

STRICTURES OF THE "BAPTIST FLAG"

[From the American Baptist Flag]

BAPTISTS glory in the heaven-born doctrine of religious liberty. They claim the right to try every doctrine, or spirit, by the infallible detector, the Word of God. If Paul or an angel should "preach another gospel," we must reject it. We should stand firmly against all our relatives and earthly friends, when they would lead us into error. Some of our simple-hearted, good brethren seem disposed to have Baptist leaders, to whom they look for Bible interpretation. True Baptists have no "leader," but Jesus Christ. One is our Lord and Master, and we are brethren, with equal right to think and act for ourselves. (1.)

Though we esteem Bro. Graves very highly for his work's sake, we cannot afford blindly to swallow his new design of the Lord's Supper. Bro. Graves seems to have misapprehended the custom of some of the churches, concerning the invitation to the Supper. He intimates that it is the custom of the churches to give "invitations to all Baptists present to partake of the Supper," that they invite "all members of sister churches" to the table. See "Intercommunion," pp. 180, 184. We have never heard such invitations given by Baptist churches. But we have heard invitations extended to brethren and sisters of sister churches, in good standing. As such an invitation does not extend to the disorderly members of sister churches, the dreadful evils imagined by Bro. Graves do not follow. Such invitations are understood to include only such as are known to the officers of the inviting church to be in good standing. (2.) This custom, it seems, prevails mostly in country churches that do not have worship every Sunday. It is designed to embrace those well-known brethren and sisters who have labored with the inviting church in the spread of the gospel. We are satisfied that the horrible results of admitting false teachers and impostors to the Supper under such an invitation, is more in the imagination than in reality. It is not usual for the city churches to make any invitation at all. The promiscuous congregation is dismissed and the church requested to remain. In the administration the bread and wine is extended to the local church membership, and those of sister churches that are known to be in good standing. (3.) We have never thought that the emblems should be extended to those who are strangers unknown to the church. The dreadful results of communing with impostors and excluded members is altogether fanciful. (4.) It appears that one object of Bro. Graves in his reformation is

TO REMOVE "THE SCANDAL"

of close communion by the "one loaf" and "one cup."

In his "Old Landmarkism," p. 118, Bro. Graves says:

"All the scandal heaped upon us as 'close communion Baptists,' with much of the prejudice produced in the public mind, and fostered against us, has come from our doctrinal communion."

What a pity that Bro. Graves did not live several centuries ago, and by his reformation remove the rocks, which seem to have the lives of the Baptist martyrs that died for their errors! Bro. G. thinks that when the churches return and walk in his communion reformation, they will "find rest from the opposition which they have justly brought down upon their own heads!" "Old Landmarkism," p. 83. Bah, the Savior did not promise freedom from opposition. He said that ye shall be hated, shall be despised, and they that kill you will think that they do God's service. In proportion as Baptists become popular with other denominations their power for good is weakened. We cannot afford to embrace a new reformation which denies the right of Baptist churches to extend any more fellowship to Baptists of sister churches than to Pedobaptists. If we are not mistaken, this is the demand of Bro. Graves' new position. (5.)

MAIN ARGUMENT

to sustain the new departure is very unfortunate. "Intercommunion," p. 263, Bro. Graves quotes: "He took a loaf, and when he had given thanks, he brake it and said, take, eat; this is my body, which is broken for you" (1st Cor. x. 16). The bread which we break, is it not the communion—fellowship—of the body of Christ?"

This is a sad perversion of the teaching of Paul. The apostle was warning the church against idolatry; that the things sacrificed to idols was the worship of the devil. He informed them that they "cannot drink of the cup of the Lord, and the cup of devils," that eating the "loaf" is to have fellowship with the idol, while eating the Lord's Supper shows our fellowship in his death. Concerning the Lord's table with the table of the devil, the apostle says: "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" (1 Cor. x. 16, 17.)

Bro. Graves says, "The bread which we break is it not the communion of the body of Christ?" (1 Cor. x. 17.)

The wine was to represent the blood of Christ! I, errors one ought to know that the here represents the blood of Christ shed upon the cross, and the bread represents the body of Christ broken on the cross. The next verse the apostle turns from the type to the antitype. The rendering of James' translation is miserable. The literal rendering is: "Because there is one bread, we the many are one body, for we all have part in the one bread." The apostle designs to teach that because that is one bread, "the Bread of life, Jesus Christ, we the many are one body; for we all partake of the one 'Bread of life.'" How in the name of Jesus can one "loaf" or cake of bread on the table be the cause of union among brethren? But as all who partake of Christ by faith receive his spirit, they love him and love one another. Jesus is the one Bread of Heaven, the Bread of life. To approach the Lord's table to symbolize that fact that one is a member of a local church is absurd. We still hope that Bro. Graves will correct his grievous mistake. (7.)

REMARKS

(1.) What Bro. R. says over this figure about Baptist leaders is not so coarse but in the same direction of Dr. Renfro's "Priest-ridden Baptists." No man known to us has been more willing to lead Baptists than our Bro. Ray, and he has developed some qualifications admirably adapted to lead a certain class of Baptists—and to his credit we will say, generally in the right direction. He mistakes the solicitude of those Baptists who have written him deprecating the tone and character of these strictures. There is too much sneer and appeal to Baptist prejudices and too little to the Scriptures' sound argument. This first paragraph may pass, for all the value thinking Baptists can place upon it.

(2.) Bro. R. cannot resist the temptation to place us in an odious, as it is a false, light before his readers. "We cannot swallow his new design of the Lord's Supper." If the reader will re-read our last reply he will see that, 1. The design we develop is not ours nor "new," but instituted by Christ and taught by Paul in the first century. We showed that what he calls our design is supported by our standard scholars and authors!

Where has he been all this time? 2. He says such invitations are not understood. Then follows an illustration of his keen and subtle skill in logic-machy. We have nowhere stated the usual words in which the invitations to intercommunion are given, but our intimations are equivalent to the exact words Bro. R. gives. When the phrase, "in good standing in their own churches," is used, it means "no more or less" than members that are not under dealing—charged with some unchristian conduct. All members not lying under a charge, and joyously commune with their own church, are considered in good standing by the church and the world.

That all such are included in all invitations to intercommunion, every pastor in Missouri and on the continent knows, and every common intelligent layman knows full well. Would it not be the exercise of a new and, among Baptists, unheard of prerogative for the officers—deacons?—pastor and deacons?—of the Third Baptist church of St. Louis, to decide what individual members of the Second church are in good standing and who are not sufficiently so to come to its table? Bro. Page might possibly pass, but Mr. Boyd, the pastor, is not in good standing—though in his own church, but not in their estimation! Let Bro. R. hear the voice of Paul:

"For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth." 1 Cor. v. 12, 13.

(3.) Our brother says: "It is not usual for city churches to make any invitation at all." Bro. R. has for years been connected with a church that did not. He raised no objection to the omission, in the church or in his paper. His silence expressed his assent. Then, in his opinion, no law of Christ was violated by omitting to invite members of sister churches. The non-inviting church did not thereby fall in her duty of ecclesiastical or Christian courtesy. Therefore Christ, nor his apostles, nowhere enjoined intercommunion as a duty or a courtesy, and the church falls short in no apostolic example in so doing. This being true, intercommunion is by no means a duty or a courtesy, and the church falls short in no apostolic example in so doing. This being true, intercommunion is by no means a duty or a courtesy, and the church falls short in no apostolic example in so doing.

our brother's individual opinion here. He stands pre-eminently alone. (7.) Now just what we do say about the symbolism of the "one loaf" and the body of Christ in this passage, can be better learned from our Book than Bro. R.'s article. Will the reader notice it? "When we look upon 'the one loaf' upon the table, we are symbolically taught that there is but one Savior, who is our bread of life, and but one Gospel—our saving faith or 'doctrine of Christ,' one 'plan of salvation,' one name given under heaven whereby we may be saved, and that one is Christ.

