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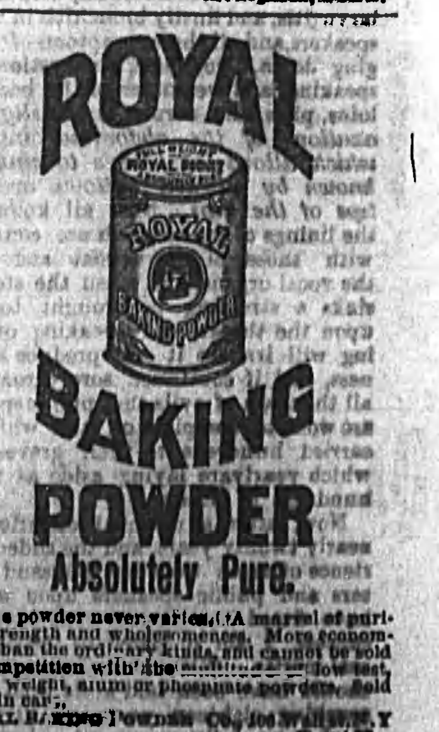

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THE PATH OF LIGHT.*

BY REV. WM. P. BOND.

TEXT: "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."—PSALM xvi; 11.

[CONCLUDED FROM LAST WEEK.]

"THOU wilt show me the path of life." The path of life leads out of self. It leads to self-renunciation. It leads us to seek the good of our fellow men; and in so doing it leads us to pleasures strange and new. And we find our way as we proceed, strewn with flowers of richest hue and sweetest fragrance. Our Savior said: "It is more blessed to give than to receive." "Love your enemies. Bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

How strange that the sweetest feelings, the richest pleasures we ever experience, arise in our souls when doing some act of kindness to our fellow men; and the richness of our pleasure is always in proportion to the cost and inconvenience of the deed to ourselves, and the weakness of the object to whom it was done.

Thus you have it in your power to oblige a man who is not in actual need. You enjoy a feeling of complacency. But snatch a poor mother's infant from the flames, and how exquisite are the sensations which fill your soul with delight! A hungry, famishing fellow-creature comes to your door, begging food. You do not stop to inquire if he is worthy; you set before him the best you have, and enough to satisfy his want. He enjoys the food you give him, and you share his joy. Gratitude fills his eyes with tears. He thanks God for the bread he has eaten, and he thanks you also for the good you have done him; and the consciousness of having relieved the wants of a fellow man causes your own eyes to overflow with delight, altogether unearthly. There is no joy the human heart ever knows so exquisite as that we experience when doing good to others.

This is the joy experienced by our Savior when he laid aside the glory he had with the Father, came into our world, was made in the likeness of man, took upon him the form of a servant, became obedient unto death, even the death of the cross, that he might redeem them that were under the curse. "Brethren, let this same mind be in you, which was in Christ Jesus our Lord."

This path of life, in leading to self-renunciation, often leads through valleys of deepest humiliation. Those for whom he died turned like devouring wild beasts upon the Son of God, gnashed upon him with their teeth and cried out, "in rage," "His blood be upon us and upon our children." But *he cried* out, "Father, forgive them; they know not what they do."

Thus it is ever with those who live and die for the good of others. Contradiction, persecution, vituperation are most frequently the rewards of those who at the sacrifice of all earthly good, take up the cross and follow Christ, in doing good to their fellow men. But as our Savior said: "He that forsaketh all that he hath for me, shall receive a hundred fold more in this present life." The true beauty, dignity, grandeur and divine nature of a human soul are never known and appreciated at its worth until the cross-cut saw of crucifixion is drawn across it.

The sweetest fragrance is emitted by some flowers when crushed beneath the foot; and so when our pride, vanity and self-love are crushed beneath the iron tread of an ungodly world; then it is that from a soil moistened with tears and often with bloody sweat, there spring up the fruits of the Spirit, in love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; and these are the rewards promised to those who forsake all for Christ.

Paul says: "I am crucified to the world;" that is, all that delights the flesh is disgusting and revolting to my better nature—my pride I trample under foot, my love of power and dominion I cast aside as dross. What the world admires and esteems, those things I despise. I have sacrificed myself on the altar of my love for Christ and my fellow men; and now there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me in that day.

The path of life is the path of humility. Jesus himself girded himself with a towel then washed and wiped the Disciples' feet. All true greatness is humble; and the greatest are the humblest. Humility, if I mistake not, is derived from the Latin word *humus*, which means soil or earth. The same is the root of the word humility; and the idea is that humility is a feeling that bows us down to the earth. Humility may be said to be the humblest of all the virtues because it is the nearest of all to mother earth. To say of a man that he is an humble man conveys the idea that he is lowly minded; that he goes bowed as it were under a sense of his unworthiness; that he does not offend by his pride, egotism, haughtiness and imperiousness of spirit. Our Savior says: "He that humbleth himself shall be exalted."

And Solomon says: "Pride goeth before destruction, and a haughty spirit before a fall."

The heathen knew nothing of the virtue of humulity, and the word is hardly found in all Greek and Roman literature. But in the galaxy of Christian virtues it is the brightest of all. How unlike the ways of men are God's ways. The proud, the haughty, the selfish are lauded and exalted by men, but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty, and base things of the world and things that are despised hath God chosen, and things which are not, to bring to nought things that are." How strange that God should select the lowly as objects of special and most distinguishing honor. This very David was a shepherd boy. Fleeing before his enemy and hiding himself in dens and caves of the earth; but now he is a king; rules over a kingdom, and is feared and respected by the nations which surround him. And is it not so to-day—the world over? The sons of ease and luxury, the favorites of fortune, as men say, wilt and wither under the burden and heat of the day, fall by the way, and are lost in the race of life; whilst the children of poverty, the youths who had to scuffle for a living, are made brawny in muscle and all great qualities of head and heart, occupy seats of honor, and planting themselves firmly in the esteem of mankind, pass into history as benefactors of their race. So will it be, I judge, in the great day of accounts. Dives, who had his good things in this world, has missed "the path of life" and goes where the balances are adjusted; and Lazarus, the humble and despised beggar, is compensated for all his sufferings on earth by a place in Abraham's bosom.

Again, the path of life is the path of duty and obedience; and the path of duty is straight, narrow and often rugged. "I delight to do thy will, O my God!" "The cup which my Father hath given me shall I not drink it?" It descends into the valley of humiliation; but the deeper the humiliation of the flesh the higher does the spirit ascend, passing out of all musky atmosphere and walking upon mountain tops, brightened by the smiles of our approving God.

The path of life leads to God. Christian, think of seeing God! What can Jesus our divine Lord mean when he says? "Blessed are the pure in heart for they shall see God." See God! How can the eye of man or spirit redeemed take into his vision Him who fills immensity? See here, the hemisphere above us, all decked and bespangled with stars, may be imaged on the polished surface of a dime, may be painted on the smooth face of a basin of pure water, and who shall say that the eternal may not be imaged on the surface of a pure heart, and may not be painted upon the eye of a spirit redeemed!

The infinity below us is as vast as that above us. The microscope reveals worlds on worlds, numberless in the descending scale of creation, each displaying the skill and wisdom of the glorious Architect. And who shall say that the mighty God may not make himself visible to the pure in heart, when stripped of the flesh; and they be constrained to veil their faces and cry, "Holy, holy Lord God Almighty!" "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." "Fulness of joy!" How can we compare earthly with heavenly things? How can we attain to a conception of the things unseen by what we know of the things that are seen? Vain is the attempt even as the pen of inspiration hath written, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love him."

"Fulness of joy!" No satiety but the capacities of the soul ever increasing as delight flows in upon it, lured on and still on from bliss to richer bliss, from joys to fuller joys, from heights to higher heights. We bathe unwearied limbs in the river of life. We quaff the sparkling beverage that flows from the throne of God. We pluck ambrosial fruits from trees which bear immortal youth. Often in the halcyon days of youth, we have chased the butterfly, and plucked sweet flowers, and wearied with the chase, have fallen under the shade of some noble tree, and sought relief from lassitude in the arms of slumber. But upon those bright fields our limbs will know no fatigue, nor our eyelids grow heavy with slumber.

"At thy right hand there are pleasures forevermore." We sail over the ocean of God's love. We visit its bays, its coves, its friths, and it is still "forevermore." We visit the myriad islands that bask in the radiance of a sun that never sets. Age on age rolls on. Cycle follows cycle. Old worlds expire like sparks. New worlds leap like coursing steeds upon the trackless arena; and still it is "forevermore."

We cannot measure time there by the rise and set of the sun, for there the sun never sets. We cannot count the years by the blooming and fading of the flowers, for there perpetual spring abides and still it is "forevermore."

My friends, have you not sometimes, when unconscious of everything but a sensation of delight and the presence of the object which inspired it, felt an unexpressed wish? O could it last always!

could the dear object never fade from my sight! could this stream of pleasure ever flow in upon my soul. Child of earth, it can never be in the flesh. All that's bright must fade.

"All that's bright must fade,
The brightest still the fleetest;
All that's sweet was made
To perish when it is sweetest."

This is the epitaph written on the grave of the brightest and sweetest of all earthly treasures. The paths of glory lead but to the grave.

"Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore."

"Pleasures forevermore" on the fields of glory. "Pleasures forevermore" in the companionship of friends who have gone before us and are now enjoying their reward. "Pleasures forevermore" in the presence of Jesus our Savior. "Pleasures forevermore" in the presence of God. "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." Amen.

CHILD MARRIAGE.

EDITOR BAPTIST:—There is a question in relation to our missionary work in foreign countries which I desire to raise. Rev. Geo. N. Thompson writes to the *Baptist Missionary Magazine* that, at Ongole, two hundred native Christians were excluded from the church for participating in child marriage. This contracting infants in marriage by the parents seems to be the custom or law of the Hindu nation. Now what right has the church to interfere with that established civil domestic relation? All nations have always had their own peculiar marriage relations, and had when Paul went out into the community of nations belonging to the Roman Empire; and he lays down no rule for government in this particular, nor insists upon any change. Where is the authority by the Word of God for this ecclesiastical legislation? I have notice of this dealing before.

Ozark, Ark. J. C. CREDUP.

[We confess that we have not sufficient information touching the moral or religious feature of the custom or the action of the churches in the premises. Will not *The Watchman*, of Boston, give us the facts, and give our worthy inquirer the information and satisfaction he needs?—ED. BAPTIST.]

HOUSE OF THOUGHT.

[LUKE VIII: 11.]

ALL seeds produce their like except Gospel seed. They produce isms, divers baptisms, many opinions, strife, contention, backbiting, bitterness, humility, sweetness, kindness, long-suffering, malice, hatred; anything but oneness, as the Saviour prayed for, are the outcome of Gospel seed, else they are the offspring of church builders. Those who build a church not after the pattern are guilty of what? You who sow ought to look well to what you are doing, and all who cultivate should see to it what kind of plants they are watering. The course now pursued is likely leading to the fulness of the Gentiles. Stop and consider, and in place of liberalism, that produces division, seek oneness. ZEEK.

A WORD FROM GEORGIA.

BRO. GRAVES:—I assure you that THE BAPTIST is a welcome, auxiously looked for visitor, always brimful of good things to those who can "endorse sound doctrine." I do not know whether you have many subscribers in Georgia or not, but know that you ought have, if you have not. In our particular section, our brethren generally are almost too fond of hash, or "milk and cidar" to "covet the best gifts" in the way of sound doctrine in paper or preaching. If anybody's "toes are trod upon," right away you hear some of the weak-kneed genus whisper, "That was altogether unnecessary; it hurt brother or sister so-and-so's feelings, I know, for you know his wife or her husband is a Methodist," or may be Presbyterian. Then again, the preacher is sometimes taken aside before hand and asked to say nothing "out-of-the-way," with a request "just to go ahead and preach a good old-fashioned sermon of Christ and him crucified," with a sort of knowing look, and a nudge, finished up with "you know how to do that," accompanied by a complacent smile.

The reason is, my wife, my son's wife, or my brother-in law, sister-in-law or somebody else is a Methodist, Presbyterian or something else, and it would never do to offend *them*, as "they are mighty good people." Strange that people get to be so liberal as soon or very soon after they form matrimonial alliances with these denominations, as though it *changed* the truth! A genuine disciple of the Lord Jesus Christ *ashamed* to have the truth preached, because he or she has married a wife or husband that don't believe it! It is a poor way to ever change them from their error. How are they ever to learn it, if those who know it will not tell it, and those to whom they belong, if *they know it dare* withhold it from them? "Christ alone hath the words of eternal life." Now, if he, in the person of his faithful ministers, does not give it to them, to whom shall they go? No true minister of the gospel will shun to declare the whole counsel of God though a saint or an angel persuaded him, and no professed follower of Christ, who loves the cause of his Master as he ought, and loves the truth for the truth's sake, *and because it is God's truth*, will elbow a preacher one side to make undue requests of him with regard to his preaching, or what he shall preach. I will add, that no preacher that is in possession of half his wits, or half he ought to have, and feels the burden of preaching as did Paul, with the importance of his mission, wants to be interviewed by *angels*, even the best earthly friend, on such a subject. I doubt if ever a Methodist or Presbyterian makes these requests of their preachers and pastors. They know better. It is not according to the spirit of Methodism or Presbyterianism, either. "They know which side their bread is buttered," and Baptists ought to learn it. The spirit of proselytism is not so small in any religious sect as it is in the Baptist. They want people to be fully persuaded in their minds if they come to them from other sects. It is not bulk, but material with Baptists; not numbers, but those only who give evidence of having passed from spiritual death unto spiritual life; "new creatures in Christ Jesus." But enough for this time. May God bless and widen the circulation and interests of THE TENNESSEE BAPTIST, and its principles. J. H. HARRIS.

Marietta, Ga.

A WORD FROM AN OLD STUDENT.

BRO. GRAVES:—I have been thinking ever since I came to this State, of sending for THE BAPTIST, my old home paper. My appreciation of THE BAPTIST as a strong and faithful representative of our principles and my love for the brethren of Tennessee have not at all diminished by coming out here. There is a charm about old Tennessee, which, perhaps, no other State in the Union can ever have for me, even though it may never be my privilege to live and labor among her people.

I came here just one year ago, an entire stranger, but have received the kindest and most brotherly treatment. As an evidence of it, I will tell you what my presents this Christmas have been:

First, a very handsome overcoat, presented by two little girls of the Sabbath-school: the means to purchase it having been secured from various friends. Then a fine scarf and purse of five dollars from the people in a neighborhood just west of town. Then a purse of sixty dollars from the people of Plainfield; nearly all of it coming from friends outside of the church. If this is not kind treatment, then I am unable to tell what is.

I have been troubled very much with the asthma this fall, and so far this winter, and that perhaps this climate does not suit me, and shall have to find a home south, for relief and preservation of health.

Please send me THE BAPTIST, and I will send you the money at once, for I do not remember now what is the subscription price.

Wishing you much prosperity and usefulness the coming year, I am, Fraternally,

W. W. GARDNER.

Plainfield, Iowa, Dec. 30, 1882.

REMARKS.—We congratulate our young brother upon his marked success, and all his acquaintances will also. We would welcome him most warmly back to old Tennessee, and work is here waiting for him.

[illegible]

I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word
Unthinkingly say;
Set thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to Thy grace
Just for to-day.

So, for to-morrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for to-day.

LIST OF HONOR.

BRO. GRAVES:—Of necessity I am compelled to stop THE BAPTIST. If I see my birthday again, I shall be eighty years old; unable to work, and without means to take it longer. You, perhaps, will not regret it half as much as I do. I have enjoyed reading it more than any paper I ever read. I think I commenced taking it about 1840 or 50, and have taken it every year since, but one, and that was on account of my business becoming tangled in a copartnership.

With regret I write this letter, but misfortunes have been against me ever since 1858. I have this consolation though, that God is here, and God is there; let us look to him as our polar star, and perhaps our bark will land us on Canaan's coast when we cross the Jordan. I am as ever, your humble servant, WASH HARTSFIELD.

