic church in Boston.

PAINFIELD, IOWA.

Dr. J. L. Myers says: "Brown's Iron Bitters is the best Iron preparation I have ever known in my thirty years of practice."

Mr. George Bliss spoke seven days on the Star Route case. His name should be changed to Everlasting Bliss.

Something for Everybody.

ROAD, MARK AND INWARDY DIGEST.

ASHMUNHAM, MASS., Jan. 14, 1880.

I have been very sick ever two years, and was given up as past cure. I tried the most skillful physicians, but they did not reach the worst part. My lungs and heart would fill up every night and distress me very bad. I told my children I never should die in peace until I had tried Hop Bitters. I took two bottles. They helped me very much indeed. I took two more; and am well. There was a lot of sick folks here who saw how they cured me, and they used them and are cured, and feel as thankful as I do.

MS. JULIA G. CURNING.

BATTLE CREEK, MICH., Jan. 31, 1880.

I have used seven bottles of Hop Bitters, which have cured me of a severe chronic difficulty of the kidneys called Bright's disease by the doctors. RODNEY PARSONS.

WALWEND, KANSAS, Dec. 8, 1881.

I write to inform you what great relief I got from taking your Hop Bitters. I was suffering with neuralgia, dyspepsia, nervous debility and woman's troubles. A few bottles have entirely cured me, and I am truly thankful for so good a medicine. MS. MATTIE COOKER.

CEDAR BAYOU, TEXAS, Oct. 28, 1882.

I have been bitterly opposed to any medicine not prescribed by a physician of my choice. My wife, fifty-six years old, had come by degrees of disease to a slow downward, and doctors failed to benefit her. I got a bottle of Hop Bitters for her, which soon relieved her in many ways. My kidneys were badly affected, and I took twenty doses and found much relief. I sent to Galveston for more, but word came back, none in the market, so great is the demand; but I got some elsewhere. It has restored both of us to health, and we are duly grateful. Yours, J. P. MAERT.

NEW BLOOMFIELD, MISS., Jan. 2, 1880.

Gents—I have been suffering for the last five years with a severe itching all over. I have used up four bottles of your Hop Bitters, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such a relief from your medicine and torment of the doctors. I have had fifteen doctors at my house, and gave me seven ounces of solution of arsenic; another took four quarts of blood from me. All they could tell me was that I was skin sickness. Now, after these four bottles of your medicine, I am well, and my skin is well, clean and smooth as ever. HENRY KNOX.

MILTON, DEL., Feb. 10, 1880.

Being induced by a neighbor to try Hop Bitters, I am well pleased with it as a tonic medicine. It has so much improved my feelings, and benefited my system, which was very much out of tone, causing great feebleness for years. MRS. JAMES BETTS.

KALAMAZOO, MICH., Feb. 2, 1880.

I know Hop Bitters will bear recommendation honestly. All who use them confer upon them the highest encomiums, and give them credit for making cures—all the proprietors claim for them. I have kept them since they were first offered to the public. They took high rank from the first, and maintained it, and are more called for than all others combined. So long as they keep up their high reputation for purity and usefulness I shall continue to recommend them—something I have never done for any other patent medicine. J. J. BANCOCK.

M. D., & Druggist.

KAHOKA, MO., Feb. 9, 1880.

I purchased two bottles of your Hop Bitters of Bishop & Co., last fall, for my daughter who had been sick for eight years, and am well pleased with the Bitters. They did her more good than all the doctors or medicine she has taken, and have made her perfectly well and strong. Wm. T. McCLELLAN.

GREENWICH, Feb. 11, 1880.

Hop Bitter Co. I Sirs—I was given

NEW BOOKS

FOR

SUNDAY-SCHOOLS.

QUINCY; AND HOW THE LORD LED HIM. By Miss L. Lister. Price, \$1.00. A temperance tale, well told, and deeply interesting.

MARION ELLIOTT; OR, GOLD FRANKINGENS; AND MYRIAM. By Miss May F. McKean. Price, \$1.25. An illustration of the value of true and loving service for Jesus.

SHADDALE; OR, A YOUTH'S START IN LIFE. By Mrs. T. H. Smith. Price, \$1.00. A history that will be helpful and instructive to young readers.

THE BATTLESHIP TRIO. By Rev. Edwin McMillan. Price, \$1.00. Lessons from three lives, well told, and full of incident.

DAISY'S FRIEND; OR, THE GIRL OF OAK GROVE. By Miss Brown. Price, \$1.00. A beautiful picture of school life. Boys and girls alike will be delighted with it.