"But the symbolism of the Supper, like that of baptism, has a complex application. As each loaf represents the body of Christ, so it is designed to represent each church as 'a body of Christ.' Paul said to the church at Corinth: 'Ye are a body of Christ.' And, as the loaf is one—an organic unity, complete in itself—so the participants eating of the loaf must be 'one body,' one organic unity; and, if so, only the members of one church can jointly partake of it together."

Since this view is sustained by, not some of the best, but by all the scholars of the age, it is needless for us to add more, and we shall be slow in attempting to correct it. It will be satisfactory to the readers of the Flag, if not to its editor. Our brother's translation is defective and unsustainable. The verb is active, and in the present tense, and denotes a mutual participation—a partaking together at the same—present—time. As the Corinthian church ate together of that one loaf, they symbolized the fact that they, though many, were all fellow-members of one and the same body, and that body was the local church at Corinth. Paul tells them in the same epistle, a little further on, that they, the church at Corinth, were a body—not the body, of Christ—for there is no definite article in the Greek. "Ye are a body of Christ." Complete in itself, and therefore constitutionally independent of any other body. It is always best for a reviewer to fairly state the positions of the author he reviews.

What our reviewer says about the wine is mere ad captandam vulgus. If the Inspiring Spirit had told us that the wine as well as the one loaf represented the blood of the church; we should so receive it,—but the one cup, while it symbolizes the one sacrifice of Christ for sin, may, secondarily, symbolize the church fellowship of those partaking of it together. Since what our brother says about the wine possesses the character of neither scholarly, critical, nor candid, but ad captandam vulgus, we allow it to pass. The Inspiring Spirit did not intimate that the wine symbolized the blood of the church; we will not teach it, but abide by what it does teach—that it symbolized that which the blood of the physical body of Christ represented and pointed to—the divine satisfaction offered for the sins of Christ's people. It by no means follows because the bread has a complex symbolism that the blood also must have.

FROM BLUE MOUNTAIN, MISS.

BRO. GRAVES.—Thinking a brief account of a recent visit to DeSoto county, Miss., might be of interest to some of your readers, I ask a small space in your columns for that purpose. A short time since I received a letter from Bro. J. W. Harris, stating that Pleasant Hill and Lewisburg churches, in said county, were without a pastor and desired to secure my services. Hence the object of my visit was to ascertain the status of the field and whether arrangements could be effected by which I could serve them. Through the kindness of Bro. J. B. Moody, who met me with his buggy at Collierville, I reached Lewisburg Saturday evening, 24th ult., intending to preach that night, as per appointment, but rain prevented. Sunday morning was unfavorable for a meeting, but I was met by a small congregation at Pleasant Hill, to which I preached. After preaching the church in conference requested me to become their pastor, which, after prayerful consideration, I consented to do. This church is located in the midst of what is regarded by those acquainted with it as a very important field. It was organized last year under the ministry of Bro. Harris. Its number of members is small but it is about as concerned a band of Baptists as may be found. Bro. Moody is a deacon

of the Third Baptist church of St. Louis, to decide what individual members of the Second church are in good standing and who are not sufficiently so to come to its table? Bro. Page might possibly pass, but Mr. Boyd, the pastor, is not in good standing—though in his own church, but not in their estimation! Let Bro. R. hear the voice of Paul:

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in this church and sees the office well. His attachment to the Old Banner is quite manifest. Both the State and Association Boards have made appropriations to help this point, and I think the investment a judicious one.

Lewisburg church is much larger in number than Pleasant Hill, and I think embraces some most excellent material. It was my privilege, during my stay in DeSoto, to preach to this church twice, and as I purpose locating at Pleasant Hill soon, I shall arrange to preach at Lewisburg once a month.

I visited Bro. Harris and family at Byhalia. Found him among his books and papers where he seems at home. He divides his time between Byhalia and Collierville churches; reports his field in a good condition and is pleased with his prospects. Bro. H. is an earnest worker and has a good field to work in.

On my return home I tarried several hours with Bro. Anderson and family at Germantown. Had a pleasant time. Learned from Bro. A. that his prospects are flattering, and he is much pleased with his new field.

After I get moved I may write you again from my new home. Yours truly, H. M. Lono.

Blue Mountain, Miss.

P. S.—I am happy to be able to report B. M. Female College as enjoying the most prosperous session of its history. H. M. L.

BAYLOR UNIVERSITY.

COMMENCEMENT WEEK.

THE annual examination week Wednesday, May 2. Each class was examined in all the subjects studied during the year. The examination was thorough and satisfactory, showing a high standard of education and patient toil on the part of teachers and students. The annual public celebration of the Erosophian and Philomathean societies occurred Saturday night in the magnificent chapel of the elegant new main building just erected. An introductory address was delivered by R. C. Crane, President of the Erosophian Society, presiding on the occasion. Percy A. Hawthorne delivered an oration on "The Jews." A discussion followed, on the question, "Resolved, That the influence of oratory has declined with the increase of the influence of the press." Affirmative: J. H. Stribling, jr. (Philomathean); M. M. Hitchcock (Erosophian). Negative: F. M. Newman (Philomathean); W. S. Bittel (Erosophian). The discussion was spirited and highly entertaining, evincing careful preparation.

The Philomathean gold medal was presented to J. H. Stribling jr., Rockdale, with an appropriate address, by Frank Kiefer, jr. The exercises were introduced with prayer by Gen. A. T. Hawthorne. The Students' Cornet Band furnished excellent music.

On Sunday, May 6, the annual commencement sermon was preached by Rev. James M. Carroll, of Lampasas. The audience was one of the largest ever gathered on a similar occasion, and the speaker fully sustained his reputation as a preacher of fine analytic mind and superior powers of elocution. At night Rev. W. D. Powell, Missionary to Saltillo, Mexico, preached the annual sermon to a dense audience, greatly increasing the spirit of missions, and securing a contribution for Mexican Missions of \$150.

On Monday, at 10 a. m., commencement exercises occurred in the grand chapel of the splendid new building just erected, the best and largest college hall in Texas. The following gentlemen of undergraduate classes delivered orations:

- 1. P. A. Hawthorne, Independence; Orators of the Climax.
2. E. J. Seale, Houston; Education.
3. W. B. Graves, Osgo; The Gnawing Tooth of Time.
4. J. C. Dallas, Independence; The Future of Texas.

- 5. J. H. Hart, Stephensville; Truth Eternal.
6. George Harriman, Hesse Cassel, Germany; Goethe.
7. M. M. Hitchcock, Caldwell; Intellectual Wealth Most Valuable.

- 8. W. A. Dallas, Independence; Man the Architect of His Own Future.
9. W. S. Bittel, Brantley; The French Republic.
10. J. H. Stribling, jr., Rockdale; To Whom Do We Owe Honor?
11. E. C. Crane, Independence; To Think Right, to Act Right.

12. Frank Kiefer, jr., Independence; Desire of Success as Related to Choice of Profession.

The orations, evinced thought, reading and unusual accuracy in the elements of rhetoric. The exercises were introduced with prayer by Rev. J. H. Luther President of Baylor Female College. The Students' Cornet Band furnished edifying music. The honorary degree of A. M. was conferred on Rev. W. D. Powell, Saltillo, Mexico; the degree of A. M. in course was conferred on Rev. James M. Carroll, of Lampasas and Lewis R. Bryan, Esq.; Bryan, both of the class of 1877.