Thomaston, Ga.,

REMARKS.—This is from an old and valued patron, who has stood by this paper and loved it thirty-three years, and we appreciate his valued friendship, and in proof of it this day put him on the *free* list of the "Old Guard"—as we do all its honored members when unable to take it. It's the List of Honor—of those honored by us.

A WORD FROM LOUISIANA.

BRO. GRAVES:—I herewith send you two dollars, which pays my subscription for the Old Banner, THE TENNESSEE BAPTIST, up to Vol. xvi. No. 5; and for your kind indulgence in extending me the short credit, you have my sincere thanks, as I have been pressed financially more than in any former year, on account of sickness of family and self.

I regard your paper second to none in this country, on account of its making God's Word the criterion by which all creeds and questions are tested and disposed of. This course, I am aware of the fact, is not popular with a large number of papers denominated "Baptist," as well as individual professors, but this is nothing new in the history of true and vital Christianity.

There has been no one so unpopular, in any age of the world, as Jesus of Nazerath, among those, too, professing themselves to be the people of God, and I have observed during my life as a Christian, the nearer and more rigidly his life and requirements are observed in shaping our life and work, the more unpopular we become with these loose and liberal would-be Christians.

Several years ago a good sister, who is at rest, expressed her desire to take a good religious paper, and appealed to my judgment for advice. I, as a matter of course, recommended as a first-class paper THE BAPTIST. She replied, "That is edited by Bro. Graves, is it not?" I replied, "Yes." To which she replied, "Oh, Bro. Humble, he is too bitter, and then, his paper is filled with controversy."

I then told her that some one had to take the place of outer pickets, and give the alarm of any encroachment being made by the enemies of

Christ's kingdom, and it seemed to be in the Providence of God, your duty, however unpleasant, and that it was not only a very important position in the great army of God: but was faithfully filled, as I had a right to know this, having been a close reader of the "Old Banner" for many years.

She agreed, finally, to take the paper one year, and at the expiration of that time, if she did not like it, to discontinue it. After taking and reading it for some six months, I inquired of her how she liked her paper. "Oh, indeed, very much; Bro. Graves is certainly the worst misrepresented man I ever knew. He says he does not take pleasure in opposing the views of erring brethren, but duty requires it."

She said, and did what she said, that she expected to take the Old Banner as long as she lived—if she became so poor that she would have to knit socks to pay for it.

I am yet the same friend to truth as I have ever been. Yours in hope, THOS. J. HUMBLE.

Monroe, La., Feb. 26, 1883.

A WORD FROM A GEORGIA MINISTER.

EDITOR BAPTIST:—Please find enclosed two dollars ($2.00), my renewal to the best of all papers, THE TENNESSEE BAPTIST. I have been a regular subscriber and close reader for thirty years—save the suspension during the war—and I find that the longer I read it the better I like it, and the more thoroughly I am convinced that its editor is set for the defense of the truth. And rest assured, my brother, that notwithstanding there has been, and is now, a great effort to paralyze your influence as a trustworthy defender of the faith, even by those of our own household, yet there is a host of the Lord's witnesses who are ready, willing, and anxious not only to bid you "God's speed," but stand shoulder to shoulder with you in the defense of the great truths for which you have ever been so faithfully contending. God gave you the victory over pulpit-affiliation, with all of its kindred evils, and I feel confident he will also, in his own good time, establish his churches fully and firmly upon the rock of local church communion. He is sure to do it, simply because it is the Bible plan, and he is now, through you and the noble brethren who stand by you, educating and preparing his churches to exchange "Baptist usage" for Bible truth. You are not alone, for in all of our churches our best informed and most efficient members believe as you do, and are only waiting the time (and I think it short) when all of our churches will adopt it as a unit.

Then, my brother, don't be weary in well doing, for your sympathizers are many and ready to aid you in every way possible in bearing the precious Banner of Truth triumphantly over any and all opposition. Knowing that in due time we shall reap if we faint not. May God bless the Old Banner, true and tried, with its faithful editor, in every effort for the spread of his truth.

Do not fail to let me know when you expect to pass anywhere near us, in time for me to make arrangements necessary to have the course of Lectures somewhere in the bounds of our, the Oostanoola, Association, which covers territory around Rome.

Praying that God will bless and sustain you in all of your efforts for good and his glory, I am truly your brother in Christ. S. J. WHATLEY.

Nanuie, Floyd Co., Ga.

Thirty years is certainly a sufficient probation to establish one's fidelity to the great principles advocated in this paper, and expressions of approbation from such veterans encourage our heart and strengthen our hands.—ED. BAPTIST.

A GOOD WORD FROM THE OLD VETERAN, T. J. LANE, OF EAST TENNESSEE.

BROTHER GRAVES:—I wish to say again, lest my former notice failed to reach you, as it was not mentioned in the paper, our church at this place unanimously extends to you an invitation to call on us, if convenient, going up or down in April, and preach us two sermons on Saturday and Sunday. We think we can have a fine congregation, and give you compensation, through the efforts of friends. Bros. T. Gilbert and Buckner, one in town the other one mile—both are enlisted. Select your subjects.

While writing, I wanted to acknowledge your kindness in your notice of my fears as to our being drifting away from the old landmarks. Do not discouraged because all the *good* brethren do not fall into line. Truth is like its author, mighty and must prevail over error; but it requires precept upon precept. Here a little and there a little. You have and are so powerfully demolishing your opponents on the communion question that I am really sorry for them. Yours and J. M. Pendleton's Tract set me all right. Now, my brother, ever since I can see how easy for us to be under the influence of a "false charity" and not know it. About this time I renounced the practice of inviting Pedoes, etc., to preach to my churches, and I have served eighteen churches as pastor, some of them for considerable time. Have also done a good deal of missionary work; never receiving more than $1 per day and as low as 30cts. While at this my churches, supplied my place, soon after ordination, I, with several other ministers, signed a pledge we never would preach for any church as pastor that would allow making, vending, or drinking intoxicating drinks as a beverage. For sixty-seven years I have not drank one drop as a beverage. How many of your readers can give me their hands on that? O what we, united in every good work, might have done! Now, my brother, I say to you I never preached many years for any church that did not give up their drink. I was always mild but firm, coupling the example with the Bible teaching.

I fear I may weary you, but a few more thoughts; I set out in Christian life, that where I could see a right principle, but the means might not be the very best, I went to work trying to improve the means,—have so acted in many of the societies of men—Masons, Odd Fellows, Temperance, etc. But in all these I ever try to hold up Christ's church—higher than all these, as far above as heaven is above earth; and it is mortifying to hear the lauding Baptist members with respect to men's societies, while they are members of Christ's church. And I fear all such societies are detrimental to Christ's churches, means expended through these societies that should be done wholly for Jesus' honor and the promotion of his organization. You see the point better than I can tell it.

If Jesus and his apostles have given all we need, is it not dangerous to make additions. If all Scripture is given, etc., that Christians may be perfect, etc., to every good work. Now I step back: the above rule does not allow, as I think, the church to adopt other rules than what are included in the Scriptures. I have strong doubts of Christ's churches having any right in delegating their obligations to any power; and I am of opinion that the work can be kept to the church. The more means and greater harmony will be secured.

Now apply my principle: It's right to give all the world the Gospel. We should not fall out as to the best means for the object. I will give you a secret. I wrote, when I found I would not get to our General Association, to Bro. Robertson to print. He says he lost it. I said nothing stronger than to you. Thanks to you for your notice of my fears expressed to you. T. J. LANE.

INTERCOMMUNION UNSCRIPTURAL, ETC
NEW AND REVISED EDITION.

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

GRAVES & MANAFFY, Memphis, Tenn.

BEAUTY FOR ASHES.
(Isa. lxi: 3.)

That beauty out of ashes springs,
Is from that every flower sings.
And all the loveliness of earth
From dust and ashes gains its birth;
Decay is harbinger of bloom,
And brightness is the child of gloom;
So parable like this displayed
In nature's endless masquerade.

But beauty into ashes turned
That on the seer's rapt vision burned,
Were *symbols* only of decay,
Where joy and gladness fade away,
Where sorrow weaves the shroud of lilies,
Where the dark pall of anguish lies,—
And nature no alembic knows
In which she can transmute such woes.

Whose can the wondrous office be,
Whose the celestial chemistry,
To kindle beauty from the dust
Of blighted hopes and blighted trust,
Of hearts consumed on passion's flame,
Of ruined peace of every name;
And where is this enchantment wrought—
Surpassing human art or thought?

The fervid seer in vision spelled
The Chemist of the Cross beheld,
Who in His blood doth solace pour
For broken hearts forever more;
And kindles beauty of death
By the sweet vigor of His breath;
For this did God appoint his Son,
And Christ the miracles hath done!

O mourners over ashes cold,
The saddest that the grave can hold,
O ye heart-broken with great woes
Whose dirges swell and never close,
Believe this alchemy divine
That makes the grave with beauty shine;
Within the gates of Zion dwells
The Christ of whom the prophet tells.

—*Wm. O. Richards.*

BRO. GRAVES:—I have, for several months, felt it to be my duty to inform you and the readers of your paper of a fact that exists, that doubtless will be a surprise to many, if not all, of the readers of the Old Banner. How would your Old Guards feel to read in the *Appeal* and *Avalanche* that J. R. Graves had turned open-communionist, and no mistake? Would not you and all our people feel very indignant, and justly so? I, for one, would nail it for false. But, my brother, it is a fact that readers of the *Mississippi Baptist Record* are telling it that J. R. Graves is a full-fledged open-communionist, and no mistake, for they have read it in the *Record;* and when I told them they were certainly mistaken, they said: "We read it in the *Record*, and we know when we read a thing." But it never has yet taken me but a few minutes to disabuse their mind, and then convince them that church communion is the only safe and true course for genuine Baptists. I hope it will be a surprise to Bro. Gambrell, as well as yourself, to learn of these facts. The first I heard of it was in November, when a doctor, whose family were Hardshells, laughed in my face at your turning open-communionist. When I denied it, he said he had it from good authority. I gave it the lie. He then said a certain leading member of a certain church told him so. Then I saw the nigger in the woodpile, for by the will of God I was born in that same county, and knew most all the good people in it. I know that Bro. Gambrell had once on a time lived there, and I soon found that the said leading member was a reader of the *Record* and not of the Old Banner. So that settled it. I thought then of writing to Bro. Gambrell on the subject, but press of other duties caused me to neglect it. Now I learn of other similar cases, or rather meet with them, and I ask the Baptists of Mississippi who read this article to decide who is building up and who is pulling down. Are we to be wounded in the house of our friends? I will say that I love Bro. Gambrell, but I think he is opposing a great truth, and I love truth better than I love my wife or children, or my own life!! W. T. BROOKS.

Water Valley, Miss.

[If half what we have heard from Mississippi be true, we think Bro. Gambrell owes it to us, as an act of simple justice, to say to his readers that he did not wish to be understood as alleging that we are an open-communionist. He has made that impression, and he ought to correct it.—ED. BAPTIST.]

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 consult with the Board of Collection for the State Convention.

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

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

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

STATE MISSIONS.

BY JOHN A. BROADUS, D. D.

HOME Mission work may be conducted by the individual, the church, the local association, the General Association or State Convention, or by the Home Mission Board or Society, for a large section of the country or for the whole country. Each of these methods would of course have its advantages and disadvantages, but experience has clearly shown, in all parts of the country, that a State Mission Board is practically a necessity. The General Home Mission Society or Home Mission Board is needed for the newer parts of the country and for special points and plans in the older States, and ought to be sustained with great energy and liberality; but most of the work in the older States is better managed by a State organization. Though the great and noble Home Mission Society has its headquarters in New York, yet our brethren there have of late years been energetically pushing forward their State Convention in the work of State Missions, some of its chief supporters being members of the Home Mission Board, and large contributors to its great fund. So likewise in Alabama and Georgia, where the Home Mission Board of the Southern Baptist Convention was and is located, it has of late years been found best to have a separate State Mission organization and work.

The unit in our American system of government is the State. We need organizations extending over many States, or over all the United States. But there are special sympathies which bind together the people of each separate State, and give peculiar interest and efficiency to State organizations.

On the other hand, many local associations in various States are much attached to the idea of conducting missionary operations within their bounds through boards of their own. At a former time, when the country was less thickly settled, and facilities of communication were not so great as now, more could in some cases be accomplished in this way. It thus grew to be a custom in many excellent associations. And as Baptists acknowledge no superior, ecclesiastical authority to lay down law for them, it has very naturally come to pass that their established *customs* have great power, and cannot be easily changed.* Now experience appears to show, wherever I have had occasion to observe, that it is far better to merge the work of local associations in that of the State Mission Board. But many excellent brethren cannot listen for a moment to the idea of "giving up," as they call it, their own association's work. They do not perceive that it is by no means giving up a work to make it part of a general and more efficient operation. They do not observe that the relation between a local association and a State organization is by no means the same as that between the State and the National organization. If a certain county has an association of its own; it must be remembered that a county has no such separate life, distinct government, and peculiar sympathies as a State has. If two associations were formerly quite separated by a river or a mountain, behold a bridge or a tunnel, and they are now closer together. The former isolation of many local associations has been rapidly ceasing to exist.

Now the surest way to prevent many worthy Baptists from doing a thing, is to insist very strongly that they must do it. The intense antagonism of our fathers to prelacy, and to the union of the church and State, has handed down to us a strong feeling of independence. Take an average Baptist pastor or private member of fifty years old, and say to him, "Why dear brother, you must" do so and so, and look out for him to answer, "I won't." Moreover, mere argument, though it may seem to you quite conclusive, will with many a good man have little or no power. He has his fixed opinion in the matter, and "what's Hecuba to him, or he to Hecuba?" Little does he care for your arguments.

So the task of uniting all the associations of a State in the general State Mission work, is usually a task calling for immense patience. Some associations take hold at once, seeing into the whole matter when first suggested. Others, perhaps equally intelligent and anxious to do good, are at first reluctant or even hostile. Some will only partially co-operate with the State Mission Board, and slowly work on towards a more complete union. Others vehemently declare that they will maintain their separate local work—that only, and that always. In this, as in many other cases, the independence of our Baptist churches, and consequent independence of our mission organizations, brings no small advantage. Those churches and local associations which think proper, can unite in State Mission work without presuming to complain of their brethren who prefer to work only through the local association. It is a question of expediency about which men may freely differ and freely express their differences without a particle of unkind feeling. If it is really best that all should work thro' a State Mission Board, experience and argument combined will sooner or later bring all to believe it. Some of us are fully persuaded that such will be the case everywhere. When my own ministry began, many associations of the State, including that to which I belonged, were maintaining separate associational work. But a transition was already in progress, and within ten years all but one had merged their work in that of the State Mission Board. Fifteen years ago, in another State, all the associations were working separately, and some noble brethren were hard to convince that the other course was preferable; but now all are gladly co-operating with the State Mission Board. Within a few years, I have seen rapid improvement in the same direction in a third State.

What is the exact situation in Missouri I know not. The object of this article has been to speak of general considerations, and of experience elsewhere. Let those in any State who think the work can be done most effectively through the State Mission Board, strain every nerve to prove it by generous contributions and energetic administration, without complaining of those who think otherwise. Everything is in their favor, if they are diligent, discreet and patient.

Where the State Mission work is prosperous, every other good work is apt to prosper too. It joins hands most heartily with Foreign Missions, general Home Missions, Ministerial and general Education, Sunday-schools, and the diffusion of religious newspapers and other religious literature. Each one of these is seen properly regarded and cultivated, a cordial and useful helper to all the others. The spirit of Christianity is essentially unselfish; and in Christian operations, the policy of selfishness is a policy of self-destruction.