THE OLD FOLLY AND ITS INHABITANTS. By Mrs. M. A. Donohoe. Price, \$1.00. A brightly book that will be much sought after.

GRACE AND HER STEPHENSON. By Miss Adan E. Smith. Price, \$1.00. A picture of the triumph of love over prejudice. A very attractive story.

PEEPS AT NATURE; OR, TALKS WITH THE CHILDREN. By Uncle Trenton. Price, \$1.00. A charming book for young people of an inquiring turn.

ADDRESS—AMERICAN BAPTIST PUBLICATION SOCIETY, 2420 Chestnut Street, Philadelphia; 256 Washington Street, and 10 Tremont Temple, Boston; 9 Murray street, New York; 151 Wabash Avenue, Chicago; 1109 Olive Street, St. Louis. xv 49 xvi 8 cov

THE Wonderful Efficacy of

DR. SCHENCK'S MANDRAKE PILLS

Has been so frequently and satisfactorily proven that it seems almost superfluous to say anything more in their favor. The immense and constantly increasing demand for them, both in this and foreign countries, is the best evidence of their value. This sale to-day in the United States is far greater than any other cathartic medicine. This demand is not spasmodic, it is regular and steady. It is not of today or yesterday, it is an increase that has been steadily growing for the last thirty-five years. What are the reasons for this great and growing demand? Dr. Schenck's Mandrake Pills contain no mercury, and yet they set with wonderful effect upon the liver. They cleanse the stomach and bowels of an

SKINNY MEN. "Well's Health Renewer" restores health and vigor, cures Dyspepsia, Impotence, Sexual Debility. \$1.

A convention of the representatives of the various lines interested in the transportation of the fruit and vegetable crops of Georgia and Florida will probably be held soon at Macon. There are three leading routes competing for the business from the fruit region of Georgia to Chicago and Cincinnati, so that the auspices for the growers are propitious on this important point.

Young men, and middle aged ones, suffering from nervous debility and kindred weaknesses, send three stamps for Part VII of Dime Series Books, Address World's Dispensary Medical Association, Buffalo, New York.

The fruit growers in several of the Southern States are becoming an important factor in the development of new energy. The Georgia State fruit growers hold a convention on the 24th inst at the State capital. The growers and shippers of South Carolina, Alabama and Florida are invited to attend, and the meeting is expected to be a large one.

JOPLIN, MISSOURI. Dr. J. B. Morgan says: "I find that Brown's Iron Bitters gives entire satisfaction to all who use it."

That was not a bad hit on a certain modern style of shoes, which was uttered by a little four-year-old boy to a visitor whose shoes tapered to a very fashionable point, and who was asked by the little fellow, "Mister, is your toes all cutted off but one?"

"Say, Mrs. Bunson," said a little girl to a lady visitor, "no, you belong to a brass brand?" "No, my dear." "I thought you did." "Why did you say my child?" "Because mamma said you was always blowing your own horn, I thought you must belong to the band."

"What do you know of the character of this man?" was asked of a witness at a police court the other day. "What do I know of his character? I know it to be unbleachable, yer honor," replied he, with emphasis.

"I am a practicing physician, reading permen only in this place. In the year 1833, when a resident of the State of Missouri, I became acquainted with the superior virtues of Dr. C. McShane's Vermifuge, prepared by you. At some more leisure moment I will send you the result of an experiment I made with one vial, in expelling upwards of 200 worms."

I do hereby certify to the public, that a child of mine, four years old, being troubled with worms, was induced to purchase a bottle of Dr. C. McShane's Vermifuge, prepared by Fleming Bros., of Pittsburg, Pa., which I administered, and the result was, it brought away an immense number of worms in bunches and strings, many had the appearance of being cut in pieces. My child is now as plump and healthy as ever. I take pleasure in recommending it to both young and old, as one of the best medicines I ever used. McShane's Vermifuge, 35 Ninth Street, New York.

Mrs. Quigley, No. 100 West 11th Street, New York, writes in that she had a child which had been unwell for better than two months, she procured a bottle of Dr. C. McShane's Vermifuge, and administered it. The child passed a large quantity of worms.

The Only Genuine. McLane's Vermifuge, PREPARED BY FLEMING BROS., Pittsburgh, Pa.

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and AGUE Or CHILLS and FEVER. AND ALL MALARIAL DISEASES.

The creator of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SICK, CHILLS, FEVER, and FEVERISHNESS, or 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 carry off the disease in a few days, and 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. 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 cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

DR. JOHN BULL, Manufacturer and Vendor of SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Popular Remedies of the Day. Principal Office, 321 Main St., LOUISVILLE, KY. ESTABLISHED 1845.