The Alumni Association met at 5 o'clock. Mrs. L. J. Vincent, Jonesborough, delivered a grand poem, elegant and appropriate. Old officers re-elected. Important business transacted.

The academic and sub-junior exhibitions at night called out a large audience, and was appreciated for its variety, evidence of improvement and amusing incidents. The oldest institution in Texas enters now, it is hoped, upon a grand career of future usefulness.

ANOTHER CHURCH ORGANIZATION.

ON Lord's Day, May 13, 1883, a church of Christ was constituted at Young's school-house, near Hansford, on the Chesapeake, Ohio and South-western railroad, on twenty-three members.

Elder Joseph H. Borum was called to the chair, and Bro. J. M. Young to act as secretary.

The usual course was pursued:

- 1. Sermon by Eld. J. H. Borum.
2. Reading of letters and enrolling names of constituents.
3. Recognition of fellowship for each other.
4. Reading and adopting Articles of Faith, Church Covenant and Rules of Order.

- 5. Naming the church—Berea.
6. Prayer by Eld. W. B. Savage.
7. Words of Recognition, by Eld. Borum.

After which Bro. J. M. Young was elected Church Clerk, and Eld. J. H. Borum pastor for the remainder of the year 1883.

Brethren Dennis Newton, S. A. Jordan and J. M. Young will act as Deacons, they having served in that capacity for a number of years for the Elm church, of which they had been long members, together with all who make up the new church—Berea.

The old mother (Elm) has been quite prolific. She was organized in the year 1848, upon three members (36 years ago); and has sent out five colonies. At one time she numbered over 400 members, but is now reduced to less than 300.

The writer has served them (except some intervals) all these long years, but parted out with the new colony to serve them the balance of this year. The brethren composing the new church (Berea) thought that there should be a church in their vicinity.

This church is in Lauderdale county, Tenn., and when they erect their house of worship, they expect to build on the railroad at or near Hansford. Their prayers and that of the pastor's still go up for the old mother. J. H. B.

COMMENCEMENT EXERCISES OF SOUTH WESTERN BAPTIST UNIVERSITY.

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

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

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

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

8:30 p. m.—Annual Celebration of the Society of Alumni and address by J. W. S. Bushon, of the class of 1878, and literary address by Rev. E. U. Gates, of Newmarket, Tenn.

Thursday, June 7, 10 a. m.—Program by the graduates, receiving Degrees and Commencement address.

Friday, June 8, 10 a. m.—Program by the graduates, receiving Degrees and Commencement address.

TO THE BAPTISTS OF FLORIDA.

CIRCULAR LETTER.

THE chief object of all our Association and Conventions is to push forward educational and missionary work to the end that the gospel may be preached to every creature.

The support of our missionaries and Theological education has hitherto been the direct object of all our work; but the very eventful age in which we live, demands that we reach these ends by the most direct, surest and shortest methods; and there is no longer doubt, that the surest method is truly to educate all our daughters, as it is conceded that it is the mother who shapes and directs the moral character and disposition of the child, for moral character is moulded in infancy—"as the twig is bent the tree will be inclined."

The higher education of woman and elevating her to her proper sphere of usefulness is a new departure in modern civilization. It commenced with the great Sunday school and missionary movement of the nineteenth century, and has grown apace with it—being engendered by the same divine moving Spirit—moving against the evil tide of infidelity "coming in like a flood," and but for this work of "turning the hearts of the children to the fathers," the earth would be smitten with a curse.

The distinguishing feature between heathen and Christian lands is the relative position of woman. In the former she is as a beast of burden, in the latter man's equal, as a mother laying the deep foundations of individual and national character. The history of the great and good, as truly as of the vile and vicious, attests the truth that the mother's early influence bends the twig the way the tree is inclined; that the "mother makes the man," and they that "rock the cradle rule the world."

The most hopeful and significant sign of our times is the unprecedented increase in "Institutions for the superior training of young women." The Bureau of Education at Washington reports over 700 per cent. increase of these during eight years of the past decade against about 30 per cent. of male Colleges and Universities. Alabama has 10 chartered female colleges, Georgia, Tennessee, Kentucky, Missouri, Virginia and other States nearly double the number. Florida has as yet not one! Who will found the first? All institutions of learning should be under the fostering care and supervision of some religious organization. They should not be strictly proprietary. (The Baptists of Florida outnumber all other denominations in the State put together. They should lead off in this important movement here as in other States. It is almost as impracticable to educate our native Florida girls in the North, as to transplant our tropical trees and flowers there, for the scholastic year embraces the rigorous winter and vacation the summer. The founding of a female college in Florida will strengthen and encourage us and our Northern friends to build a male college also. A flood-tide of immigration is pouring into our State, and will increase from year to year, and will hail this movement with delight. The founding of this institution will give us a standard around which to rally, will give prestige and power to sustain a State organ—our State Boards and the evangelization of our summer land to which so many eyes and feet are turning. We propose to begin the buildings as soon as \$10,000 cash are secured.

The location will be at some central, healthful and accessible point, to be decided by this committee.

Brothers, begin to solicit subscriptions of funds and lands at once, and report to, F. R. MOON, Chairman.

Are you interested in the blue X?

ITEMS FROM BRO. WM. M. LEA.

WHILE I am interested in the arguments of our brethren on what is known as the intercommunion question, I am pained to see them indulging in cuts and reflections at each other. I would only mention a few of the milder ones. "And Baptists," "and Presbyterians," "and Methodists," "and Episcopalians," "and Roman Catholics," "and Unitarians," "and all the rest of the English language," and such like, all go to weaken

argument. The investigation of this subject, as well as all Bible questions, demand a high-toned, respectful, honorable and Christian spirit, that the truth of God's Word may stamped on our minds and fixed in our hearts as the truth is in Jesus.

Bro. Borum of Dryersburg, gave us a timely article on this subject.

Some weeks ago I heard one of our most talented young ministers, in a lecture before the church of his pastorate, on Luke xvii: 21. "For behold, the kingdom of God is within you." This brother affirmed that Christ did teach that the kingdom of God was in the persons he then addressed.

I could but think, is it possible that our Saviour told the demanding Pharisees that the kingdom of God was within them? The very people who called the Saviour a gluttonous man, and that he had cast out devils through the prince of devils, and the Lord Jesus had called them hypocrites, and Ye are of your father the devil, and his works will ye do. Now, the strange thing is that Christ would say, My kingdom is within you.

This brother promised me that he would explain—hope he will through THE TENNESSEE BAPTIST. Conway, Ark. W. M. LEA.

Look out for the blue X.

THE BLESSINGS OF BAPTISM.