Pastor, what is your church, or (if you have charge of several) what is each of your churches doing this year for the State Mission Board? A word in your ear—get them to give liberally to State Missions and Foreign Missions, and they will be more generous and more prompt about your salary. You don't think so? Well, as sure as there is logic in human nature, or truth in human experience, or real power in Christianity it is so. Rise above self-centered pastor, and appeal to the noblest motives in your hearers, and it will be better even for yourself in the end.

Brother, sister, cannot your church do more for State Missions this year than it did last year? Consider prayerfully what part you can take in bringing about this good result.—*Central Baptist.*

*This is the reason why it is so difficult to get our churches to return to the primitive practice of *church* communion, and in many States to drop "feet-washing" as a church or religious rite. The fathers of our fathers did it, and they were good men and it must therefore be right.—ED. BAPTIST.

ITEMS.

Bro. Rav, of the *Baptist*, has commenced a review of our book, "Intercommunion Unscriptural, etc," and asks if we will give the columns of our paper, etc. Most certainly, if Bro. Ray will assure us that our replies to his articles will be copied into the *Flag*. If we have taken a position we cannot defend we will openly retract it. We wait for a reply.

The engraving for the "Dispensations" received, but too late for this issue. There will be no failure next week. The advanced orders for the book are coming in quite encouragingly. Last Monday closed with one hundred, and 150 pages of the book have been stereotyped. We should have from thenceforth 100 advance orders weekly to meet expectations and *wants*. The price of the book on the first day of May will be $2; those sending us $1 50 *now* receive TWENTY FIVE PER CENT. FOR THE USE OF THEIR MONEY FIFTY DAYS. By this arrangement both the subscriber and the publisher are benefited. Are there not 900 of those who read this who will this week send forward $1 50 and have their names enrolled as patrons and friends of the book?

"In one of his recent Chapters on the Seven Dispensations in THE TENNESSEE BAPTIST, Dr. Graves suggests that an earthquake will tear open the Mount of Olives, and from the fissure a river will flow into the Dead Sea and heal its waters, and that the Dead Sea will yet be the world's great harbor for ships, and Jerusalem be the mart of the nations. He insists that the results are necessary, because certain prophecies should be literally construed. While the Prophet makes no suggestion as to the means in bringing about these results, Dr. Graves concludes that an earthquake would be the most natural means. He may be right; the Bible don't say, and we don't know. We would as soon take his *guess* about such things as our own; so we shall not make any guess about it."—*American Baptist Reflector.*

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."—Zech. xiv: 4.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. xiv: 8.

"Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins."—Ezek. xlii: 2-4.

The guessing that we did was attributing the rending of Mt. Olivet from top to base and the parting of it northward and southward, so as to form that valley, and the opening of the foundation of that river to the effect of an earthquake, and especially since all the land—now rough and precipitous—is to be turned into a plain from Geba to Rimmon south of Jerusalem, and all the now deep gorges—wadys—from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses is to be *lifted* up so as to be inhabited in her place. (Zech. xiv: 10, 11).

We suggested that all this might be effected by an earthquake, since such a cause is mentioned in the subsequent verse. We think those who will read Zech xiv: 4-5, and are disposed to look at the matter soberly will not think there was much guessing in what we advanced beyond the letter of the Word. The literal *facts* were that we taught to impress upon our readers, and not so much *how* they were to be produced, since it would be by the power of God, whether by that we call natural or miraculous agencies.

Historical Department.

It will be admitted that we have given more valuable Historical Matter in this paper in the past 27 years of our connection with it, than any other Baptist paper on the continent. We propose to make this a special department of the paper henceforward, and bespeak a careful reading of it.—ED.

Under this head we shall publish the best historical matter that we can gather from all sources, which we deem reliable. Our people should be better informed as to their own history and little by little, in this way, we hope to do it. We request valuable contributions from all.

Standard Baptist Histories.

Orchard's History of Ancient Baptists	$1.00
Orchard's History of English Baptists	1.50
Ray's Baptist Succession	1.00
Origin and Historical Succession of Baptists	.50

CHURCH HISTORY.

BY J. L. SMITH, GREENFIELD, OHIO.

NO. II.

"My heritage is unto me as a speckled bird. The birds round about her are against her."—Jer. xii: 9.

"As the lily among thorns so is my beloved among the daughters."—Sol. Songs ii: 2.

BY this time they had become so numerous in Africa and Asia Minor that the imperial edicts against them could not be executed.

A century later, A. D. 250, a pagan philosopher was converted at Rome, named Novatian. Decius, a descendant of the ancient family of the Decii, had been compelled to mount the throne of the Cæsars. He immediately issued an edict that all who did not immediately accept the pagan religion were to be punished by death. The churches were not prepared for such a barbarous measure. The long years of peace had brought into them numbers of persons who had come for gain, and who were lacking in spirituality, and, hence, when this persecution arose, they apostatized from the faith. In two years the persecution ended, and many prepared to return again into the bosom of the church. Novatian, at the head of a respectable party, took his stand against receiving back again the apostates so early, and contended for *the purity of their churches and the holiness of their communion.* This led to a complete separation, and the founding of Puritan churches, as the Novatians were called, all over the Roman empire. They were numerous in Phrygia, Paphlagonia, Numidia, and their churches in a short time dotted the whole of the Roman empire, from Armenia to Spain. Mezeray and Milner both declare that the Novatians infested France with their doctrines so early as A. D. 254. And Claudius Seyselius, a popish archbishop, traces the rise of the Waldensian heresy to a pastor named Leo, who left Rome at the time for the valleys.*

In the beginning of the fifth century they had large and flourishing churches in Rome and Alexandria. About the middle of the fifth century they were robbed of their churches by Celestines, the emperor; compelled to worship in private places, and consequently they soon retired from public notice. Eusebius says, "The Novatian churches flourished until the fifth century, and Dr. Kurtz maintains that throughout the whole Roman empire remnants of the Novatian churches existed so late as the sixth century.† These Novatianists as well as the Montanists, together with the Catholic party, received only believers to baptism. Contrary to the Catholics, they maintained the independency of the churches, the sovereignty of the Lord Jesus, the purity of the church discipline, and always baptized again, or, as they said, truly immersed, those coming to them from the Catholics. Hence they were stigmatized as Anabaptists. They were substantially Baptists, and their churches Baptist churches. Hence, "We are not ashamed to call them brethren."

From the rise of the Novatian churches we pass on fifty years to the beginning of the fourth century. Africa is now the scene of dissent and schism. Here, in the midst of prevailing apostacy, God still had a people who would never bow the knee to Baal.

Donatus, called "the great" by his followers, a man of superior abilities and lofty virtue, raised his voice against the usurpations of the hierarchy, opposed the false election of Cecilian to the pastorate of the Carthagenian church, and stood, like a frowning mountain, against an impure church, and for the independency and religious character of the church. His followers soon became so numerous that Cranmer says "more than half of north Africa joined the Donatists."*

In A. D. 411 the famous conference between Catholics and Donatists was held at Carthage, St. Augustine was the leader on the Catholic side, and by his influence with the State and church authorities the Donatists were defeated. The ministers on both sides were about equal, which shows that the Donatists in Africa were as numerous as the Catholics. Two hundred and eighty Catholic ministers were confronted by two hundred and seventy-nine Donatist pastors. There was nothing said in the conference about immersion, for that was the admitted practice of all parties. The lines of separation began on the character of the church, administration of baptism, and church discipline and communion. These Donatists maintained that a church should be pure, and hence the Catholic church was no church of Christ. Baptism should be administered by the true church made up of baptized believers, and hence the Catholics have no right to baptize. They rejected infant baptism, which Augustine wished to impose upon them. They held to religious liberty, denied that the State and church had anything in common, and when the emperor sought to conciliate them and bring them again into the Catholic communion, they replied *"Quid est imperatori cum ecclesia?"* "What has the emperor to do with the church?" Let any candid thinker judge if he will, if these are not, every one of them, doctrines characteristic of the Baptists at the present time.

The Donatists continued in Africa until the Moorish conquest, about the middle of the eighth century. Every possible effort had been made by the African bishops to extirpate them. The burning power of opposition and persecution had thinned their ranks until the voice of the true disciple finally lulled and died away from "Africa's sunny plains." Many of them probably emigrated to Italy, Spain and Numidia, and there joined their companions in exile, the Novatians. These two people very nearly resembled each other. Their churches indeed were identical. Crispin, a French historian, says they resembled each other in the following particulars:

1. In church purity—admitting to their churches only such as are visibly true believers and real saints.

2. In purity of church discipline.

3. In maintaining the independency of the churches.

4. In baptizing Catholics and those whose baptism was doubtful.†

These are all Baptist characteristics, and in this people we recognize our tried and approved ancestry. Baronius calls them Anabaptists. Danvers and Oslander say the "modern Anabaptists (or Baptists) were the same with the Donatists of old," and Fuller, the church historian of England, asserts that "English Baptists are but Donatists new dipped." (See also Danvers.) Add now to these testimonies that of Cardinal Hosius, President of the council of Trent, (A. D, 1550), who affirms that the Anabaptist (or Baptist) heresy, was not modern, but existed in the time of Augustine, and you have an evidential chain not easily broken, that joins our Baptist churches with the first or earliest churches.

But the churches did not die with the fading ray of Donatist supremacy in Africa. It is most highly probable that when the shouts of the Moor resounded through the land of Don Roderick, the last of Spain's Gothic kings, that Donatist churches had grown up under the brow of the Pyranees, and, together with the Waldensian churches of France, remained pure until the Reformation. Thus far we have traced Baptist churches. For eight centuries they had flourished on the soil of Africa, and died to her Lybian deserts and Numidian plains only to take root again in a more congenial soil.

We return now to the more direct line. We left the Novatians in the valleys, away up in the sixth century. That they still existed up to the end of the sixth century is evident, says Orchard, from a book of Eulogies by the bishop of Alexandria. Of this fact there is other sufficient testimony. They are now called Vallenses, or Waldenses, from their valley homes. Claudius Seyselius says that Leo, a Novatian pastor of the fifth century, originated the Waldensian churches. And Ecbertus and Emericus, two "determinate and bitter" enemies of the Waldenses, declare that "the new Puritans (Waldenses) do conform to the doctrine and manner of the old Puritans" (the Novatians). These people besides being called Puritans, Novatians, and Waldenses, were called Paterines, meaning sufferers. "It was by means of the Paterines," says Dr. Allix, "that the truth was preserved in the dioceses of Milan and Turin."* And Bonizo, bishop of Lautulum, informs us that "the Paterines became more conspicuous during Stephen I.'s pontificate, A. D. 750."† These people are soon afterwards called Waldenses. These Waldensian churches were enlarged and strengthened by the rise of the Paulician churches. Nearly a hundred years before these Paterines or Waldensian Baptists had become so conspicuous in the pontificate of Stephen I, by their Bible doctrine and pure life, the woody vales and hamlets of far off Armenia had rung with the protestations of a people who courageously lifted their voices against Catholic usurpations and abominations.

This illustrious reform was led by one Constantine of Mananalis, who had been a learned Manichæan and who was converted by reading two manuscript rolls of the New Testament presented him by a Christian deacon, who had been a captive in Syria, the scene of the apostle's labors. Constantine, in honor of Paul, changed his name to Sylvester, one of Paul's companions. His followers were called Paulicians, from their ardent love of Paul's epistles. The efforts of Sylvester were undoubtedly seconded by the followers of Montanus and Novatian, both of whom had labored earlier in Armenia. Sylvester was a bold, ardent, talented and pious man. He was so greatly loved that it was almost impossible to find any one to execute his death penalty. But that stern and emblazoned libel on humanity, the old woman in scarlet, will be obeyed, and so after twenty-seven years of faithful tolling and planting churches, Sylvester, an eminent Baptist of the seventh century, was stoned to death at Coronia, by Catholic authority. For nearly 200 years these churches flourished, until, as Chambers' Cyclopedia says, "they became formidable to the East."

In A. D. 845, the Empress Theodora let loose her revengeful hate, and poured out vials of wrath on the noble people. Her sanguinary inquisitors were empowered to scour the mountains, plains, and explore cities, and dens, and caves in search of these innocent citizens. One hundred thousand were taken, their goods confiscated, and they themselves most barbarously butchered. Many of them fled into Bulgaria, and were there called Bogomiles or Bongres. They fortified themselves at Philippopolis, but were soon driven therefrom. Like a sigh expelled from its heart home, their own soil refused them, and cast them off. But like down, carried by the wind, fortune favored them even in their destitution, and wafted them to distant shores. Soon the soil of Europe was teeming with populous communities of these defenders of the true faith. Moshiem says, "They sent colonies from Italy into all the other provinces of Europe.

*Facts Opposed to Fiction, p 37, also Orchard, p 56.
†Kurtz's Church History, p. 136.

*Allix's Rem., Piedmont church, ch. 10, p. 175.
† " " " " ch. p. 14, 12.

[TO BE CONTINUED.]

We are receiving numerous invitations to deliver the full course of Lectures in Texas after the Convention. We much prefer to deliver only *one* at a church, so that, in the month of May we may be able to visit ten or twelve churches.

The Tennessee Baptist.

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

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Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the 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 the church, or be welcomed to its ordinances, without confessing personal faith in Christ, and giving credible evidence of regeneration of heart.

Church Polity.

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

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

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

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

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

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

Distinguishing Policy of Historical 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.

Silence is the most efficient Accomplice of Error.

THE SARATOGA CONVENTION.

THE American and Foreign Bible Society, in view of the terms of the call for the Convention, that all societies, etc., that represents there must regard the decision of that meeting final, has put forth the address below, to which we call the attention of all Tennessee Baptists. It is quite useless for Southern Baptists to represent in the Saratoga meeting since the verdict is already made up, and there is no mistake about it, and that is the execution of the old "American and Foreign Bible Society," and a division of the work between the Boston Board and the American Baptist Publication Society, to which verdict we cannot see how any Southern Baptist, who is a friend to our Convention, and wishes to see it continue and not to be made subject to and dependent upon those two Northern societies, can subscribe. We, one and all, should be interested, and deeply interested, in this matter. The intimation that a Convention may be called which will represent the expressed wish of the *churches* is Baptistic.

TO THE BAPTIST CHURCHES OF AMERICA.

DEAR BRETHREN:—The Board of Managers of the American and Foreign Bible Society, in presence of pending issues in Bible work, and in view of some late developments, deem it expedient to define their position in regard to the Society with whose interests they have been intrusted. They do this to forward the objects of the contemplated Bible Convention, as set forth in the resolutions adopted by each of our great denominational societies at their last anniversaries, in terms as follows: "The object of said convention being to submit a plan for the management of our Bible work, covering both translation and circulation, and to designate the methods by which it can be done *efficiently and to the satisfaction of our Denomination as a whole.*"

The American and Foreign Bible Society is a corporation possessing powers, rights, and responsibilities, which cannot be impaired by any action which may be taken at the Saratoga Convention; but it is composed of Baptists loyal to their Denomination and to the great truths on which it is founded, and who may be trusted to abide by results which shall secure the professed objects of the convention, as above expressed.

But, inasmuch as the terms of the call for the appointment of delegates to the proposed Bible Convention declares that its decisions, whatever they may be, should be held to morally bind all organizations there represented, which may be taken to include State conventions as well as societies; and, inasmuch as certain State conventions, prejudging the question, without discussion or deliberation have appointed delegates instructed to vote against the existence of any distinctive Bible society, thus forestalling all debate and rendering facts and arguments worthless, a proper self-respect demands that we declare ourselves free to dissent from the decisions of any body, a portion of whose constituents are instructed, in advance of all discussion, to vote for the extinction of this and against the formation of any other Bible society; protesting against such action as utterly opposed to the spirit and objects of the resolutions of last May, under which the convention has been called, and holding ourselves, and the constituency we represent, free to appeal to the judgment of the denomination in a convention which shall directly represent our churches, and which shall not, by its *time* and *place* of meeting, virtually exclude from representation a moiety, the half of the Baptists of North America.