PRESTON & MERRILL'S INFALLIBLE YEAST POWDER. NOT ADULTERATED. NOT EXTENDED.

McShane Bell Foundry. Manufacture those celebrated Chimes and Bells for Churches, Academies, etc. Price-list at Circulars sent free.

Baltimore Church Bells. Manufacture those celebrated Chimes and Bells for Churches, Academies, etc. Price-list at Circulars sent free.

DR. HARTER'S IRON TONIC. PURIFIES THE BLOOD. A combination of Ferrous Sulphate, Ferrous Chloride and Phosphorus in a palatable form. For Debility, Loss of Appetite, Prostration of Vital Forces, etc. REV. J. L. TOWNER, Industry, Ill., says: "I consider it the most excellent remedy for the debilitated vital forces."

HOLLENBERG'S NEW MUSIC HOUSE. Chickering, Steinway, & Knabe PIANOS. Bay State, Burdette, & New England ORGANS. 329 MAIN STREET, Memphis Tenn.

SUGAR CANE MACHINERY. Our list of Sugar Cane Machinery comprises the latest and most complete line of Cane Mills, Evaporators, etc., made by any establishment in the world, and includes: Victor, and Great Western Horse Power Mills, Victor, and Niles Steam Mills, Cook Evaporators, Automatic Cook Evaporator, Far Ahead of all Others. BLYMER MANUFACTURING CO., CINCINNATI, O.

Zimmerman Fruit & Vegetable Evaporator. Made of Galvanized Iron. Over 13,000 in Use. Portable, Economical, Durable and Fire Proof. Agents WANTED: ZIMMERMAN FRUIT & VEGETABLE CO., Cincinnati, Ohio, U. S. A.

PARSONS' PURGATIVE PILLS. MAKE NEW BLOOD. Aids will completely cleanse the blood in the entire system in three months. Any person who will take ONE FULL DOSE NIGHT FROM ONE TO TWELVE WEEKS, will be restored to sound health.

AGENTS WANTED TO SELL THE AMERICAN FARMER'S PRACTICAL CYCLOPEDIA OF LIVE-STOCK AND COMPLETE STOCK-DOCTOR. Contains 1100 Imperial extra pages; two charts for selling of Horses and Cattle; 750 Engravings and 6000 plates. 1,2000 words. Price \$1.00. Agents WANTED: N. D. THOMPSON & CO., NEW YORK, OR ST. LOUIS, MO.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Academies, etc. Price-list at Circulars sent free. VANDUZEN A TIFT, Cincinnati, O.

To all Sufferers from Pro-lapsed Organs.

I have this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last fifteen years, that I may make it a benefit to my paper by making it a far greater benefit to you. I will briefly give you my reasons for recommending this invaluable article to you, more than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; such a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties and recover the lost treasure, — the voice, that to a minister or lawyer is more valuable than gold or jewels, — or be silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor at the University of Nashville Dr. Watson, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down," and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, I explained the use of the Brace, and through me they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

The sense of throateness, sore throat, laryngitis, and finely bronchitis in public speakers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, piles, and aemia, is the slight relaxation of the abdominal muscles, known by marked hollows over the hips. Now all know that the linings of the stomach are connected with those of the throat, and affect upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that public speakers are wont to complain of, and which has caused hundreds to their graves, and which yearly are laying aside as useless hundreds of others. Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its special merits. Without it, I am satisfied I should have been laid aside from public speaking fifteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two or three sermons exhaust and give me

the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with aemia, or piles, or weakness of the back or loins, who would wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age. Hundreds of old men yearly are using the Brace for weak backs with invariable satisfaction.

I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsus of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do. This is what it does, as thousands who have used it are prepared to testify: It supports the back, abdomen, stomach, lungs and womb. It, therefore, prevents lassitude, hoarseness, piles, hernia, consumption, and that terrible disease, — dyspepsia. It increases the breathing capacity, and thereby gives strength to the body. It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed. It invariably relieves all cases of prolapsus uteri in females, a disease that no medicine can reach, because, like a broken limb, it needs mechanical support. It relieves piles and prolapsus ani, by uplifting the lower bowels from the rectum. It is being used more and more yearly, as its value is known, by public speakers and singers, and by those having weak lungs and backs; and by those having stooping shoulders and hacking coughs, the sure precursors of consumption. And many a sufferer has been cured of dyspepsia and liver complaint who had been considered in the last stage of consumption.