IN being buried with Christ in baptism there comes an internal evidence of the divine appointment and sanction of that form of doctrine which no critical study can give—a satisfaction and pleasure that the doing of hardly any other brings the soul to enjoy. Indeed, it was not until Jesus himself had gone down with John into the water and was baptized and raised up again that he heard that most excellent voice out of heaven saying, "This is my beloved Son, in whom I am well pleased." In the doing of that duty all doubts are swept away from the convert's mind—every thing dispelled that can shade or darken the understanding, and often they seem to hear the excellent voice speaking to them also, and saying, "I am well pleased," while a tide of joy unspeakable whelms the soul such as none can ever know or realize save in the same path of obedience. Many thousands have tried to satisfy their consciences with something else and by some other way, and instead of peace and satisfaction they have been disturbed and harassed with doubts and perplexities continually; but on at last submitting to the will of God in the matter they have come to know a peace of mind to which they were strangers. I well remember some years ago of baptizing an aged lady who told us when relating to us her experience that, for nearly forty years she had not been free from troublesome doubts on the subject of her baptism; and at times she said her struggles of mind had been terrible. On raising her up out of the water she asked to be permitted to say a word. It was granted, when she looked around the vast audience that lined the banks of the stream, and said, "My friends, many of you have known me nearly all my life since I came to the years of womanhood, and not a few of you have known something of my struggles of mind on this subject of baptism. I have reached a point now where I am satisfied that I have done the will of God in this matter, but where I can never have another doubt upon the subject. This has been to me like experiencing death, burial and resurrection all in one. I understand the subject of baptism as I never did before, and can see a reason for it as I did not before." As she uttered these words they seemed to thrill through the entire audience, and my dear friend deacon John C. Baxter, so loved and missed from the church below, who had come almost three hundred miles to witness the baptism of that day, laid his hand upon my shoulder and said, "That one was worth the journey here—what a testimony that was!" Her pastor, who had come to witness the baptism, and who had refused to re-baptize her, as he called it, was heard to say on returning from the water, "I think nobody can say but what it was Aunt Jane's duty to be immersed. It had felt as she did I certainly would have done as she has." She did and she knew.

Old Missouri.

THE SON OF MAN COMING IN CLOUDS.

See at last the sign portending Earth's full ripeness for its ending, When the Judge shall be descending.

Sun and moon in gloom appalling, Starry spheres from heaven falling, Falsed fear the world entralling.

In the clouds with awful splendor, Dooms to seal, rewards to render, Comes the saints' beloved defender.

Scene all other scenes transcending, Power and glory interblending, Far beyond our comprehending.

Sight sublime to mortal vision! Angels from the best Elysian Now reveal the soul's decision.

Day of terror, work of wonder, Trump of God, like mighty thunder, Rends all sepulchres asunder!

Dead in Christ with rapture rising, Living saints thro' change surprising, Now their full hope realizing.

All the saved together meeting, First and last, in joyous greeting, Sweet redemption's song repeating.

Come, ye blessed! Christ the giver Calls to kingdoms—fading never—Heaven's all-glorious life forever!

While thy triumph, Lord, is coming, May I, faithful, nothing fearing, Love and look for thy appearing.

O this precious great salvation! Grandeur in the consummation Of the final new creation!

Don't fail to see the blue X.

ITEMS.

We fear Bro. Grossett will never live to see his Bro. Gambrell quite ready to make his challenge good. He has charged us with challenging Dr. Renfro to a discussion and then fleeing the field, which is not true, and if he knew anything about it, he knew his statement to be untrue. But it is true, that we have accepted Eld. J. B. Gambrell's challenge and presented the question, and now, what is he going to do about it? Nous verrons.

Dr. Doems, in an interesting lecture said that once when he was a boy, he tried to ascertain the difference between a Calvinist and an Arminian; that he failed completely, and that he would never make the effort again. We think that we can tell the difference in a minute. A Calvinist is one who preaches as he prays; an Arminian is one who preaches one way and prays another. When the parties are on their knees there is no difference between them. It is only when the Arminian straightens up that he fails to be orthodox; and so we say to him, Down!—T, in Index. We have never yet met with an Arminian, have you, Bro. T?

Elder Bowen, of Mississippi, a good brother whom we have ever respected and loved, openly adopts Elder Gambrell's doctrine touching ministerial authority: that an ordained minister, by virtue of his ordination, is authorized to baptize a subject wherever he can find one that suits him, and water. It has been discussed in that sterling Baptist paper, the Southern Baptist, and stoutly opposed by its editor. Wherever it is practiced confusion follows. Ministers and missionaries on the coast have dipped persons under the shadow of Baptist churches, and turned them loose to join where they please or nowhere. This is what the Southern Baptist says of Bro. Gambrell's teachings, which we endorse.

"It will be seen in an article on the outside of this paper that Elder Bowen clearly defines his position on what is known as the ministerial church authority question which has at times for the last several years been agitated through the columns of the Southern Baptist. He takes high ground indeed in favor of ministerial authority; his position, if accepted by the ministry at large, would strip the church of every vestige of their rights and lead to an ecclesiastical hierarchy as grievous to be borne as that of Rome. The strangest thing, however, and the main thing in Bro. Bowen's article that we intended noticing is this: that he should represent Elder N. L. Clark as holding to and advocating the same dangerous and demoralizing views in regard to ministerial authority as advanced by himself and a few others."

CHRISTIANITY AND POLITICS.

BY GARNETT FENDLETON.

IN the minds of very many good and intelligent people, there exists a deeply-rooted prejudice against politics; and against it are hurled the anathemas of the pulpit, platform, and press. That the corrupt management of any organization, political or otherwise, merits emphatic condemnation, no one will have the temerity to deny.

"Politics," meaning the control of office for the gratification of private ends; the prostitution of public credit and public wealth to individual profit; is always and everywhere to be deprecated.

At the same time, wholesale denunciation of a system or practice, because of attendant abuses, may prove unwise. It is possible for indiscriminate criticism to overshoot its mark, and thereby defeat its own object. Those who inveigh with such emphasis against "politics," should take time to consider the significance of the word; lest by the omission to do so, they may, in effect, condemn what they most heartily approve.

The juxtaposition of Christianity and politics—taking the latter word in its ordinary, every-day signification, may well cause a shock to refined sensibilities. There is, in truth, no fellowship between light and darkness. The Christian and the pot-house politician can have nothing in common. Political trickery and Christian principle are irreconcilably opposed. Sterling patriotic integrity, and time-serving, self-seeking dishonesty, are incompatible, and cannot exist as elements of the same character.

But "politics" has a wider and deeper significance than this. It is "the science of government." It is that part of ethics which has to do with the regulation and government of a nation or state; the preservation of its safety, peace, and prosperity; and the protection of its citizens in their rights." This is the definition assigned to it by learned lexicographers. Politics, in this enlarged and comprehensive sense, has in view an end second only in importance to that after which Christianity is striving. The former looks to the temporal interests; the latter is solicitous as to the spiritual welfare of mankind. The end and aim of politics is good government. This is universally desired; for it carries with it at once the security of rights, and the enforcement of obligations. Doing this, it transforms license into liberty, and barbarism into civilization. Christianity is a prime civilizing agency. Wherever its principles prevail, we find popular liberty; not, indeed, the absolute liberty of the savage, but liberty wholesomely restrained by wise and just laws.

Christian influence informs and underlies public sentiment respecting great moral questions. Public sentiment, in turn, stamps its impress upon government and legislation. The principles upon which free government is based, find their origin in the teachings of Christianity. Civil and religious liberty, born amid a baptism of fire and blood, is the consummation of the ages. Christianity and popular supremacy, like twin sisters, united by a vital cement, have walked hand-in-hand down the centuries, diffusing freedom, light, and civilization.

Why, then, should the Christian man be unwilling to participate in politics? It is not necessary for him to become versed in state-craft. It is not necessary that he should seek political preferment. But it is to his interest, that the government under which he lives should be wisely and honestly administered. Moreover, in public, as well as in private concerns, he, individually, must see to his own interests. He cannot excuse himself by lamenting the many sore evils that afflict the body politic. So long as he fails to cast his influence into the scale of honesty and right, he is, in a certain sense, personally responsible for those very evils. His sense of duty, if not his inclination, should lead him unflinchingly to stand for the right—in matters civil as well as religious. There is such a thing as a public conscience; but it is only when the great body of the good and wise men in a community is in accord with it, that its condemnation becomes a terror to evildoers, and is productive of satisfactory results to the public at large.