Yet, trustful of the honorable and Christian purposes of the brethren who will compose the proposed Bible Convention, the Board of Managers of the American and Foreign Bible Society will abide by and will recommend the society to conform to any action of said convention which shall secure the following points:

1. That the Baptists of America shall be advised by the convention to withdraw from all further affiliation with the American Bible Society, and from all other compromise Bible societies.

2. That the convention shall advise and provide for a union in Bible work of all American Baptists, thus more conspicuously to declare that the Scriptures are their only creed, and the sole foundation of their churches, missions, and institutions.

3. That provision shall be made for adequate moral and financial support of a *distinct Bible organization*, and for enlargement of Bible work as the demands of the Home and Foreign fields may require, so far as funds may be furnished on a specific presentation of their respective claims to the churches.

4. That the work of Bible revision in the English and foreign tongues shall be continued on the basis of the most faithful rendering of the inspired originals.

With such provision made for the Bible work of the Denomination, this Board believes that the society would transfer its funds, trusts, and work to any organization originated by the Bible Convention, and would heartily co-operate therewith.

By order and in behalf of the Board.

WHEELOCK H. PARMLY, Chairman.
J. N. FOLWELL, Recording Secretary.
New York, Dec. 15, 1882.

IN lieu of an article upon Mentigraphy this week, we will submit to our readers some of the contributions of our correspondents, and it will be agreeable exercise to apply the principle we have laid down for their explanation:

TELEGRAPH OF MIND.

And is it strange that wedded hearts
As one, that beat and throb, and burn—
Though seas and mountains them may part,
That thoughts and thrills that one may start,
Should move the other, and impart
A kindred feeling in its turn?

I've often thought—I love to think,
Though hills and mountains intervene,
That kindred—wedded spirits feel
Each other's woe, each other's weal—
That unheard whisperings reveal,
Some truths unspoken and unseen.

I know that loving heart of thine,
(The more because I'm far away)
Beats strong in unison with mine,
And on the golden chords that bind,
I love to think our spirits find
An easy *telegraph of mind* (?)
And thus each other's thoughts convey.

And 'tis a beautiful belief,
My lonely heart oh, how it cheers
When on it falls the shades of grief.
In thy dark absence what relief;
Of all earth's pleasures 'tis thy chief;
It buoys my hopes and calms my fears.

B. F. MOODY.

These beautiful lines were written to his wife from New York, in 1862, by B. F. Moody, of Florida. He had then a conception of the impress of mind upon mind, irrespective of distance.

MENTALITY vs. SPIRITUALISM.

The first word of the above caption I do not find in Webster, but I get it from you (THE BAPTIST), and it appears to represent your idea very well, so I am willing to accept it.

I am truly glad you have opened up this subject, because little is known about it. It is an important question, and I do you the credit to say I believe you have thrown new light upon it. As you solicit facts and solutions or suggestions, I offer this as my contribution, not claiming the ability to satisfactorily account for all the phenomena we are forced to accept as facts:

DREAMS AND PRESENTIMENTS.

That God in former times revealed his will to men in dreams, directing and warning them, no Bible reader can doubt. Abimelech is thus warned not to harm the wife of Abraham, and to return her to her husband. Jacob sees the ladder and angels, by which he and we are taught the communication by angels between heaven and earth. Pharaoh is warned of the seven years of plenty and seven of famine. Joseph thus sees although yet a boy, his future reign over his brethren. And in the New Testament it is also by a dream that the birth of the Saviour is announced to Joseph, and the necessity to flee into Egypt. It was in a dream that Pilate's wife was warned.

But this proof is not confined to the Scriptures or to primitive ages. The night before the assassination of Julius Cæsar, his wife dreamed that he fell dead across her lap. Columbus, before he discovered America, dreamed that God would give him the keys of the gates of the ocean. A sea captain dreamed one night at sea that a vessel lay in distress out of his course. So he turns aside in that direction, and gets to the place just in time to save the sinking crew. A party of young men anticipated going fishing—the aunt of one of the party had a dream that they were all drowned. This was before their departure, and so impressed was she that she prevailed on her nephew not to go, and the party sure enough was drowned. This last case is referred to by Owen, the spiritualist, to sustain his theory. Such cases are frequent. While talking to a friend to-day on this subject, she told me that before the war she resided near Villa Rica, in Carroll county. One night her mother, Mrs. Charles Sheats, dreamed that her son in town had his hand hurt, and so announced to the family the next morning. Soon they heard that the son, a merchant in town, did get his hand hurt that night. They were three miles apart.

There can be no doubt but what mind can address itself to mind without speech, both parties being awake. May it not also be true that there can be the same intercommunion while one or both parties are asleep? Because of these facts let no one conclude that all dreams have equally intelligent meaning. Neither can any one invent a guide book for the promiscuous interpretation of dreams. They are often as meaningless as a castle in the air. Many come from intemperate eating or drinking, from disturbed mind or diseased body, and many other causes. Yet it is certain that God, even at this day, for wise purposes, through dreams makes revelations to us. And it is a plausible theory that mind may address mind, even though one of the parties be asleep; neither of them, however, being the spirit of a dead person. As to the other proposition, two persons thinking of the same thing at the same time, and attempting to speak simultaneously of it. May it not, on the same principle as you suggest, be possible that this coincidence may happen though they be far apart, and perhaps it may be communicated by writing to each other about the same time. Not long ago I received a business letter which needed an answer. I neglected it for two or three weeks—finally did answer it. In a day or two after my answer was mailed and before it was received, I got another letter inquiring about the same matter. As near as I could estimate, we had both written about the same time, and were three hundred miles apart. If not the result of "mentigraphy," what was it?

Last summer, during a protracted meeting, I felt deeply impressed to talk to a certain person about religion. As my acquaintance with him was very limited, and he was much older than myself, I approached the man with some hesitation. When I entered his office he expressed himself glad to see me; said he had just been thinking of me and the question of his salvation. I had never had any communication with him before, nor had he made any demonstration of interest in the meeting.

While preaching at Calhoun on the fourth Sunday in December, I was impressed that there was a lady in the house who would join the church if an opportunity was offered. I had never before at that church opened the door of the church, except on regular conference day, or during a protracted meeting, or by special request. I varied from the rule, and when the invitation was given she came promptly forward and made a profession of Christ. There had been nothing said beforehand to give me the assurance or even an intimation that she would join that day, and she afterwards told me that when she left home she had no such idea. Were those two last cases mental telegraphy or the work of the Holy Spirit? I am bold to say that I believe both principles entered into it.

Throw back the curtains and let the light in. Light is better than darkness. G. S. TUMLIN.
Kingston, Ga.

BRO. GRAVES:—I see from your last issue that you propose to open the investigation of presentiments, and solicit from your readers facts, personal experience, etc. I relate of my own, to be used by you if you desire, and I have never been charged with being in the least superstitious.

I have an elder brother, living one hundred and fifty miles south of me, who was employed last fall in running a cotton gin propelled by steam. It came to me one day that I would receive a dispatch bearing the news that he had gotten his hand sawed off in the gin. I dispelled the idea from my mind and thought no more about it, accounting for it in this way: Four years before, he happened to the accident of having his hand badly mashed in the gin, and knowing that he was then engaged in that business at the time, I supposed this was the cause of it coming to my mind. About three days afterwards I received a dispatch bearing the sad intelligence just as it had come to me.

This is not the only one, but will suffice. If you can account for such things only upon the grounds I account for this, or something similar, it will be new to the most of us, I imagine. Yours,
McKinney. F. P. BROWN.

BRO. GRAVES:—In compliance with a request published in THE TENNESSEE BAPTIST, I send you the Milan *Exchange*, in which is published a remarkable case of mental impression.* I will also give a circumstance which occurred in my neighborhood a few years ago:

Bro. John S. Thomas went from home a few miles to attend to some business. Immediately after starting homeward he was strongly impressed that a cousin was at his house whom he had not seen for some time. He was also impressed that his wife met him at the gate and told him he could not guess who was in the house. On his arrival home his wife did meet him at the gate with the above words. He remarked to her it was cousin Henry Arrington, being so forcibly impressed with that belief at the time the impression was made.

I send you this hoping that you may be able to disarm Spiritists of their power to deceive. You are striking in the right direction. Yours in hope,
Milan, Tenn. J. W. THOMAS.

*We received the paper, but the account is too long for these columns, and needs authentication.—ED. BAPTIST.

EDIGRAMS.

Rebecca Pepper, West Virginia: The less you have to do with the people called Seventh-Day Baptists, the better for you. The Alpha and Omega of their religion is the keeping of Saturday for Sunday. God never appointed any day for his Sabbath, but a seventh part of our time—six days of work and the seventh of rest. You cannot keep the Jews' Sabbath—you never came up out of Egypt—and their Sabbath is to commemorate that event! Is not this enough? We have, in the first Chapters of the Seven Dispensations, discussed your questions at length. Send forward $1.50 for the book, to be issued in May, if we get one thousand prepaid subscribers.——We have twice read your long letter, Bro. A. L. Martin, Abbeville, Ala., and the business is all carefully entered. Quite glad that your Bro. Renfroe has not quite exterminated you by his charging you with being "priest-ridden." Glad that there are thousands of Alabama Baptists who are accepting the Supper as a church ordinance and yet cannot be abashed by his sneer or reproach. We think you or any brother should regard the Christian feelings of the brethren in the case you mentioned.——It would be pleasant to skip up to Charleston in the early spring, Bro. Hess. We will try to find a time.——No, Bro. C. E. Reid, Louisiana, the apostles were not pastors, that we read of, save James at Jerusalem—their's was the work of evangelists. In the New Testament each church had its own pastor, nor can we find where one preacher was pastor of several churches. We do think that each church should diligently seek to develop all the teaching, preaching, exhorting talent the Lord has blessed it with; and, to our mind, it is axiomatic that if God designs for each church to have its own pastor, he has called men enough to do the work. The first churches seemed each to be possessed of pastoral talent, so that they had not to go abroad for it.——We have notified you that the package came all safe, but we have not yet made any disposition of it. We do not wish to sacrifice it. You shall hear at the earliest moment it is sold.——When the sisters start, they work. Here is Sister Geo. L. Scott, of Alabama, sends $1.50 for the Dispensations and for herself and mother. M. W. Wiley, $1 each for our young ministers at Jackson—two of the ninety and nine we called for, and now where are the ninety and seven still wanting?—the dimes are all for Aunt Nora. Would not one thousand such sisters be a host for any work?——We have always thought that a pastor should be a married man.——"I think Brethren Harral and Bond have completely demolished Brethren Renfroe, Gambrell and "V.," who have undertaken to defend inter-church communion, or, why do they not come to the front and give us some scriptural proof of the practice? They all seem to me like that church in Louisiana. They believe in intercommunion, but can show no Scripture for it." Thus writes J. T. Craig, of Ruth, Ark., one of the oldest ministers of that State, and like Brethren Coleman and Yates, now gone, a strong man in the Scriptures. His opinion and influence are potential.——"I am much delighted with your Seven Dispensations. They give me new ideas, and a clearer and more satisfactory understanding of the Scriptures. Your views of communion seem to me not only reasonable, but right, and the practice of the primitive churches."—*R. A. Burson, Monroe county, Ala.* This seems to be the growing sentiment among the Baptists who have examined the subject and are willing to accept the truth.——Bro. L. H. Cirby informs us by card that there will be a debate at Antioch, seven miles northeast of Lafayette, Macon county, Tenn., March 20, between W. H. Smith and W. H. Carter, Campbellite. He thinks it will be the last debate Baptists will ever get out of Campbellites in Macon county. Bro. Smith, though young yet, understands his ground. He should send for Dr. Williams' Exposition of Campbellism, and the two little tracts, "The Relation of Baptism to Salvation" and "Baptism a Figure—the Profession of Faith."——S. E. McDonald, Mississippi: We will do as you suggest.——Our first Sabbath's work, for the Board of our Association, for Associational and State Missions, was most satisfactory to us—$59 for Ridge High church and Sunday-school! What church of sixty members, and largely of young persons, will do as well? The time has fully come for all pastors to take the mission cause in hand.——Our appointment to commence a course of Lectures at Johnsonville on the first Sunday in April, is withdrawn, as the brethren find that the church cannot be completed by that time.——See the card of the Reception Committee at Waco, in this paper. If the brethren and visitors expecting to visit Waco next May, will not send in their names this month, they must not complain if the doors are shut and they are left to go to the hotels. See what Bro. Burleson says. If you will at once send forward your names you shall have a home for yourself, your wives and your daughters, if not, then expect to look out for yourself.——T. A. Roach, Liberty Hill, Texas: We will say, Yes, to your question, and deliver the five Lectures, commencing on Friday before the third Sunday in May, including the third Sunday. See that you have shelter and seats for the multitude.

APPOINTMENTS FOR MARCH.

At the request of the Board we will visit Germantown church on the second Sunday.

At the request of the church and its pastor, Bro. W. H. Barksdale, we will visit the church at Fulton, Tenn., and aid in the opening services of its new house.

On the fourth Sunday we will visit the church at Somerville.

In doing this work for the Board, we deprive ourselves of enjoying worship with our own church, since the winter months are the only ones we have a spare Sunday at home.

QUERIST.

Please explain what Christ meant when he said, "It is finished." J. P. HALL.

He meant that all the work he had undertaken in the Covenant of Redemption to do on this earth as the incarnated Christ was finished—all that was typified by the law—ceremonial—was fulfilled. But those sacrifices and all connected with them pointed forward to the vicarious satisfaction thro' suffering and death the Divine Redeemer was to make for the sins of his people—which satisfaction was to be the ground of his atonement. We understand that this was pre-eminently what He meant when he said, "It is finished." The atonement is made before the mercy seat, in the most holy place—heaven itself.

BRO. GRAVES: Couldn't you give, briefly, Pedobaptists admissions as to immersion, being the primitive mode of baptism? It seems to me it would be valuable information for every minister. If this will be too much trouble, I would like to have the name of that Pedo society in England which, in sending missionaries to a foreign field, instructs them to practice the primitive mode of baptism (immersion)? Expect to have a use for it soon.
Ripley, Tenn. BAPTIST.

REMARKS.—Our brother and others will find all the late and most valuable testimonies as to the primitive act of baptism in a little tract issued by the Baptist Book House, Memphis, price ten cents. A million of these should be circulated by Baptists. We have heard that an Episcopal society in England has so ordered its missionaries, but cannot give the fact or proof. We refer this matter to our contributor in England, Bro. Wm. Norton. Will he inform us if he has heard of this circumstance? We some time since asked him to give to our readers the present practice of Mr. Spurgeon in observing the Lord's Supper. Will he give it more than three times to the unbaptized? Will he give it to Arminians at all?

ITEMS.

We have passed the prophetic days of Wiggins the weather prophet, who prognosticated a fearful cyclone would sweep the Atlantic; destroying all vessels at sea, and a tidal wave that would destroy all the ports upon the western Atlantic coast. We have heard of nothing unusual, so that another prophet's wand is broken.

"Had Mr. Wm. Hamrich been taking the *Journal and Messenger* five years ago he would hardly have allowed Rev. J. P. Chenoweth, so-called, to run off with his wife; and had the ministers of the Mt. Pisgah Association taken the paper at that time they would have known that the said Chenoweth was a bigamist, and a scoundrel, and that he was long since cast out of the ministry."—*Journal and Messenger.* This scamp has been in the Detective Department of this paper, and thoroughly published. Now look out for him.

We have just received the following from Sister Slack, of Friars Point, Miss.: "We are again overflowed—worse than last year, and the end is not yet. Only a frail levee separates us from the terrible river in front of us, and the wide waste of waters in the rear. An almost death-like silence prevails, broken by the distressed lowing of cattle and the splashing of oars through the streets of our town. *We* are still slightly above water. There are but few houses not surrounded by water. God pity the poor and homeless!"