OUR IMPROVED BRACE. The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show: — Let all Take Notice. This is to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that these manufactured for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River. OMEGA MAN'G CO., Conn., May 1, 1874.

No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me. TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; and he, the uplifting of the bowels, and relief of all cases of prolapsus of the internal organs. I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred

dollars for it, if she could not get another one of the same kind. S. TURNER, M.D. Haynesville, La., April 19, 1877. All the Braces which I have ordered give the greatest satisfaction. I wear all kinds of womb braces, weak Lung and lumbago they are invaluable. W. C. LAWRENCE, M.D. Crawfordsville, Miss. TESTIMONY OF PUBLIC SPEAKERS FROM THE GOVERNOR OF TENNESSEE. The following certificate from Gov. Porter, who has thoroughly tested the merits of our Improved Brace, should be read by all sufferers. He largely, if not altogether, owes his last election to the Brace. Notice what he says: — Executive Office, Nashville, Tenn., December 21, 1874. Dr. J. R. Graves — Dear Sir: I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER. MINISTERS' TESTIMONY. OEAR BRO. GRAVES: — You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I have used it ever since, and I can say without wearing it, rather than such things under the head of "Banning's." Recently, the heavy and fatiguing efforts of the canvass, I quite broke down for the first time. I concluded to try the rejected Brace, and had it sent me by express. It was invaluable worth of this Brace. I can endorse at least three times the amount of labor that I did before without it. My voice has been renewed AT EVERY STEP OF INCREASED AT FORT, and my physical strength has been completely renewed. I would not have been able to do the work I do now had I not used the Brace. I am physically and otherwise as well as ever. G. A. LUFFTON, D.D. Pastor Third Baptist Church, St. Louis. BANNING'S BRACE: — It is one of the greatest of physical blessings to a public speaker or singer. The testimony I can give is that I have used it since it was first introduced, and it has saved me from the worst of ailments. A. H. FORD, LL.D. Editor Christian Repository. The Brace I received from you I find it of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour; and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration. Coleman, Mo. DAVID UTT, I have given the Brace a fair trial. I find it all that is claimed for it. I would not take \$100 for the right to use it. I hope that all my ministering brethren will sooner one. J. A. RYNDOLDS, Fulton, Miss., 1874. I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without

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"RIGHT"

BY FRANCIS RIDLEY HAVERGAL.

MOENK I.

The summer sun was high and strong, And dust was on the traveler's feet, Oh weary was the stage and long, And burning was the early heat.

There was a pause. For Ernest stood Upon the border of a wood.

Between him and his home he lay, Stretching in mystery away.

What might be there he could not tell, Of briery steep or mossy dell, Of bog or lake, or glen or shade, All hidden by the dim green shade.

He had not passed the warty before; And wonderingly he waited now, While mystic voice, o'er and o'er, Soft whispered on from fount to fount.

Oh was it only wind and trees, That made such gentle whisperings? Oh was it some sweet spirit breeze?

That bore a message on its wings, And bid the traveler, that day, Go forward on his woodland way?

How should he know? He had no clue; And more than one fair opening lay Before him, where the broad boughs threw Cool, restful shade across the way.

Which should he choose? He could not trace The onward track by vision keen; The drooping branches interlace, Not far the winding paths are seen.

Oh for a sign! Were choice not right, Was no return; for well he knew The hours were short, and swift the night; Once entered, he must hasten through.

For what hath been can never be As if it had not been at all; We gaze, but nevermore can we Retrace one footstep's wavering fall.

Oh how we need from day to day, A guiding hand for all the way! Oh how we need from hour to hour, That faithful, over-present Power!

Which should he choose? He pondered long, And with the sound of bird and bee, He bent an oft-repeated song, A soft and suppliant melody.

"Oh for a light from heaven, Clear and divine, Now on the path before me, Brightly to shine!

Oh for a hand to beckon! Oh for a voice to say, Follow in firm assurance, 'This is the way!'"

"List'ning to mingling voices, Seeking a guiding hand, Watching for light from heaven, Waiting I stand.

Onward and homeward pressing, Nothing my foot should stray, Might I but plainly hear, 'This is the way.'"

Was it indeed an answer given; That whisper in the tree-tops o'er him? Was it indeed a light from heaven, That fell upon the path before him? Or was it only that he met

The wayward plough of the breeze, Parting the heavy boughs to let The sunshine fall among the trees? Again he listened—did it say, "This is the onward, homeward way?"

Perhaps it did. He