The Christian must be in the world, though not of it. He must mingle with its busy multitudes; like them, struggling for his daily bread. Like them, he needs laws to ascertain, and government to protect, his rights. Sharing in the benefits that flow from social order, it is his duty to support that order. Enjoying the privileges, he must not shun the burdens of free government. However spiritually minded, he cannot become so sublimated as to escape the lyx-eye of the tax collector. However much absorbed in the glorious realities of the future, he must keep up with the times of this present evil world, so that he may always be able intelligently and effectively to cast his vote on the side of law, of honesty, and of order.

The Christian's supreme duty is to obey God. But this, and his duty to his country, are not in conflict. The Christian should be a good citizen. He is to agonize for the souls of men. At the same time, let him not be above paying his taxes and exercising his right of suffrage. Duty to God and duty to man complete the round of moral obligations. They do not conflict. Both are enjoined by an unquestioned authority: "Render to Caesar the things which are Caesar's; and to God, the things that are God's."

TOO HOT FOR MR. SHAW.

THE appearance of Mr. Shaw, who fell from grace in Waco some time since, in Houston, about the time of the assembling of the Southern Baptist Convention in the former city, is suggestive. Ever since the Gatesville Star refused to believe that after a man had accepted and taught the truths of Scripture for thirteen years he could turn about in an instant, as it were, and deny the whole thing, a bumble bee has buzzed around the head of the theological deserter. Probably he could have stood local distrust and satire, but when it began to be whispered in Waco that Dr. John A. Broadus, who is called the "prince of preachers," Major Penn, the implacable disturber of the devil's naps, and Dr. J. R. Graves, who endeavored to crush Methodism with an "Iron Wheel," would be on hand during the sittings of the convention, Mr. Shaw concluded to try the inhalation of salt air for nervousness. On his arrival in Waco, Major Penn, sure enough unlimbered and let himself out in the very church Mr. Shaw was formerly pastor of, before an immense congregation. From the text, "Who can understand his error?" How the dauntless Major elaborated, we do not know; but it is not difficult to imagine the direction of his discourse. At the Baptist church Dr. Broadus preached to a vast multitude from the text, "I have loved the Scriptures from a child." The sermon made a profound and abiding impression. The next day Dr. Graves held forth before another crowded house in Mr. Shaw's old camping ground. The effect of his sermon is summed up in these words: "The large congregation was melted to tears." Dr. Graves is a noted Polemic, and is a bad man to lock horns with in theological controversies. So it appears that Mr. Shaw's heterodoxy was enflamed by these skilled biblical artillerymen. Religious thought in Waco will leap forward a considerable distance under the impetus of sermons from such able ministers. And when Mr. Shaw returns he will evidently find much of his influence as an infidel wiped out. The report comes from Houston that very slim houses greeted him as a lecturer, which argues that he has had a hard row to hoe in his new field. His theme has been worn threadbare so often, and the indestructibility of Bible religion has been proved so conclusively, that we are tempted to advise Mr. Shaw to go a-fishing or farming. Catching trout is livelier sport than trying to knock the bottom out of orthodox Christianity, and raising goobers and potatoes is certainly a more lucrative business than attempts to convince devout believers that they are a class of blockheads.—San Antonio Express.

THE BELIEVER'S VICTORY.

SATAN will, if possible, awaken a practical unbelief in respect to the feasibility of living a triumphantly victorious life while in the flesh. How few persons really expect, habitually, to overcome

the world! They know they are to be tempted, and believe the tempter will triumph over them. They magnify the power of the adversary, they dwell upon the peculiar difficulties of their case, and are afraid to venture upon the Deliverer with a full confidence that he will make them conquerors instead of his own power. They fear to make the promises their own, they forget the covenant and the oath of the Redeemer; they lose sight of the "strougholds"—the altar and the mercy-seat—and have no heart to insist, "By these the victory is mine, now and forever." Thus they are full of subtleunbelief, into which Satan has inveigled them. They have bowed their necks to the yoke of bondage, which they expect to wear all their lives, looking to their own death, at last, for deliverance, instead of looking now to Christ for a power to break their yoke, and to put them into "the glorious liberty of the children of God." So unbelieving has the church been, that it has often been deemed almost a heresy to hold that a practical victory over "the world, the flesh, and the devil" is even possible to the Christian.—Rev. W. L. Parsons, D. D.

TO ALL OF OUR AGENTS, BOTH LOCAL AND GENERAL.

WE herewith notify all that we have adopted a new system, by appointing only one GENERAL AGENT in each Association, and referring all applications for local agencies to the Associational agent.

We should be glad to have those now holding commissions as agents, to report to this office at once, and those desiring Associational agencies will please notify us. All previous appointments are hereby RECALLED.

We shall make no appointments until after May 10th, and hope by that time to hear from all of our present agents.

We shall require agents to give us the bounds of the Association in which they wish to work—giving the names of the counties embracing the territory of the Association.

We want live, active agents; those who intend to work.

We shall make it pay live agents, and want no other kind to apply.

Colporters appointed by Associations preferred. The Seven Dispensations will be ready for agents by May 15th, and we offer extra inducements just now on this book. Yours truly, GRAVES & MARSHY.

Memphis, Tenn., April 25, 1883.

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. Hiscov, 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 & MARSHY, Memphis, Tenn.

THE DETECTIVE.

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

- T. M. HAZLEWOOD.—Reference, Ben McBryar, Church Clerk, Ashville, Ala.
- EDWARD HARRIS.—Reference, J. W. Wann, C'n Clerk, Carrollton church, Ark.
- ELD. RONT. TOMLIN.—Reference, Eld. A. J. Paddy, Hamphill, Texas.
- REV. A. G. JONES.—Alias George Jones.—Reference, Biblical Recorder, Raleigh, N. C.
- T. C. M. GALLAND.—Reference, W. B. Crumpton, Shield's Mill, Ala.
- J. C. LOP, ABB.—Reference, Eld. A. Lomas, Elmhurst, Miss.

The Tennessee Baptist.

THIS PAPER GIVES A BANNER TO THEM THAT FEAR THE
TRUTH THAT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

UNWAVERING & HONORABLE Publishers

J. H. GRAVES, L.L.D. Editor and Proprietor.

ASSOCIATE EDITORS: Woodbury, Tenn.
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JAS. S. MARAFFY, Business Manager

Business Office: 227 Second Street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE:

Single Copy, 5 Cts.

Three Months, \$1.00

Six Months, \$1.75

One Year, \$3.00

Advertising Rates:

One inch (12 lines) one insertion, \$1.00

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the sermon on the mount he expounded the great principles of the moral law.

The Pharisees thought if they kept the ten commandments, and had a mere outward conformity to that old national covenant, their righteousness was complete. But that made them like whitened sepulchres, which indeed appeared beautiful outward, but are within full of dead men's bones and all uncleanness. But when Christ applied to these Pharisees the moral law, in his sermon on the mount, he went down into their hearts and dealt with their motives.

Look at the very introduction of that sermon, commonly called the Beatitudes. The Jews of Christ's time were expecting the Messiah as temporal King, that they were to have inexhaustible riches, the gold and silver of all nations would flow into Jerusalem, that they would riot in luxury, take revenge on their enemies, that they would conquer and despoil the world, that they would indulge in cruel and violent passion "without any thought of forgiving the injuries or patiently bearing the losses they had sustained from their enemies." It was to correct these anticipations that the Beatitudes were uttered.