Our visit to Germantown on last Sunday was a very pleasant one. Contrary to our rule, we preached morning and night, and were met by good congregations. The collection for Associational Missions was encouraging—twenty-five dollars in cash and pledges, and the church will take another the first Sunday in July for the same object, and make it $40 or $50. Our churches are thoroughly missionary in sentiment and spirit, and only need a system and development. Bro. Anderson will instruct and develop all his churches, and his three may safely be depended upon for $100 for Associational Missions, and quite as much for the Home and Foreign Boards.

The church at Lexington, Tenn., has been peculiarly tried. Two years ago it was without a house to meet in, and had been for years. They commenced building and paying as they went. But the last male member has died, leaving the sisters to give up or work on alone. But it is a resolute band, and they are determined to go on. The house is nearly completed and paid for thus far, and they now make an appeal to their sisters all over the State to help them seat it. Is it asking too much? Will not every sister who reads this send something, either to us, and we will forward it with our own "mite," or to Mrs. Annie E. McHaney, Lexington. Let us seat that church!

THE PERSONAL CHARGES OF ELDER GAMBRELL, OF THE MISSISSIPPI RECORD, NOTICED.

WE are publicly arraigned and charged by the editor of the *Baptist Record*—

I. With having surrendered the old Baptist position touching communion, and gone over to the opponents of the Baptists—open-communionists.

The readers of the *Record* have so understood his charge against us, and his language justifies them in so understanding him.

If this is not true it is a most damaging slander against a brother; if it is true, our church ought at once to exclude us, and the Baptists of America to disfellowship us as a Baptist. These are some of the editor's statements in his issue of Sept. 7, 1882:

1. "When Bro. Graves wrote this opening paragraph [*i. e.*, to our book, Intercommunion], he went over to the side of our opponents."—*Record, Sept. 7, 1882.*

2. "It is understood now that while Pedos attack the old current arguments from the outside, Bro. Graves will attack them from within. It would have been bad if Dr. Graves had simply taken up his new position; but when he tries to surrender the old forts [*i. e.*, strict communion] to the enemy or blow them up, he does what will find no toleration in Baptist ranks."

3. What is the old Baptist position? Simply that baptism and an orderly life precede communion. This shuts out all but Baptists, and orderly Baptists at that. This is not only the Baptist position, but it is the Bible position. Holding it we have beaten all comers. And now that Dr. Graves turns his guns on this Gibraltar of our faith, he will not fare one whit better than Sawtelle, Hyatt Smith and others who have sided against the old current argument."

Such statements, and many more, must convince all who have undoubted confidence in the veracity of the editor of the *Mississippi Record* that we have become an open communionist, and written a book against strict or close communion, and so with Sawtelle and Hyatt Smith gone over to the opponents of Baptists on this question. With this we are charged, all over Mississippi, by our enemies and deceived brethren, and when their authority is demanded they refer to Bro. Gambrell and the *Record*.

But is the charge true? Is there the semblance of truth in it? We assert that it is not true, and every candid man who has read our book and made himself at all conversant with what we have therein taught, knows it is not true, and all Pedobaptists are made to feel and confess it is not true. Instead of advocating looser views of observing the Lord's Supper, or open communion with the opponents of Baptists, Sawtelle and Hyatt Smith, we not only utterly oppose their loose views and those of the opponents of Baptists, but advocate *stricter* views than our churches of late have practiced—*i. e.*, put the bars one board higher instead of tearing the fence down. Now Bro. Gambrell knew this full well, and if he had not intended to misrepresent us to his readers, and destroy the confidence of our brethren in us as a religious teacher, why did he not state this fact?—why did he not say, "Our Bro. Graves is advocating a stricter and closer theory of observing the Lord's Supper than Baptists practice or will in my opinion tolerate, and stricter than the Scriptures warrant." We leave it to our readers to say if this would not have been stating the case correctly and as a brother in Christ should state it. Why he did not, why he has labored for more than a year and is still laboring to keep up the original false and damaging impression he made, and why he cannot be influenced to say to his readers that we are not an open-communionist, we leave each one to decide.

A plain statement of the current and modern position taken by some of our leading authors, and repeated generally in all our pulpits when a defense is attempted of our present practice, is that baptism is the true limit to the Supper.

Dr. Howell says:

"We cannot commune with Pedobaptists because not having been immersed, they *are not baptised.*'

'They are *not baptised*, and, therefore, we dare not, until they are, admit them to the Lord's table."

Does not this imply that baptism is the only bar in the way?

Bro. Gardner, author of an excellent work on Communion, says:

"It is not 'close communion' in fact, but 'close baptism,' that separates the Baptists and others at the Lord's Table." p. 225.

"The only question that divides us [*i. e.*, from the Methodists] is what is essential to valid baptism." 251.

Dr. T. G. Jones, in his book, "The Baptists," says:

"The REAL ISSUE between Baptists and their Pedobaptist opponents respects baptism rather than the Lord's Supper * * * They—the Baptists—believe that only the baptized are entitled to a place at the Lord's Table."

I could multiply similar statements, but every minister knows this has been his sheet-anchor argument with Pedobaptists, and to satisfy disaffected Baptists.

Now, in the first sentence of "Intercommunion," etc., we compare this to a worn out shoe that should be cast off, as the full, complete Scriptural and satisfying argument. Any why? because worn out. Our own members, more and more yearly see its inconclusiveness. Pedobaptists see it, and publicly and successfully expose it. They ask, "Why then, do you not invite the thousands of *our* members whom you immersed?" We compare it to a line of breast-works or rifle-pits that can be used only in defence, and insufficient for a defence, and from which we cannot charge the common enemy. We quote the saying of the great Wellington, "that a position that will only answer for a defence is a dangerous one." Now is the mending, or "reformation," as some love to call it, which we propose, that of a friend to Baptist principles, safety and welfare, or of an enemy? Let the reader decide. We propose to make the breast-work higher—the defences impregnable and safe, so that we can most effectually charge from them. We say that baptism is not *the* essential or only restriction of the Supper—that this only for a breast-work will not do, that it is not nigh enough to successfully defend our practice of restricting the Supper. Do, we join the opponents of Baptists and say it is not a requisite to the Supper, and thus "turn our guns upon this Gibraltar of Baptist faith"—thus blow up the "Baptist fort?" not in the least. We advocate a scriptural baptism, as indispensibly essential to the celebrating of the Supper, as the editor of the *Record*, and *he knows it*, but we do say that something more than baptism is necessary; that church membership is necessary, and more than this, that soundness in the faith and an orderly, Christian walk is also essential, and, even more than this, that we have no right, nor can any church give us the right to celebrate the Supper save with the church of which we are members, and to whose jurisdiction we are amenable. Is there a Mississippi Baptist—the editor of the *Record* excepted—who will call this loose communion—will say that these views will class us with such broad, open communionists as Hyatt Smith, and Pedobaptists? We cannot believe it.

But do we stand alone to-day on the position, that the current argument that makes baptism the limitation of the Supper, *is an insufficient* argument, and that a better and stronger one must be found to satisfy our own people?

We submit the following from the pen of Dr. Geo. B. Taylor, our present missionary to Italy, when editor of the *Christian Review:*

"The most prominent of our denominational journals have, within the last half year, contained communications from Baptists, in different parts of the country, expressing, to say the least, the absence of satisfactory conviction that baptism is 'the limit to communion;' and, recently, in some of these journals have appeared communications which, in view of the prevalence of inquiry on the subject, call for another treatise in defence of Restricted Communion." * * "The author himself is aware of not a few prominent Baptists—ministers and laymen in different States—men not suspected of heterodoxy—who, more or less cautiously avow, at least, *that the arguments commonly used in favor of Restricted Communion to the baptized, seem to them not entirely satisfactory.* How many there are practising this restriction, who do so because they have received it from their fathers, or find it practiced by those around them, it were difficult to say, and not pertinent to our present object to inquire; though the fact that there are many such, would certainly be reason for the *re-discussion of the whole subject.*"

Now, Bro. Taylor could say what we said in our opening paragraph and not be charged by Bro. Gambrell with going over to the side of our opponents.

But enough of this sort of defence. There is not a standard representative Baptist writer or teacher who will say to-day that baptism is the true limit to communion. The editor of the *Mississippi Record* dare not advocate it. There has been light shed through the discussions of this question and most flattering progress made. How, then, does the charge against us of heresy and dangerous leading sound, because we have said the same thing?

Will the reader now look back and read under figure 3. Bro. Gambrell adds "an orderly life" to baptism, as the only limitation to the communion. And this every intelligent Baptist knows is not the case. Must he not also be "sound in the faith?" Would Bro. Gambrell advise his church at Clinton to receive Prof. Toy into its fellowship should he apply? Will he answer this question? If he would not, then he "sides against the old current argument," and "blows up the old Baptist fort," and takes a "new departure"—the "new landmark" position, as he delights to call it. Would he advise his church to invite all Pedobaptists and Campbellites who were baptized by us, to come to its table?

So much for this set of personal charges, to destroy our influence with our brethren and the public.

But he charges us with *marvelous inconsistency*, the first man on this earth who ever made such a charge to our knowledge.

1. "But marvelous to relate, our author goes back to those old current arguments in the very book before us. He insists, as in other days, that regeneration, baptism, etc., precede communion. Dr. Graves declares the "old current arguments" sophistical, and then goes back to them. The boundary stones of truth were not set up for men to play leap frog over, back and forth in this manner."

Now this is a plain, explicit charge of denying that regeneration, baptism, etc., must precede communion, in our book, and then insisting that they do in the same book.

To this we reply most emphatically, we never did, by lip or pen, deny that regeneration and baptism, etc., were essential qualifications for the Lord's Supper; and if Eld. Gambrell knows what we have taught *he knows we never have.* We challenge him here and now, to shew a line in that book, or in all our writings, where we have denied that baptism and regeneration were essential and until he does it he will stand convicted before the world of bearing false witness against a brother. We cannot deal gingerly with so flagrant a charge, and one so damaging to our religious and moral character. That man does not live who ever heard us deny it, nor does the man live who ever saw the sentence in which we denied it. How then can we be charged with leaping, back and forth?

Our change with respect to the true limitation of the Lord's Supper has been from strict towards greater and more scriptural strictness, but we have never believed and taught that baptism was the limitation of communion, but church membership, soundness in the faith, and an orderly walk; and, a more thorough study of the Scriptures has convinced us that the Supper is strictly a church ordinance and cannot be scripturally observed save by a local church, as such—*i. e.*, that the local church cannot carry it beyond her jurisdiction. In this view we stand with the representative thinkers of our own denomination: Jesse Mercer, of Georgia; Dr. Richard Fuller, of Baltimore; Prof. Curtis; Prof. Harvey, of Rochester Theological Seminary—whose works are issued by the American Baptist Publication Society—and a constantly increasing number of our later writers, as Drs. Fish, Lodge, Paxton and Bond and Hkrral, Moody and Hall, and last, though not least, Dr. Gardner, late Professor of Theology in Bethel College, and author of a work on Communion, in which he 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 among Baptists is not only *without Scripture warrant*, but does *much harm*, and no 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.*"

Yet the editor of the *Mississippi Record* has never felt it his duty to make such an onslaught upon *them*—never has arraigned them before his readers as open communionists, and gone over to the opponents of Baptists—and the whole category of epithets he has for a year past incessantly hurled at us. Why is this? Can any one imagine the reason of his strange and unfraternal attitude towards us? We have not gone one step further in strictness than the noble brethren mentioned above. We will notice the concluding charge of this article next week.

We now appeal to Eld. Gambrell by every principle of common equity to place this our defense before his readers. And his reply shall be promptly placed before ours.

If he declines, will he print it as an advertisement, and call attention to it, and send his bill to this office. He has charged us before his readers with being an open-communionist, and he will not allow them to see our denial of it.

BOOK-TABLE.

HISTORY OF THE RELIGION OF ISRAEL.—This is the title to a little Sunday-s hool volume written by Prof. C. H. Toy, late Professor in the Southern Baptist Seminary. It bears the imprint of the Unitarian Sunday-school Society, Boston.

The object of this book—well, it is hard to tell—is, ostensibly, to bring out the gradual and historic development of the nation of Israel. In order to do this the treatment is wholly rationalistic, and the question of inspiration is entirely ignored. The best way to give a clear and concise view of the author's treatment of his subject is to cull from the book a few of its utterances. In speaking of "the exodus and march to Canaan," he says:

"There are many reasons why we cannot think that this narrative gives a veritable history of the events.... yet we must suppose that somehow the Israelites reached the land of Canaan, and conquered it, and that Moses was really a great leader and instructor of his countrymen. . . . It is hard to say how long they wandered about before they entered their new abode; it may have been two years, it may have been forty, but it seems to have been long enough to mould them into one people."

As to the story of the origin of the Edomites, Moabites and Ammonites, as we find it in the Bible, Dr. Toy disposes of the whole thing in this kind of style:

"Some time after the Canaanites had settled there (in Canaan), perhaps about the year B. C. 2000, came another migration, that of the tribes we call Hebrews. Besides the Israelites, this group of tribes included the Edomites, the Amalonites, the Moabites, and perhaps the Amalekites and some others. It is likely that the Israelites were made up of several different, though closely related, tribes of immigrants who, in the course of centuries were welded together into one nation."

Here is what our author has to say of some grand old Bible worthies:

"We have now reached another great name in the history of Israel—Saul's successor, David. We shall find that, though he was a great man, the accounts of him that have reached us are exaggerated. So it is with histories of Moses and Samuel, and so it is with the lives of great men who lived far back, the people remember that these men did some remarkable things; stories about them grow up from generation to generation, and in later times all things that are like what they did are ascribed to them. Moses was *believed* to have begun the law, and then he was *believed* to be the author of all the laws. It was known that Samuel had something to do with the prophets and the king, and was himself a prophet like Isaiah."

Dr. Toy says that about the year B. C. 500 the traditions of early times began to be put down in writing. Of some of the books he speaks thus:

"Then the account of the creation and the first fortunes of the human race were probably learned from the Babylonians during the exile, and all these stories were put together to form the book of Genesis. Similar traditions concerning the march from Egypt through the wilderness to Canaan constitute the historical part of Exodus and Numbers. At the same time collections of law were being made, more than a century later (B. C. 622), the legal part of Deuteronomy was composed."

The few quotations which have been made above will give a fair knowledge of the character of the whole book. No true lover of God's inspired truth can read this book without feeling sad at the thought of the fall of its once truly loved author. But no one who has ever sat at his feet as a scholar and listened to his profoundly interesting lectures on Old Testament history, could now trust him as guide for a moment. One is greatly impressed with the contrast between this book and its author's lectures, in which he endeavored to bring out the progress and development of Messianic thought as it was revealed in the Scriptures. Dr. Toy has attempted to inflict an injury on the true followers of the teachings of the Old Testament, as he has taken away the truth of its inspiration and has given us nothing but a cold rationalism in its stead. If he had given us something better than our old belief then he should have been regarded as a benefactor, and a true friend to the souls of men. But as it is, one will feel like saying, "He has taken away my Lord, and I know not where he has laid him." Some one has remarked that Dr. Toy's book is such a prediction as might be expected from a rationalistic Jew, or a Unitarian; but I notice that some of the ortbodox Unitarians take great exceptions to it, and say if their Sunday-school Society puts its imprint on such books as these they will contribute no more to its support.

G. H. CARTER.

Walhalla, S. C.

ITEMS.

We will be with Bro. Windes at Macon, Tenn., on the 1st Sunday in April, on behalf of the Board.

Eld. Wm. P. Bond has given up his church in Missouri, and, at the advice of his physician, returned to Tennessee. He is disengaged and ready to correspond with any church or churches needing a pastor. Bro. Bond is a minister of decided ability, and we commend him to any church needing a faithful pastor.

The *American Baptist Reflector*, called out upon the question, takes the position most emphatically that baptism is the door, into a church, i. e., for an alien, of course. Our readers know that this has ever been our position, and are also aware of the inevitable conclusion that no one but the church can open her door, although the *Mississippi Record* maintains that "baptism may be administered in any place where there is a believer, an elder and water."