Over against their expectations of unbridled wealth, and in rebuke of their covetous and ambitious spirit, Christ said, "Blessed are the poor in spirit, for their's is the kingdom of heaven." Over against their hope of an unstinted sensual mirth and enjoyment, Christ said, "Blessed are they that mourn, for they shall be comforted." Over against their thirst for a fierce exterminating revenge on their enemies, Christ said, "Blessed are the meek, for they shall inherit the earth." Over against their lust of conquest, and spoliation, and plunder, Christ said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Over against their spirit of hard and unrelenting cruelty, Christ said, "Blessed are the merciful, for they shall obtain mercy." Over against their hope of unbridled indulgence and lust, Christ said, "Blessed are the pure in heart, for they shall see God." Over against their eager anticipation of insurrection and revolt, Christ said, "Blessed are the peacemakers, for they shall be called the children of God." Over against their design to pursue their enemies to the uttermost, Christ said, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake."

You will notice that all these Beatitudes are practical expositions of the moral law, and that law was designed to deal not with external acts, as the decalogue, but with the heart, the motives. The moral law thus revealed unto them the baseness and rottenness of their whole moral nature.

For the Christian to make the moral law his rule of life, would be to do precisely what the sinner does before his conversion. He makes the law his rule of life and thinks he ought to be justified by it, and most Christians make the law their rule of life and think they ought to be sanctified by it. A rule of life for a sinner is one thing, and for a saint, quite another thing. A rule of life for a servant is one thing, and for a son, quite another thing. Rules of life depend upon relationship. The rule of life for a servant is not a rule for a wife. The rule of life for a man in the flesh is not the same as for a man in the spirit. The law is made a rule of life to those who are under the law, but "ye are not under the law, but under grace." The Christian is taken from under a tyrant and put under a Father. Will the rules of a despot be the same as those of a father? True, there may be some moral principles, common to both, but the rules differ in nature, scope and design. If the most perfect saint on earth were to make his going to heaven depend on keeping the moral law as a rule of life, he would sink to perdition instantly. Under the law we were servants, but Christ says, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends." The rule of life for servants is not the rule of life for friends. No man treats his friend as a servant, nor his son as a slave. Servants are governed by arbitrary rules. "Thou shalt," or "thou shalt not." Small children are first taught

what they must not do, then what they must do and finally, when they become older, they are no longer under rigid rules, but are taught principles and self-government. So the Christian is not the man of rules, but principles. The law was a teacher to teach man what he is by nature. Does not Paul say, "That the law was our school-master unto Christ, that we might be justified by faith, but after that faith is come we are no longer under a school-master?" Law was not our school-master to bring us to Christ, but "unto Christ," or "until Christ." The law brings a man to the cross, and not to Christ. The law was our school-master in two senses. (1) It restrained man. (2) It taught man his own vile nature. The Greek word *paidagogos*, means a pedagogue, a faithful servant intrusted with the care of the boy from childhood to puberty, to keep him from evil, physical and moral, and accompany him to his amusements and studies. Such was the design of the law, "but after faith is come, we are no longer under a school-master." F.

WAY-MARKS IN TEXAS.

LAREDO, TEX.-MEXICO.

WE had anticipated making interesting notes of our excursion from Waco into Mexico—indeed it was mainly for our readers that we undertook the journey, for we knew it would be a jam—a fearful hot ride—and few accommodations. We were not disappointed in this, but never so sadly disappointed than when about the middle of the afternoon on Monday, half way to San Antonio, we found ourself shaking with a chill, which continued for two hours, and was followed by a fever which refused to break until we reached San Antonio, and was accomplished by two goblets of tea, for which we paid fifty cents at the Central Hotel.

We know little of what passed or the country we passed over Monday afternoon. What passed under our eye in the morning was all that heart could wish, had there been a little more timber. This is the great drawback to Texas. What corn and what cotton was on the right and on the left of us!

An old Georgia farmer sat behind us, and after scrutinizing the character of the land, and viewing the crops for six or eight hours, said at last, "Well, my boys may come to Texas if they wish; I will no longer object." He remarked to us that he had plenty of good, fair land, that they could make a good living upon, and he wanted them to settle in Georgia, and they wished to come to Texas, and he had objected, but he had not the heart to do it after seeing for himself.

This is a specimen of what the excursion will do for Texas.

At Tyler the whole 640 were invited to the large room connected with the enginehouse, where an abundant and elegant repast was spread by the Baptists by the aid of the citizens of Tyler. It was fit for a wedding dinner—coffee and milk as well as cold water, meats, and sweetmeats—everything.

Dr. Hatcher, of Richmond, whom Bro. Carroll announced before the Convention as "the funniest preacher in the South or North or both," was called for, and made an attempt to be funny. The senior editor of the *Herald* has long since won the sobriquet of "the funniest editor," and now the junior has achieved this title among preachers. The good people of Tyler deserved a sensible and handsome speech for their sumptuous repast.

We spent most of the day in bed, blessed with a loss of appetite, for had we desired food we could not have eaten the miserably-cooked fare set before us. The cook at the Central, a Mexican hotel, is an Indian or a peon—a cross between a negro and an Indian—the lowest type of humanity. I learned that the Wilson House across the street, was an American house. So, after dinner—ours was a glass of lemonade—we paid our bill and took new quarters. It is an excellent house, and the proprietors, Messrs. Wilson & Belcher, are accommodating hosts. We commend this house to all coming to this city.

This we learned of East Laredo, the American town: It is estimated to contain 6,500, of whom

not more than 500—adults—are Americans. It is to all intents and purposes a Mexican city on American soil. All the business we saw transacted was done by Mexicans. There are four denominations preaching to these 500. The Episcopalians are the strongest, having a membership of 100, the Presbyterians some forty, the Methodists twenty-three, and the Baptists fourteen. Our Bro. Jackson is occupying this field under the Texas Baptist Convention and the Northern Board. The city seems to be growing. The country for a hundred miles around is desert because almost rainless. The sister city across the Rio Grande is about the same population and purely a Mexican city. We did not see an American store or dwelling.

We were told that having seen this city we had seen every one in Mexico, the only difference, some were larger and some smaller.

It is a degraded, wretched, squalid race. A few Castilians, pure Spaniards—they are educated and generally wealthy—in fact own the wealth of the nation. Then we find the Indian pure blood very rare, but the mass is a mixture of Spanish and Indian, Irish and Indian, Scotch and English, and lastly, negro and Indian and the cross mixtures. Ignorant, superstitious, subtle, deceitful, thievish, and murdering without compunction, since like the masses of our colored population almost destitute of the moral faculty. We think any pure race of earth will be far easier to elevate and Christianize than this population of greasers and peons—i. e. slaves.

The women are still in a large measure under the control of the Catholic priesthood, but the men are as godless as they are lawless.

We took the east bound train and returned to San Antonio, the beautiful, the Damascus of Texas, second only in population to Galveston, and all life and booming. It will be the city of Texas; Fort Worth next and Dallas next.

These three cities, Laredo, east and west, and San Antonio, owe their existence and growth to the smuggling business, which has from the beginning been carried on successfully. How it is done, we presume not to know or ask.

We are too sick to write more. We shall treat our readers to the best description of the excursion that falls under our eye.

EDICRAMS.

Generous. We mentioned the case of Eld. D. D. Roach, of White Rock, Texas, being, through age and the sickness of his family, unable to take this paper, which had been such a comfort to him so long, and we are rejoiced to say that the amount for one year is made up—Bro. Chandler, of McKenzie, Tenn., contributing fifty cents, Bro. W. A. Mahan, Ripley, Tenn., fifty cents, and Bro. A. E. Kelly, Oxford, Ala., one dollar. It is a most pleasant fact that we have never yet appealed to our patrons for aid to continue the paper to an indigent sister or brother that it has not been promptly responded to.—Bro. J. J. Andrews must excuse the delay of his letter, and if he will remember how it was when he went to mill he will understand that it is somewhat with an editor as it is with a miller—"turns, boys, turns."—The brethren and sisters of Madison, Fla., have made up to purchase Elder Proctor a Lung Brace, so highly commended to him by Dr. McCants. Every minister who preaches should have one before he gives out.—To say that we do not appreciate the following from Hon. D. T. McCullough, of Middle Tennessee, would not be doing justice to our feelings. Bro. McCullough was but a recent member of the senate of Tennessee, a cool, clear-headed man, and a sound Baptist wherever he is, in the senate or on his plantation. His church, the Smyrna, under the pastorate of Bro. Sanford, now of California, resolved by full church vote to observe the Supper as a church ordinance. Under the influence of its present pastor, Bro. Evans, that act was reversed. Bro. McCullough says: "I was absent when it was done, asked Bro. Evans to have the consideration of it postponed until I could be present—he promised to do so, but did not. There is a good element of non-intercommunionists in the church; we hope to see the day and soon when we can go on the

record again correctly. If my poor opinion is worth anything to you in the way of encouragement, it is that the Baptists of America are due you a greater debt of gratitude than any living man for your life-work of fearless advocacy of the truth and its corrective influence upon our churches—the resetting of the old landmarks of primitive days, and for the time, labor and means expended. Keep the Old Banner aloft, for it gives no uncertain signal, while its every page sparkles with the brightest gems of thought and purest logic. There may be some that are envious of your great work, yet there are thousands that are appreciative." We present a few of the many opinions of brethren, that our readers may see the class of minds that is embracing the strict communion principle—certainly not a set of ignorant, "priest-ridden" Baptists, for only the ignorant can be ridden.—"I think wherever both sides have had a hearing, the people called Baptists are inclined to church communion. Can you not visit Bethel Association next fall?"—J. H. Creighton, Alabama. The editors know this to be the fact, and hence do all in their power to keep the dear people from seeing both sides. We should be pleased to come, but it is so far and so expensive. It is not now with us as before the war.—Bro. Vantrees, if you will send us the paper in which we offered \$10 for the shortest verse in the Bible, we will pay it.—It would please us to visit Oak Ridge, Mo., Bro. Seward, but it involves so much travel, and away from the railroad, we dare not promise.—Bro. Jacob Jones, sending an advanced subscription for Dispensations, says this: "I have read nothing that has more interested me, and learned as much. The prophecies, which were almost a sealed book to me, seem now plain and need no spiritualizing. 'Old Landmarkism' and 'Intercommunion' I have read with much interest, and have been at work among my neighbors and the members of my church, and trust may do good. I have several applications to read the Dispensations when I get it, and expect to do as I am doing with 'Landmarkism' and 'Intercommunion.' May the Lord spare you many years in your great and noble work." What would not be accomplished if we only had one thousand such workers for our paper and books?—The term "righteous" as applied to the sheep nations, evidently and only means that they are righteous as respecting the of that judgment—i. e. innocent of the blood of oppression of Christ's brethren, Bro. A. J. Wain, Tennessee.—You have put the right books into his hands, Bro. R. M. Long, Santa Anna, Cal. They have opened the eyes of those born blind.—J. P., if a deacon, and our church required us to distribute the Supper to those without its pale, we should decline, though the church should exclude us. Far better to suffer wrong than to do wrong.—"I think Elder Gambrell acted more wisely in his own estimation than the children of light should act, in withholding from his readers your refutation of his illogical theory of the Supper, after pledging himself to publish. He is crushed, and is evidently sensible of it, and can you blame him?"—J. R. Miller, San Saba, Texas. We do blame him for pledging to us repeatedly his word and honor to copy our replies to his assailments of ourself and book and then to go back on his word. It is what no child of light should do.—Elder W. A. Rowsey, Tennessee: It is not safe to send money to a paper without registering. We regret the loss to you. Rejoice to hear you say the paper is worth to you more than five times the subscription, and that you endorse our position on strict church communion. Do all you can to get the churches around you to see the light.—Your article was put on file to await its turn, Bro. Andrews—this and nothing more, only there were so many before you. Owing to your appointment to preach in Texas, we have put it ahead.—That's enough, Bro. G. L. Ellis, Palestine, and we will study to find the right time to make that visit. The Convention occupies the whole of May. What railroad and when do we leave it to reach you? Card us.—Eld. Jobe Harrah, Mississippi: You are right—you can read men better than we profess to do.—He refuses to allow us to disprove his false imputation, and he evidently would ruin the character of us

both. Available, Yes, yes.—A Legacy. Old Rev. H. Webster, of Sturteel, Ala., now eighty-one, having six living children, made us \$9 for a copy of the Seven Dispensations for each as a valuable legacy to leave them. Who will not say this is well thought of? and how highly those children will prize the book. He adds that he has been fully with us against intercommunion, and after the most patient study he finds not a word in the Bible to justify it—but otherwise. He says strict communion will prevail despite the opposition of editors.

PROF. TOY'S DEPARTURE.

IN quite a lengthy review of Prof. Toy's late book on "The History of Israel and the Teachings of the New Testament," the *Religious Herald* closes with this:

"Lastly, the theory is dishonoring to Christ. We wondered at first sight that a book by Dr. Toy should be issued by a Unitarian Society—a close examination shows not a word to which a denier of the divinity of Jesus need object. Prof. Dagwood, in the article above mentioned, has abundantly shown that between the deliverances of recent 'criticism' and the teachings of Jesus there is direct and colossal contradiction. We may add that, if the history before us be accepted, then there was no fall in Adam, no atonement therefore in the Second Adam, Christianity is only a daughter of Judaism and a granddaughter of polytheism; and Jesus himself, with all his noble ethics, was an im—no, we cannot even hypothetically write that term over against 'the name that is above every name.'"

Our sad task is done. God grant that the alarming lengths to which some have drifted may deter others from letting go, even for an instant, the solid moorings. In reading 2d John the other day, we were struck as never before with his denunciation of "whosoever goeth onward and abideth not in the teachings of Christ."

We most heartily endorse the sentiments of the *Herald*. The sum total of all this is that Prof. Toy has in this book practically avowed himself an infidel, of the most dangerous class, because a professed Christian and a scholar, and yet he is a member in good standing of the Baptist church at Hartford. Now, we most respectfully ask the junior of the *Herald* who is, we believe, a pastor in Richmond, were Prof. Toy present in his church upon a communion Sabbath, would he invite him to assist in the administration of the Supper or to unite in its celebration? We have repeatedly asked our Bro. Pendleton this question, and it appears to be unanswerable.

We ask any brother, who thinks one church is competent or qualified to decide upon the proper qualifications of its members in a sister church, to say if he would accept her endorsement of Prof. Toy.

MIDDLE TENNESSEE ITEMS.

MINISTERS' MEETING.

THE Ministers' meeting at Rome was well attended, and the scriptural discussions will result in good. Bro. John Harper read an essay on the duty of deacons, in which he assumes the position that a deacon's duty is to look after the poor widows only. The essay elicited a strong discussion, most if not all the ministers antagonizing the essay.

Bro. Bowen's essay on the "Power of Prayer" was simply excellent.

The writer read an essay on "Religion in Theory and Practice" in which was set forth the doctrines of our religion, out of which grows the practice. Bro. Raikes delivered an address in opposition to instrumental music in divine service.

Bro. G. A. Ogle read an essay on "Ordination." The essay in the main was good. His position elicited a warm discussion. He assumed the position that no one could be invested with full ministerial authority without ordination. While holding this position he took the position that Paul and Barnabas were regularly ordained at Antioch (Acts xiii: 2) some fourteen years after Paul had commenced his ministry. See Gal. i: 15-24, also ii: 1, 9.

Bro. L. D. Smith read an essay on the "Beginning of the Gospel," in which he took the position that it was first preached in the garden and along the ages. It was freely discussed, and we hope good accomplished.