"Behind the Scenes." This book, which has been brought out in neat style by Dr. Geo. W. Lasher, editor of the *Journal and Messenger*, Cincinnati, Ohio, is meeting, we are glad to learn, with a ready sale. It is the very book for Baptists, after reading and having their families read it, to loan to their Pedobaptist neighbors. We hope to make arrangements soon to sell it from the Baptist Book House. Price, $1.

"Baptism may be administered in any place where there is a believer, an Elder and water."—*J. B. Gambrell, editor Mississippi Record, in his issue of August 31, 1882.*

We republish this for a few issues because, having charged this position upon him, we understand Eld. Gambrell to deny it. Let thoughtful Baptists consider into what ecclesiastical anarchy this would plunge the churches. The position contains its own manifest refutation. It robs the churches of all control of the ordinance of baptism and commits it to the ministry!

We are indebted to the kindness of Bro. W. A. J. Owen for the Minutes of the thirty-ninth session of the Ouchita Associatino, Louisiana. It is quite full and complete in every particular—24 pp. and cover, the work was done in Atlanta, Ga., a long was from home. It has 27 churches, 26 ordained ministers and one licentiate, and therefore each church can have a pastor. Aggregate membership, 1,230; baptism, 54; by letter, 42; restored by vouchers, 4; lose by dismission, 88; net gain, 23. We notice that it pays the expenses of its delegate to the State Convention, a new departure, and we appreciate its recommendation of this paper, second only to its own State organ.

We do not know all that may be intended in this sentence from the pen of the editor of the *American Baptist Reflector*: "All the questions that need to be raised upon this subject, it is fair to presume, have been stated by the editor of THE TENNESSEE BAPTIST in his book on "Intercommunion Unscriptural, etc." *A discussion of that book, and with the author, is the only discussion into which I can be drawn through his columns, or my own, in connection with the Reflector.* We refer the editor to a statement made by us some month or more since with respect to our willingness to defend the positions of that book: "To any editor wishing to review our book we tender our columns for five articles, or less, of three columns each, *provided* our replies are admitted into his columns." We would have no fears that a discussion with the *American Baptist Reflector* would be otherwise than high-toned and Christian in method and spirit. We are at present reviewing a series of articles by the editor of the *Mississippi Record*, personal and otherwise, which he calls a review of our book, and we are doing this upon his proposition to publish our articles; but as yet he has refused to do so under one plea or another, for when one wishes to make an excuse it is not a difficult matter to frame some sort of one.

NEWS FROM THE CHURCHES.

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

TENNESSEE.—Eld. T. J. Ham has just closed a meeting at New Bethel, with 33 professions, 23 accessions, and 20 baptisms. Others are expected to join soon.... Eld. T. J. Christian, of Sardis, Miss., has accepted the call of the Second Baptist church at Chattanooga to serve them as pastor. His correspondents will please make a note of the change.... The meeting of the Pastors' Conference of Salem Association will be held on Wednesday before the 2nd Sunday in April, instead of the 3rd Sunday as stated last week.

MISSISSIPPI.—Bro. J. R. Johnson has changed his address from Abbeville to Ta lor, Miss. His correspondents will please address him accordingly.

GEORGIA.—The Baptists have bought a lot near the court-house square, Homerville, and are taking steps towards building a house of worship.... The boarding girls at Shorter College have organized a Missionary Society, to be called in memory of their great patroness, Martha Shorter. This society will be represented at the Georgia Baptist Convention.... The First church edifice at Macon has been injured by fire to the amount of $5,000, which is covered by insurance.

MISCELLANEOUS.—Bro. W. A. Ridge, Dongola, Ills., Feb. 20, 1883, writes: "Clear Creek Association convenes with our (Dongola) church, on Saturday before the 2nd Sunday in August, 1883. We desire that you be here Can you come?".... Bro. A. B. Miller writes from Evansville, Ind., Feb. 26, 1883: "We have had thirty accessions to our church since the first of January, and about eighty-five in the past fifteen months. I have held six protracted meetings in this church, and they have all been quite successful. The outlook was never more favorable."

TO ALL DELEGATES AND VISITORS

TO THE SOUTHERN BAPTIST CONVENTION AT WACO, TEXAS, MAY 9, 1883.

DEAR BRETHREN:—The Baptists and citizens of Waco earnestly desire to give you a joyous welcome and entertainment worthy of yourselves and the great cause you represent. We can easily furnish homes for one thousand brethren and sisters provided you send your names immediately to the undersigned Committee. But failing to do this, you will subject us to immense toil, confusion and mortification, and perchance yourself to great inconvenience. Please, therefore, send us at once your names. If you expect to stay with some special friend or relation, it is equally important for us, in assigning homes for others, to have your name and the name of the friend.

Bring your wives, sisters and daughters, if you wish, but don't fail to send the names.

F. C. BURLESON,
A. M. HARRIS,
JOHN E. ELGIN,
T. B. COX,
F. L. CARROLL,
F. W. VEASY,
J. T. MARTIN,
L. W. BAGBY,
Committee.

OBITUARY.

FARRAR.—Died, at Clifton, Lee county, Ark., January 6, 1883, Robert Slayton, youngest child of John F. and Abigail T. Farrar, aged nine years.

Bobbie was a bright child; his cheerful, affectionate disposition endeared him to all, made him the pride of his father, the joy of his mother, and the pet of the household. His death is to them a mysterious dispensation of Providence, and they do not find it easy to say, "Thy will, O God, not mine be done." Parents, loved ones, you cannot now understand, but let God's tender dealings with you in the past teach you to trust Him who "doeth all things well." Farewell, Bobbie!

Thy name 'tis hoped already stands
Within the book of life alone,
May God aid us to reach the golden sands
Of the clime of joy and love.

G. A. GRAMMER.

The Young South.

MISS NORA S. GRAVES, Editor.

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

POST-OFFICE.

DEAR CHILDREN:—We have a ten dollar bill at last—the first for the year 1883—which I have sent to Mrs. Sanford. And now that we have decided to work for her again this year, let us see how much we can do. Do as much for her as we did last year, anyhow; do you not say so, children? It would never do to fall behind it. But, do you know, we had ten dollars for her this time last year. But they often tell us that "a bad beginning makes a good ending," and I hope it will prove true in this case.

So now children,

"To the work! To the work!
We are servants of God."

We have a letter in our Post-office this week from Lula Spangler, in which she sends $1, contributed by the Antioch Sunday-school of Leesville, Texas. Are we not glad to know such a Sunday-school, and to have elicited their interest in our work? We thank them very much for their timely help.

We also thank Festus and Edna Rhodes for a nice little contribution "for the Indians;" but I suppose they will be willing to join the majority and give it to Mrs. Sanford.

But here is a nice letter from "Aunt Ann," children. It has been some time since you have heard her talk, so I must say good-bye, and give space to her letter, and the many little ones from the cousins, that follow. Lovingly,

AUNT NORA.

MISS NORA:—It has been some time since I wrote to you, but as I am behind hand with the Little Workers, I will try to write and make up for lost time. Miss Nora, I do not know how to calm Lou Anna's perplexed mind on the subject of Santa Claus as a delusion. I do not think it right to teach children delusion, yet I do not think Santa Claus a delusion. I think it right when the children know who Santa Claus is, but do not take away the pleasure of our little ones by not allowing them to hang up their stockings. They will miss pleasure enough as they travel down life's rugged road. I do think we ought to make all the pleasure we can for our children, if that pleasure is free from sin. What mother's heart is not glad on Christmas morning when she sees her children's sparkling eyes over their full stockings. How fresh to my mind it brings my childhood days. But I do not know as I can give Lou Anna any comfort, so I will talk to Miss Nora about our missionary funds. Children, I do think we ought to forget self more than we do, and try to gladden Aunt Nora's heart this year with $150. This is a time we should watch and pray. I do think with such a head and leader as we have in the person of Miss Nora S. Graves, that we can make our fund $150 this year, and do ourselves no injustice either. I will give $3.00, who will follow? I am so nervous I cannot write well, or I would write more. Press forward, Miss Nora, in your noble work, and may God bless you here and hereafter, is the prayer of one who loves you and yours. Perhaps some day I may shake your hand and let you know who I am. Receive the amount I send, with the best wishes of yours in Christ,

Memphis, Tenn. AUNT ANN.

I sincerely hope I may shake your hand some day soon, "Aunt Ann." Will you not tell me whereabouts in or around the city you live?

AUNT NORA:—I have been wanting to write to you so long, but waited to improve more. Sister Emma wrote for me once. I want to join the Little Workers, and enclose 30 cents, made from my missionary hen. Your loving niece, MAY BELSHER.
Whitesboro, Grayson co., Tex.

AUNT NORA:—If you will allow me I will try and write. We have a good Sunday-school here. Mr. T. R. Wingo is our superintendent and he makes a very good one, too. Aunt Nora, I like Clarence Wingo's proposition of sending something to Uncle Ramie's children, for I think he was a good worker. I have no money to send for Mrs. Sanford this time. With best wishes I remain your little nephew, ELLMER COLLINS.

We have agreed to work for Mrs. Sanford, you see, Ellmer, and hope you will join the majority, and work for her, too, this year.

AUNT NORA:—I send five cents for Mrs. Sanford, the kind lady who is teaching the little Chinese children how to read the Bible. There is snow on the ground now. There is a great deal of sickness here; my school teacher is sick with the pneumonia. I have a pet hen and two pet cats. I wrote this myself, and nobody would help me; please don't throw it in the waste basket. your niece, ANNIE T. S. BLECKLY.
Germantown, Tenn.

AUNT NORA:—I will try to write you a few lines. I send 10 cts. for Little Workers. Tell little Lillie Daves to write again. I did not see my letter in print, as we missed getting the paper. I will close; wishing you great success. Your loving niece, MAGGIE GOODSON.
P. S.—I send 10 cents for sister Susie.
Quincy, Fla.

Your name looks like the familiar face of a friend, Maggie, and we hope we may see it often this year. We are glad you have joined the Little Workers, and hope you will not forget to keep up your dues, as do so many of our cousins.

AUNT NORA:—Will you allow a hill boy of Dixon creek to call you aunt? I will be thirteen years old in March, and have been a Baptist for over a year. I have no mother and my sisters are all from home, and I have quite a lonely time, but pa takes THE BAPTIST, and I enjoy reading the Young South very much. I am glad the cousins are giving so much to missions. Enclosed you will find ten cents for Mrs. Sanford. With my best love to you, and all the cousins, I am your nephew,
Dixon Creek, Tenn. ROBERT LEE GAMMON.

AUNT NORA:—Will you let me join your little band of workers? I have been reading the Young South some time, and have been wanting to join the Little Workers for some time, but could not make up my mind until to-night, for fear of that much dreaded waste basket. We had a good Sabbath-school last summer, and I won the prize. My teacher was a lovely lady; her name is Mrs. Falkner. I haven't been to Sunday-school any this winter, as it is too far. I will close now, as this is my first letter; but will write more next time, if I see this in print. I will sign myself your niece, LUCY JOHNSON.
P. S.—Please find ten cents for the Little Workers.
Ripley, Tenn.

AUNT NORA:—I wrote to you about a month ago, and have read all the papers, and see no answer to mine. It makes me feel badly for my first attempt to be cast aside unnoticed. I enclosed ten cents for Mrs. Sanford. I will not contribute now; will wait till mine is answered. Will not lengthen this. Will look again for an answer. I love very much to read THE BAPTIST; mama takes it. Please remember your little friend,
Water Valley, Miss. MAGGIE HERVEY.

I hope you have seen your letter ere this, Maggie. It appeared in the paper of February 7th. So it was not in the waste basket, you see, but only awaiting its turn. You have credit for your dime in the Fund.

AUNT NORA:—I want to join the Little Workers. I send 25 cents. My uncle Willie and papa give me my mission money. I will try to make it for myself before long. I am a little girl only six years old, and go to school. My sister Ross can sew nicely on the machine, and she can make her mission money. Aunt Nora, please do not drop my letter in the waste basket. Your little niece, ADA SHERROUSE.

No, Ada, it shall not go into the waste basket, but it has been so long coming out in print I expect you thought it had gone there—did you not? I am sorry you are sick so much, but hope you will be well when spring with its sunshine and flowers comes, and be able to run everywhere and make some missionary money yourself.

AUNT NORA:—After so long I have got my consent to try to write a short letter to the Young South. I have thought many times I would try, but was fearful I was not equal to the task, as I am only a little girl eleven years old. My papa takes THE BAPTIST; it is always a welcome visitor. Papa don't think he could get along without it. Myself and two little brothers attend Sunday-school at Antioch church. The little children of that school send $1.00 for Mrs. Seaford. I hope to be able to send you some more dimes and nickels soon. I think it is our duty to help send the gospel to heathen lands. I will close, with much love to Aunt Nora and the little cousins.
Leesville, Tex. LULA E. SPANGLER.

We thank you for interesting yourself in sending us this nice contribution from your Sunday-school, Lula. I hope they will keep the work before them, and we may hear from you all often.

AUNT NORA:—I was glad to see you had given my letter a place in the Young South—I will write often now. We have had a bad spell of weather; there was no school last week, and has been no Sunday-school for two weeks. I live two and a half miles from the railroad, and can hear the trains running every Sunday. Do you think they ought to be allowed to work on the Sabbath day? You did not say you would send me your picture. Write me a postal card and let me know. I send you an enigma. I will try and answer some next week. I remain your well-wisher—with love to all the little cousins,
ROBERT E. GARLINGTON.
P. S.—I have another time I will send when the cousins decide what they will work for this year. I want to do what I can.
Toledo, Ark.

The cousins have decided by a majority to work for Mrs. Sanford again this year, Robert, and I hope you will try to do all you can. I have no picture of myself I could send you, or you should have one. The cousins are complaining terribly about the indefiniteness of your enigma. Can you not help them out? We are always glad to give place to your letters, so write whenever you feel like it.

AUNT NORA:—We have moved again, and are now living in Memphis. I think as we do not live very far from each other we might see each other oftener. It has been a long time since I wrote to the Young South, but now I wish to renew my connection with it. Glad to see so many cousins writing; also some that I thought had deserted us. This is a very gloomy day; has been raining and sleeting nearly all day, but I managed to get out to Sunday-school this morning.

I am going to school and am kept very busy; do not have much time to write, but will try to write oftener than I have been doing. Now I guess I had better close, for I am afraid my letter will find its way into the waste basket. With much love to the Young South, LEM HALL LIPSEY.
Memphis, Tenn.

I should think you knew us too well to fear the waste basket, Lem Hall. I know the cousins will be glad to see your name once again. Yes, it seems to me we might see each other sometimes now as we live in the same city. I would be so glad to have you come out to see me. Be careful, Lem, I fear you are already feeling the effects of living in a city, and are beginning to gossip. You must learn not to believe half you hear.

AUNT NORA:—You see I have again commenced to work for the prize, with the hope of continuing long enough this time to insure a chance, at least, of winning. Tell cousins Willie Graves, Clarence Wingo, and the other male cousins that, as in the past we have allowed our little female cousins to so far excel us in perseverance, we ought for the present year to make a very great effort to redeem ourselves from the impression that we are deficient in energy and determination, for without these essential characteristics it is certain we never can succeed in anything. Extend my hearty congratulations to cousin Ida Ayres for her noble effort in working for, and success in obtaining, the prize for last year. I think I should have persevered a little longer, but for so much sickness in the family I was thrown behind. Aunt Nora, we have a fine school just across the street, and I am trying my best to improve my present opportunities. Papa thinks Willie and I both are progressing rapidly in Latin and mathematics. We send you 25 cents for Mrs. Sanford. Yours lovingly, EDWIN MOORE.
Nut Bush, Tenn.

We all are not only glad to hear from you again, Edwin, but to have you again join hands with us to work. We know from the past what you can do, hence shall expect you to come to the front. See what I told Clarence Wingo in one of the late papers as to time of sending in answers.

AUNT NORA:—Please pardon me for writing so soon again. My little brother Robert, aged nine years, asked me some time since to write a letter for him to you. He had made some money picking cotton, and said he wanted to send some to Aunt Nora and join the Little Workers. I told him I would write for him after Christmas was over. Christmas came, and he seemed to enjoy it unusually well. On the 2nd day of January he had a chill. On the 5th he took inflamation of the brain, and next morning as day was dawning, his little spirit took its flight from us to that glorious "over there," where sickness and death never come. Though he is gone I carry out his wish, and send his 25 cents for the Little Workers fund. Oh, Aunt Nora, before we were an unbroken family of father, mother, and nine children, but now the youngest and our pet is taken. Our number is broken, and while I am not really superstitious, yet I fear that this is but the beginning of our losses. We can only bow to the will of Him who doeth all things well, and hope for the best. My letter is already too long. Lovingly your niece, VAN C. FARRAR.
Clifton, Ark.

Our hearts ache for you, Van, in this, your bitter trial, but we can only pray that He, who alone can bind up the broken heart, will comfort you and your loved ones. He will show you some day how "it was for the best." Little Robert's gift will seem almost sacred in our eyes.

AUNT NORA:—I send you an enigma, which you may publish if it suits. This is my first attempt. I am a regular attendant at the Baptist Sunday-school. Pa takes THE BAPTIST, and I like to read the Young South. W. VERNON EDENTON.
Macon, Tenn.

Enigma.

Who was the father of Ulam?
Who was the husband of Abigail?
What mount [illegible] Jerusalem?
In what family was the first Gentile conversion?
Who was the father of Baanah?
Where was Jesus led of the Spirit?
Who was the brother of [illegible]?
Who came to Jesus by night?
Who was the father of [illegible]?
Who was mocked by little children?
Who was the first Christian martyr?
The initials spell the name of the pastor of the Macon, Tenn., Baptist church. W. VERNON EDENTON.

Enigma.

What came from the rock when Moses smote it?
What did God feed the Israelites on?
Into what was Daniel cast?
What kind of a leaf did the dove carry into the ark?
Who was the oldest son of Adam?
What was it that John the Baptist said was at hand when he preached?
What king was it that had fifteen years added to his days?
Who was the father of Isaac?
Who was it that was not comforted because her children were not?
How many sons had Jacob?
The initials spell my Grandpa's name. NANNIE BALL.

Answers to Enigmas for Feb. 17, 1883.

Minnie Taylor's.—Leath, ——, Levi, Lazarus, Ithia, Eve, Virgin, Arabel, Naomi, Nathan.
Initials spell—Lillie Vann.
Answered by Clarence Wingo, Willie Graves, Edwin Moore, Willie Owen.

Maggie Caldwell's.—Jehoahaz, Wisdom, Paul, Achan, Dorcas, Arabs, Nun.
Initials spell—J. W. Pagan.
Answered by Clarence Wingo, Willie Graves, Edwin Moore, Willie Owen, Katie Canerda.

BED-TIME.

What do grown folks do, Mamma,
After we children go?
Do they light up all the candles,
And set them along in a row,
And dance and play sweet music?
Oh! I wish that I could know.

Do they tell delightful stories,
Which we should like to hear,
And bring out oranges and nuts,
Making no noise for fear
The children in bed should waken
And come down when they hear?

It must be very pleasant
To stay down stairs and be
Like the rest of the grown-up people,
For always it seems to me
That it is the very best time of all;
But I never stayed to see.

Once, when I was very little,
And Nursey had gone to sleep,
I stole down stairs in my nightgown,
As softly as I could creep,
And put my eye to the key-hole,
Just to get one little peep;

But some one opened the door then,
And saw me in the hall,
And caught and carried me back to bed,
And waked up Nurse with a call;
And she scolded and scolded like fury,
And I saw nothing, after all.

When shall I be big enough, Mamma—
Do tell me exactly when—
To stay up as late as you do,
Or as late as I like? For then
I will set up all night, and never,
Never go to bed again.—Susan Coolridge

"Always pay as you go," an old uncle said to his nephew. "But, uncle, suppose I have nothing to pay with?" "Then don't go."

Little Workers for 1883.

We, the undersigned, have pledged ourselves to give ten cents a month—five cents of which shall be for Mrs. Sanford, and five cents for Mr. Frank DeCourcey. We want to form a club of one hundred at least. Who of our young friends will join us.

Van Farrar, 6 months. Willie Graves, 3 mo. Maggie Nicholson, 1 mo. James Collins, 3 mo. Elora M. Canfield, 2 mo. Nora Hill, 1 mo. Bennie Barker, 1 mo. Katie Canerda, 1 mo. Alice Moore, 2 mo. Annie Moore, 3 mo. Susie Goodson, 5 mo. Alma Thornton, 1 mo. Willie Garig, 3 mo. Robert Farrar, 2½ mo. Lee Hargrove, 2 mo. Nellie Ferguson, 1 mo. Lillia Vann, 3 mo. Ada Sherrouse, 3 mo. [illegible], 2 mo. Mercedes Garig, 1 mo. George Garig, 1 mo. May Belsher, 3 mo. Maggie Goodson, 4 mo. Lucy Johnson, 1 mo. Willie Owen, 1 mo. Gorus Raymond, 1 mo. "Aunt Ann," 10 mo.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise a nice sum to send Mrs. Sandford for the heathen Chinese in San Francisco. Try, children, and see what you can do for them.

Charley Daniel, 10 cts. Lillie Bowman, 5 cts. M. E. Bowman, 5 cts. Annie Bleckley, 10 cts. Laura McFadden, 10 cts. Johnny McFadden, 10 cts. Annie Mayberry, 10 cts. Mattie Howse, 5 cts. "Ginnie Graves" Howse, 5 cts. Maggie Walker, 15 cts. Sam Walker, 10 cts. Ernest Walker, 10 cts. Mamie Fleetwood and sister, 10 cts. Nannie Ball, 10 cts. Pearl Crofton, 10 cts. Mrs. E. V. Graves, $1. Sue Gammon, 20 cts. Cornelia Gammon, 5 cts. Robert Gammon, 10 cts. Eugene Dowling, 10 cts. Minnie Taylor, 10 cts. Carrie Hollin, 10 cts. Ola Fleming, 5 cts. Olive and Gaines Harris, 10 cts. George Ragan, 10 cts. Thomas Stone, 10 cts. Willie Stone, 5 cts. John Rogers, 10 cts. Annie Nuckols, 75 cts. Jimmie Scott, 10 cts. Maddie Scott, 10 cts. Annie Bleckley, 5 cts. Willie and Edwin Moore, 25 cts. Laura Belle Leigh, 25 cts. Mrs. Sue [illegible], 25 cts. Mr. J. T. Jeter, 25 cts. Cora Harrington, 10 cts. Hattie Smith, 10 cts. Willie Smith, 15 cts. Clara Howse, 10 cts. Mary Howse, 10 cts. Seth and Eileen, 10 cts. Maggie Hervey, 10 cts. "Aunt Mamie," 10 cts. Mary Thomas, $1. Lucy Davis, 10 cts. Mrs. S. G. Allen, 10 cts. Mrs. J. G. Johnson, 15 cts. Rebecca Norris, 10 cts. John Roberts, 10 cts. Gracy Johnson, 15 cts. Lou Powell, 10 cts. Zeaba Powell, 10 cts. Mattie Dyer, 5 cts. Antioch Sunday-school of Leesville, Tex., $1. Sallie Jackson, 30 cts. Jimmie Jackson, 10 cts. Johnnie Jackson, 10 cts. Festus Rhodes, 10 cts. Edna Rhodes, 5 cts.

EXERCISE FOR GIRLS.

Medical men will tell you that about two hours exercise in the open air should be taken every day. But this does not mean you are to take it all at once. Before breakfast is a good time for a gentle walk, yet the delicate should swallow a mouthful or two of milk or eat a tiny biscuit before going out. A glass of cold water does too before one's walk, and it is a good plan to walk, say a quarter of a mile, to a well, drink a glass of water there, and then return. To those who take this advice breakfast will be anything but a make-believe. Never take exercise on a full meal. From two to three hours after is the best time, and if you take your principal exercise before dinner, be sure to allow time for at least half an hour of rest before you sit down; else you are but opening the door for indigestion to walk in and play havoc with your health. Exercise, to be beneficial, must be regular; but perhaps you are afraid of the weather. I pray you be not so; wrap up lightly but well, and defy it. Defy the rain, and sleet and snow itself; for one does not catch cold when actually taking exercise, I do assure you. Finally, let your exercise be varied, one day this kind, and the other that, but always pleasant, always pleasurable, and taken at the same hours day after day. You may find it irksome at first, but it will soon become a habit, and your guerdon will be—health.

IF YOU PLEASE.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer, and asking him if he would have it, the Duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy was expressed by them! He who had commanded the greatest armies in Europe, and had long the throne of authority, did not despise or overlook the small courtesies of life. Ah, how many boys do! What a rude tone of command they often use toward their little brothers and sisters, and sometimes their mothers! This is ill-bred and unchristian, and shows a coarse nature and a hard heart. In all your home talk remember "If you please." Among your playmates don't forget "If you please." To all who wait upon you and serve you, believe that if you please will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"If you please."

FOUR LIVES SAVED.

Dr. Bull's Cough Syrup relieved four of my children of a most alarming attack of Whooping Cough, from which their throats and necks became so swollen as to prevent them from swallowing. Nothing would give them even temporary relief until this Syrup was tried. One bottle in one night saved their lives. I verily believe [illegible]

GEO. W. EARHART,
Captain of Police, Baltimore, Md.

Immediate and total self-surrender of the soul to God is demanded of all responsible beings by conscience, which is the voice of God. Not to do this is disobedience and rebellion.—

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" Middleton	2:21 "	1:21 "
" Corinth	3:29 "	2:17 "
" Decatur	7:30 "	6:16 "
" Stevenson	10:45 am	9:30 "
" Chattanooga	12:30 pm	11:05 "

GOING WEST.

Lve Chattanooga	3:45 pm	8:30 am
Arr Stevenson	5:35 "	10:10 "
" Decatur	8:30 "	1:58 "
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" Middleton	1:04 "	6:33 "
" Grand Junction	1:56 "	7:27 "
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You want to know, Tom, what is the first quality of manhood?

Well, listen. I am going to tell you in one little word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. That word is "truth."

Now, then, remember, truth is the only foundation on which can be erected a manhood that is worthy of being so called.

Now, mark what I say, truth must be the foundation on which the whole character is to be erected, for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edifice, the character, the manhood, will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when trial comes.

Alas, my boy, the world is very full of such shams of manhood, in every profession and occupation. There are lawyers in this town who know that they have never had any training to fit them for their work, who yet impose upon the people and take their money for giving them advice which they know they are unfitted to give. I heard of one lately who advised his partner "never to have anything to do with law books, for they would confuse his mind."

There are ignorant physicians who know that they are ignorant, and who can and do impose upon people more ignorant than themselves. There are preachers without number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit?

Now, I want you to be a man, and that you may be that, I want you first and foremost to be true, thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretence, all effort to seem to be otherwise than you are.

When we have laid that foundation then we can go on to build up a manhood, glorious and godlike after the perfect image of Him the perfect Man, who said that he was born that he might bear witness to the truth.—*Bishop Dudley.*

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TRAVELER'S GUIDE.

ARRIVAL AND DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

City Time.	Leave.	Arrive.
Express, daily	11:10 p.m.	4:40 a.m.
Mail, daily	8:25 a.m.	4:20 p.m.
Brownsville Accomod'n, d'ly (except Sundays)	4:55 p.m.	8:35 a.m.
Pass'r Accom. daily	9:40 a.m.	5:40 p.m.

Memphis and Charleston Railroad.

City Time.	Leave.	Arrive.
Through Express, daily	11:05 p.m.	11:20 a.m.
Mail and Ex. Pass.	8:05 a.m.	8:25 p.m.
Somerville Accommod'n, d'ly except Sundays	4:25 p.m.	8:10 a.m.

Memphis and Little Rock Railroad.

	Leave.	Arrive.
Mail train daily	4:40 p.m.	10:30 p.m.
Passenger train daily	5:00 a.m.	8:00 p.m.
[illegible]	6:00 a.m.	7:00 p.m.

Mississippi and Tennessee Railroad.

	Leave.	Arrive.
New Orleans Mail, daily	12:35 p.m.	10:10 a.m.
Express Freight, daily except Sunday	3:45 p.m.	8:00 a.m.
Freight Train, daily except Sundays	6:30 a.m.	7:50 p.m.

Freight trains carry passengers.

Texas and St. Louis Railroad.

	Leave.	Arrive.
Brinkley		
Clarendon	6:50 p.m.	6:20 a.m.

BRINKLEY TO CLARENDON.—Connects with Memphis and Little Rock Railroad at Brinkley, and at Clarendon with the Arkansas Midland Railroad.

Batesville and Brinkley Railroad.

	Leave	Arrive.
Brinkley	5:00 a.m.	5:30 p.m.
Colona	12:16 a.m.	1:10 p.m.

Connecting with the Memphis and Little Rock Railroad, Texas and St. Louis and Arkansas Midland Railroads, and with daily stage from Colona to Augusta.

Chesapeake, Ohio and Southwestern Railroad.

City Time.	Leaves.	City Time.	Arrive.
No 2 Express	11:10 p.m.	No 1 Express	2:30 a.m.
No 8 Mail	8:25 a.m.	No 7 Express	1:55 p.m.
No 6 Covington Accom.	8:40 p.m.	No 5 Covington Accom.	9:55 a.m.

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The largest workshop of the body is the liver, whose main duty is to withdraw the bile from the blood; when this important organ does not act, the skin assumes a yellow appearance, and generally a sick headache sets in, with chilly sensations and cold hands and feet, accompanied with loss of appetite. The system becomes clogged, the machinery does not work well, and both mind and body are disordered, the afflicted becoming cross and fretful finding fault with everything around them. To any person in this condition Dr. D. Jayne's Sanative Pills are recommended; by their stimulating action the liver soon recovers its healthy tone, and is enabled to perform its proper functions. Costiveness is cured, and all the aggravating symptoms of biliousness removed.

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When we ask for strength for the day, our thought is usually of that which is needed for our most important work. We should not so limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper, or censorious spirit is as much needed as the other.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.

Look on little deeds as great, on account of the majesty of Christ, who dwells in us, and watches our life; look on great deeds as easy, on account of his great power.

Herder and Schiller both in their youth intended to study as surgeons, but Destiny said, "No, there are deeper wounds than those of the body—heal the deeper!" and they wrote.

Nothing makes the world seem so spacious as to have friends at a distance; they make the latitudes and longitudes.—*Thoreau.*

I cannot but think the brethren sometimes err in measuring the divine love by the sinner's knowledge.—*George Eliot.*

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Well, listen. I am going to tell you in one little word of five letters. And I am going to write that word in very loud letters as though you were deaf, so that you may never forget it. That word is "truth."

Now, then, remember, truth is the only foundation on which can be erected a manhood that is worthy of being so called.

Now, mark what I say, truth must be the foundation on which the whole character is to be erected, for otherwise, no matter how beautiful the upper stories may be, and no matter of how good material they may be built, the edifice, the character, the manhood, will be but a sham which offers no sure refuge and protection to those who seek it, for it will tumble down when trial comes.

Alas, my boy, the world is very full of such shams of manhood, in every profession and occupation. There are lawyers in this town who know that they have never had any training to fit them for their work, who yet impose upon the people and take their money for giving them advice which they know they are unfitted to give. I heard of one lately who advised his partner "never to have anything to do with law books, for they would confuse his mind."

There are ignorant physicians who know that they are ignorant, and who can and do impose upon people more ignorant than themselves. There are preachers without number pretending to know what they have never learned. Don't you see that their manhood is at best but a beautiful deceit?

Now, I want you to be a man, and that you may be that, I want you first and foremost to be true, thoroughly true. I hope you would scorn to tell a lie, but that is only the beginning of truthfulness. I want you to despise all sham, all pretence, all effort to seem to be otherwise than you are.

When we have laid that foundation then we can go on to build up a manhood, glorious and godlike after the perfect image of Him the perfect Man, who said that he was born that he might bear witness to the truth.—*Bishop Dudley.*

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The countenance is pale and leaden-colored, with occasional flushes of a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eye-lid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach; at others, entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult and accompanied by hiccough, cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable.

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Express, daily	11:10 p.m.	4:40 a.m.
Mail, daily	8:25 a.m.	4:20 p.m.
Brownsville Accomod'n, d'ly (except Sundays)	4:55 p.m.	8:25 a.m.
Pass'r Accom. daily	10:40 a.m.	8:40 p.m.

Memphis and Charleston Railroad.

City Time.	Leave.	Arrive.
Through Express, daily	11:05 p.m.	11:30 a.m.
Local Mail and Express	8:05 a.m.	8:55 p.m.
Somerville Accommod'n, d'ly except Sundays	4:20 p.m.	8:10 a.m.

Memphis and Little Rock Railroad.

	Leave.	Arrive.
Mail train daily	4:40 p.m.	10:50 p.m.
Passenger train daily	5:00 a.m.	8:00 p.m.
Freight	6:05 a.m.	7:00 p.m.

Mississippi and Tennessee Railroad.

	Leave.	Arrive.
New Orleans Mail, daily	12:35 p.m	10:10 a.m.
Express Freight, daily except Sunday	8:45 p.m.	8:00 a.m.
Freight Train, daily except Sundays	6:30 a.m.	7:50 p.m.

☞ Freight trains carry passengers.

Texas and St. Louis Railroad.

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Clarendon	6:30 p.m	6:20 a.m.

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Jolona	12:10 a.m.	12:10 p.m.

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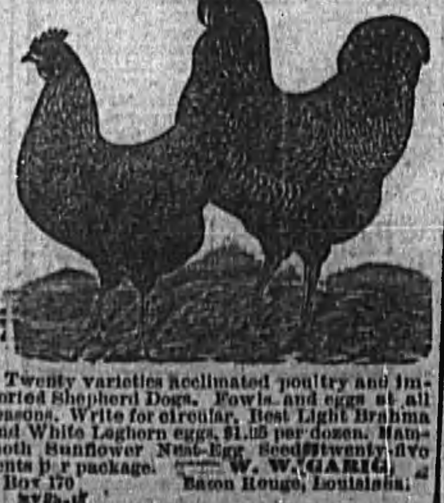

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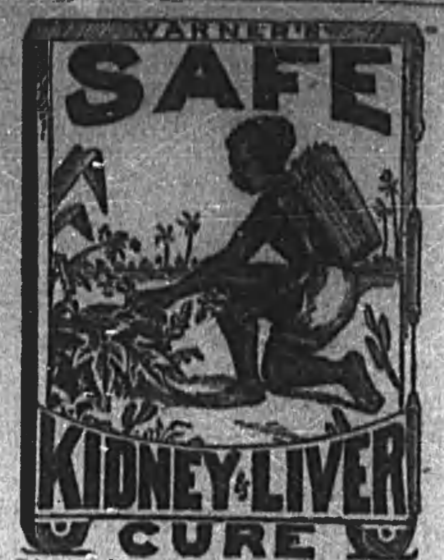

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When we ask for strength for the day, our thought is usually of that which is needed for our most important work. We should not so limit it. The grace that shall save us from evil thoughts, hasty speech, a violent temper, or censorious spirit is as much needed as the other.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.

Look on little deeds as great, on account of the majesty of Christ, who dwells in us, and watches our life; look on great deeds as easy, on account of his great power.

Herder and Schiller both in their youth intended to study as surgeons, but Destiny said, "No, there are deeper wounds than those of the body—heal the deeper!" and they wrote.

Nothing makes the world seem so spacious as to have friends at a distance; they make the latitudes and longitudes.—*Thoreau.*

I cannot but think the brethren sometimes err in measuring the divine love by the sinner's knowledge.—*George Eliot.*

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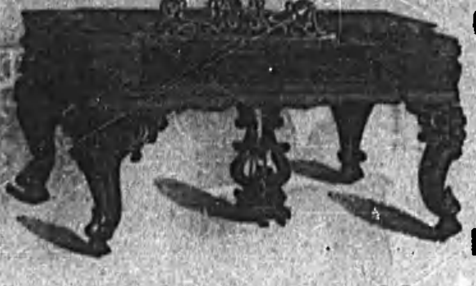

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To all Sufferers from Prolapsed Organs.

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

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

The cause of hoarseness, sore throat, laryngitis, and finally bronchitis in public speakers, and all these symptoms of "dragging down," goneness, exhaustion after speaking, and weakness of the back and loins, piles, and hernia, *is the slight relaxation of the abdominal muscles, which allows the bowels to sink, and known by marked hollows over the tips of the hips.* Now all know that the linings of the stomach are connected with those of the throat and affect the vocal organs, and when the stomach sinks a straining is brought to bear upon the throat, and speaking or talking will irritate it and produce hoarseness, and if continued, sore throat, and all the train of evils that public speakers are wont to complain of, and which has carried hundreds to their graves, and which yearly are laying aside as useless hundreds of others.

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of uncommon power and endurance. Without it, two 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 and physical energies. I do not believe that any one would ever be afflicted with *hernia*, or *piles*, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

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

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

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

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

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

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

It relieves piles and *prolapsus ani*, by uplifting the lower bowels from the *rectum.*

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

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E. C. DANFORTH.

Office of Man'f'g Co., Conn., May 1 1878.

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TESTIMONIALS.

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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.
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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.

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DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month, I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.

G. A. LOFTON, D.D.
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Coleman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take $100 for the right to use it. I hope that all my ministering brethren will procure one.

J. A. REYNOLDS.
Fulton, Miss., 1874.

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I have ordered from you forty Braces for my female friends. They are all live in and near West Point, Miss. All have been much benefited. The most of them are delighted, and improving fast, and would not be without their Braces for any amount. Not one of them regrets paying their money for it. I do think it will benefit any one in bad health, especially all back diseases. I feel greatly indebted to you for my restored health, all from wearing the Brace.

MRS. E. O. WESTBROOK.
West Point, Miss.

Bro. Graves:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though nothing like clear of my malady. I can ride horseback or in a wagon, follow my plow, in fact, endure more walking-about general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical aid I need.

H. C. LOWRY.
Horn Lake, Miss., May 19, 1877.

Eld. J. R. Graves—Dear Sir: I have consulted with the parties I ordered Braces for from you, and it is impossible for me to find words in which to express their delight. The Brace I ordered for slight rupture, with two pads, has supported the person so well he says he has no need of the rupture pad now. He has never worn it at all. They have all proved perfectly satisfactory; and neither of the parties would take a hundred dollars for them and do without.

G. D. STEDMAN.
Monticello, Ark.

TESTIMONY OF FARMERS.

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

Watauga, Tenn. J. E. R. HUNTER.

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

R. E. MELVIN
Camden, Miss., January 3, 1877.

A GEORGIA EVANGELIST.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before: I would not be without it for twice its price.

T. C. BOYKIN.
Sunday-school Evangelist
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Or one Brace for ten Braces with cash, $10 each.

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NO. III.

"My heritage is unto me as a speckled bird. The birds round about her are against her."—Jer. xii: 9.

"As the lily among thorns so is my beloved among the daughters."—Sol. Songs ii: 2.

IN Italy they were called Paterini or Cathari. In France, Bulgarians, Publicans and Boni Homines. But their chief name was Albigenses, from the town of Albi. In the Alpine valleys they were called Vaudois or Waldenses. They were kindred in faith and practice to the Novatian Baptists, which they found at this time in Italy and France. Under the names Lombardists, Toulousians, Fratricelli, Albigenses, Waldenses, etc., these Baptist communities now loom up before us. The Paulicians were similar to the Novatians in their church character. They rigorously opposed the Catholic church, were strict communionists, being branded as Anabaptists. They rejected the baptism of Rome, and their hatred of infant baptisms and the hierarchy was severe and everlasting.* Notwithstanding their persecutions, these Baptists were prospered, and neither the edicts of the Emperor nor the ban of the Pope could silence them from disseminating their simple doctrines throughout all Europe.

Thus, for ten centuries, we have followed the footprints of that noble army who have never yet symbolized with the papacy, and whose foreheads were never marred by the mark of the Beast. From imperial Rome to the valleys of Piedmont, over Alpine heights and craggy cliffs, through Africa's scorching plains, even down to the descending slopes of the Pyrenees, and on, with ever impetuous rush, through Armenia and Turkey and Bulgaria, and over the sea again into France and sunny Italy. The stream of Baptist history now widens, and the tide becomes more familiar. Brilliant stars now begin to pour their rays of light through the deep gloom of the fearful night of Romanism. The Baptist heresy is now too great to be stamped or burned out. In the person of Arnold of Brescia, it climbs the seven hills, and plants the torch of truth on the brow of Rome's night. The council of Lateran condemned him to eternal silence in 1139. He fled to the wilderness and found a shelter in Alpine valleys. A lone man, in a dark age, he flashed on Zurich, and defied the thunderstorm of Rome. He visited the imperial city, and sounded the tocsin of soul freedom in the ear of the Pope himself. His fearless spirit and matchless eloquence disturbed the old man yonder in his pontifical robes. "The trumpet of liberty," says Gibbon, "was first sounded by Arnold of Brescia." He was condemned and burnt in Rome, but praise be to God, those who burn for Jesus burn just outside the golden gates. Arnold's memory is precious, and his plea for soul liberty grandly anticipates a Milton or a Roger Williams. The Baptists were called Arnoldists.

From Peter DeBruys, who espoused their cause, they were called Petrobrussians. Peter DeBruys appeared in Languedoc and Provence, France, A. D. 1110. This devoted Baptist minister and his followers insisted that adults only should be immersed. Nearly all historians declare that Peter held the baptism of infants as useless.* The churches formed by him rejected the baptisms of Rome.†

It is generally supposed that Peter DeBruys wrote that able work against the Catholics which appeared in A. D. 1120, entitled, "What is Antichrist?" In this work he claims that the Pope is Antichrist, and charging him with "attributing the regeneration of the Holy Spirit unto the mere external rite, baptizing infants in that faith, teaching that thereby regeneration must be had, on which principle he confers and bestows orders, and grounds his Christianity."‡

The name of Peter DeBruys should be revered by Baptists as one of their brightest lights in these times of ignorance and almost universal darkness. He held, with a firm and steady hand, the torch of truth over Southern France for twenty years, and finally sealed his testimony in the flames at St. Giles.

The torch had no sooner fallen from the hand of Peter DeBruys, than it was lifted again by his faithful follower, Henry of Toulouse, "once a monk of the celebrated monastery of Clugny."§ He was eloquent, and boldly rigid in morals, and diligent in the study of the Scriptures. "From Henry," Bernard says, "the Albigenses were called Henricians."‖ Henry was twice arrested, banished by the clergy, and finally committed to the flames at Toulouse. But he was worthy of a chariot of fire, and in it went to a "welcoming home" beyond.

The most familiar name by which these people are known to historians and to us, is Waldenses. Some claim that they took this name from Peter Waldo, a rich merchant of Lyons, France, who became so affected at a banquet by the unexpected and sudden death of a friend, that he became converted, distributed his goods among the poor of Lyons, went to preaching and gathering churches, and from him they were called Waldenses. But this is not the fact. He undoubtedly joined himself to the Waldenses of Piedmont, and from them received his reforming sentiments. Hosts of these Waldenses were found in the populous cities of Lombardy, and in the secluded valleys of the Alps and Piedmont. There is abundant evidence that these people existed before Peter Waldo's conversion and preaching. Dr. McLean, in Mosheim's History, says: "We may affirm, with the learned Beza, that these people derived their name from the valleys they inhabited, and hence Peter of Lyons was called in Latin, Valdus, because he adopted their doctrine." Reinerius Sacco says: "The sect of the Lyonists which Peter joined had flourished about five hundred years before Peter Waldo, which would take them back to A. D. 750, the Donatist and Novatian period. Theodore Belvidere says, "The heresy had always been in the valleys;"* and in the preface to the first French Bible the Waldensian translators claim they have always had full enjoyment of the heavenly truth contained in the Scriptures, ever since they were enriched with the same by the apostles.† Baptists, then, were the first translators of the Bible into a modern tongue. When these Waldenses themselves lay claim to a succession from the apostles, who is so prodigal of credence as to cowardly ignore it? But the evidence for the succession of their churches from the apostles is cumulative. Beza says: "The Waldenses were the relics of the pure primitive Christian churches. Some of them were called poor men of Lyons."‡ Paul Perrin says: "They were, time out of mind, in Italy and Dalmatia, and were descended from the Novatians, who were driven from Rome in A. D. 400 (rather 413), and whose pure communion caused them to be called Puritans."† This is consecrated truth. Science has none other solution of the church succession question, history none other clue. To the Catholic this testimony may be interpreted with a sneer, but to a Baptist it is his cause gloriously vindicated.

That the Waldenses were our Baptist ancestry is clear from the following facts: They believed that the Bible was the only rule of faith and practice; taught the immersion of believers only; immersed Pedobaptists; denied the validity of their churches; rejected infant baptism and all the rites and institutions of the Hierarchy. All this is pretty generally admitted.

These innocent and earnest people had become so numerous in the days of Peter Waldo, that the fiery indignation of the Pope was aroused. He could not vanquish them in argument, so bulls were thundered against them; anathemas rolled down upon their defenceless heads like rain upon the hills, and Pope, Emperor, bishop, inquisitor and people joined hands to drive these lowly people from the land, or drown them in their own blood. In Southern France hundreds of villages were visited with implacable fury, their Waldensian inhabitants routed from their haunts and put to the sword. Hundreds of thousands perished by the sword, at the rack and in the flame, until the Po and Rhine ran red with the blood of Baptist martyrs, and the hills of Southern France were lighted by the fagots kindled by the bodies of these devoted servants of Christ. Peter Waldo fled to Zurich, in little Switzerland, where he was received kindly, and his doctrine quickly took deep root. Many of his followers fled for refuge into the Netherlands, carried their torches of truth into Flanders, Spain, Poland, Calabria, and even into the dominions of the great Sultan.§ "Numerous congregations of Catharists, Petrobrussians, and Waldenses," says Mosheim, "were assembled in Italy, France, Spain and Germany, and spread imperceptibly through all Europe."‖

*Neander says: "They insisted that Holy Spirit baptism was the only baptism," but in this he is opposed by many reliable authorities. Mosheim declares they were not charged with any error concerning baptism. (Ch. Hist. cent. 2.) Jones and Robinson say they baptized and rebaptized adults by immersion, which mode of baptism was the practice of all the East. Milner, in his Ch. Hist. cent. ix, ch. 2, says: "They were simply scriptural in the use of the sacraments, and orthodox in the doctrine of the Trinity." As to the scriptural character of their churches, Gibbon says: "I am confident that they gloried in their affinity to the apostle of the Gentiles." The names they gave to their congregations "revived," he says, "the example and memory of the first ages." (Gib. Rome, vol. v, p. 386.) Their neglect of the Old Testament was undoubtedly not an educational and historical, but as authority for the churches. The Hierarchists doubtless appealed to Exodus, Numbers, Leviticus and Deuteronomy to sustain the Hierarchy, but these zealots for the authority of Christ in the churches contended, in opposition to them, that that covenant is "waxed old," and "done away." On account of this, many have understood them to reject the entire Old Testament.

*Orchard, p. 182.
†Danvers and Ostrander (see Orchard).
‡See Jones' Ch. Hist.
§Ch. in Wil. by W. W. E.
‖Mezeray—French Hist.

*Danvers' Hist. p. 18.
†Moreland's Hist. p. 14.
‡Danvers on Baptism, p. 18.
†Danvers, p. [illegible].
‖London Encyc. Art. Reform.