The meeting closed to meet with the Fall Convocation in July next.

CONVENTION PROCEEDINGS.

Waco, May 12, 1883.

COMMITTEES APPOINTED.

THE various standing committees of the session were then read by the secretary as follows: On Woman's Work—J. W. M. Williams, Maryland, chairman, etc.

On By-Laws of Convention—J. A. Broadus, Kentucky, chairman, etc. On Foreign Mission Journal—Jos. Rolland, Maryland, chairman, etc.

On Treasurer's Report—J. B. Taylor, North Carolina, chairman, etc.

Mexican Mission—R. C. Burleson, Texas, chairman, etc.

On Brazilian Mission—O. C. Pope, Texas, chairman, etc.

African Missions—G. E. Brewer, Alabama, chairman, etc.

Italian Missions—J. L. M. Curry, Virginia, chairman, etc.

Chinese Missions—J. L. Carroll, Virginia, chairman, etc.

Conclusion of Report—S. Landrum, Louisiana, chairman, etc.

California Missions—C. C. Chaplin, Texas, chairman, etc.

Indian Missions—S. L. Helm, Kentucky, chairman, etc.

New Orleans Mission—T. T. Eaton, Kentucky, chairman, etc.

Memphis and Points East of Mississippi River—J. B. Graves, Tennessee, chairman, etc.

Colored People—W. E. Hatcher, Virginia, chairman, etc.

Foreign Population—W. H. Felix, Kentucky, chairman, etc.

Western Territory—W. P. Yeaman, Missouri, chairman, etc.

Kind Words—R. D. Headen, Georgia, chairman, etc.

Church Building Fund—A. B. Woodfin, Alabama, chairman, etc.

Needs of the Work—T. P. Bell, South Carolina, chairman, etc.

Treasurer's Report on Home Mission Board—M. B. Early, Arkansas, chairman, etc.

Time and Place of Next Meeting—D. A. Walker, Georgia, chairman, etc.

Nominations—J. A. Hoyt, South Carolina, chairman, etc.

Credentials—B. B. Davis, Alabama, chairman, etc.

Secretary's Statistical Tables—J. W. Jones, Virginia, chairman, etc.

Advertising in Minutes—J. P. Boyce, Kentucky, chairman, etc.

On Letter from Jacksonville, Fla.—M. B. Wharton, Georgia, chairman, etc.

On Stewart's Resolutions—J. D. Stewart, Georgia, chairman, etc.

DELEGATES FROM TENNESSEE.

J. T. Christian, H. J. Conley, W. H. Dodson, G. W. Everett, J. G. Eoff, E. E. Falk, E. C. Yates, W. G. Yates, T. P. Glass, J. R. Graves, M. Hillsman, S. S. Hale, W. G. Inman, E. L. Jordan, A. W. Lamar, J. C. Moore, R. W. Norton, J. M. Senter, R. G. Thomas, F. F. Thomas, R. D. Thomas, S. K. Tigrett, D. B. Vance, G. S. Williams, E. S. Wilson, M. W. Gardner, J. M. Robertson, R. A. Venable, W. D. Dupres, E. A. Garrett, T. O. Powell, E. C. Faulkner, H. L. Kuehens, Enoch Windes, J. O. Arnold, E. Dillon, W. H. Edwards, J. N. Edwards.

The following were the appointments for services on Sunday 13th inst.:

Baptist Church—9 a. m., Sunday-school. Addresses by W. E. Hatcher, D. D., and T. T. Eaton, D. D. 11 a. m., F. H. Mell, D. D. 3 p. m., Dr. W. A. Nelson, of South Carolina. 5 p. m., J. P. Boyce, D. D., L. L. D., Kentucky. Operahouse—11 a. m., J. R. Graves, L. L. D. Methodist Church—11 a. m., S. Landrum, D. D. 3 p. m., T. P. Bell, of South Carolina. 5 p. m., J. W. M. Williams, of Maryland. Old School Presbyterian—(Chapel in the Methodist Female College) 11 a. m., J. L. M. Curry, D. D., L. L. D. 3 p. m., O. F. Gregory, D. D., of North Carolina. Cumberland Presbyterian—11 a. m., Rev. W. H. Strickland, of South Carolina. 3 p. m., Rev. Mr. Stackhouse, of Kentucky. 5 p. m., H. McDonald, D. D. North-west—11 a. m., B. Manly, D. D., L. L. D. 3 p. m.,

L. T. Tichenor, D. D., of Georgia. A. B. Williams, of Missouri.

East Waco Baptist Church—9 a. m., Sunday-school. Addresses by W. D. Duwell and Wesley Smith. 11 a. m., J. D. Heifox, D. D., Alabama. Robinsonville 11 a. m., L. R. Burris, Mississippi. 11 a. m., Freshyterian Church, W. L. Skinner, Hillsboro—A. J. Miller, of Kentucky.

See the blue X.

QUERIST.

You teach in your Seven Dispensations that no one has yet entered into heaven; you also teach that saints are not angels. Please answer the following questions:

1. Matt. xviii: 10.—"Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." What did Christ mean by their angels; what did he mean by "in heaven?" 2. Revelations xxii: 8, 9.—"John called him an angel. The angel said that, 'I am thy fellow servant, and of thy brethren the prophets.'" Now, if he was one of the prophets, according to your teaching, he could not be an angel; yet John said so. Please answer through the BARRIST, for the benefit of some of us in this part of Mississippi, and oblige. Yours, etc., T. D. MARTIN, Adams, Miss.

(1.) "Angel" is from a Latin word, "angellos," which means "messenger." They are God's messengers—they go and come and do his commandments at his bidding. It is because they are the servants of God that they are our fellow-servants, and the fellow-servants of the apostles, and of the prophets, and of all who serve God. This explains fully the declaration of the angel to John in Rev. xxii: 8, 9. That angel was a messenger of God to show John those things and to explain them to him. But the angels are appointed to be the celestial guardians, the ministering spirits of all those appointed to be heirs of salvation.

"Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Heb. i: 14.

It was this fact that Jesus recognized—that these messengers who waited upon, watched over and ministered unto the little—the poorest and humblest disciple of Christ, in heaven, always behold the face of the Father; they are the angels of the Father's presence—they appear before his face, are of the highest rank.

"Their angels are high in honor and privilege, and enjoy the divine presence and special favor. The highest officers in oriental courts are described as those who see the King's face. Esth. i: 4. So here it may mean that their angels are of the highest rank, or, on account of their relation to these little ones, enjoy the highest rank and honors. Rev. i: 4, 8; iii: 4. In what high esteem, then, are these humble believers held in heaven, being under God's special providence and guarded and ministered unto by angels of the highest rank and dignity."—G. W. Clark's Notes.

Did the Missionaries separate from the Anti's, or did the Anti-Missionaries separate from the Missionaries? We want to know for Anti-Missionaries are asserting about here that they excluded us Missionaries for heretics, etc. COMO.

It would be quite useless for us to give our opinion from the facts. "Como" can find them in "Trilemma," and he should get that little book and use it on the Anti's—their own histories. So we will answer "Como's" question by the statement of Dr. Watson, of Middle Tennessee, their greatest man, and author of "Old Baptist Test." Here is what he says about who separated:

"In our separation from the Missionaries in 1836, I had to bear many unkind reproaches and misrepresentations," etc.—Old Bapt. Test., p. 36.

Again: "After our painful separation from the Missionaries in 1836, a number of churches in the bounds of the Old Concord Association met together and formed the Stone River Association. We had then, as was generally supposed, a strong and happy union; but also there was an element of heresy incorporated in that body as bad, if not worse, than that from which we had just withdrawn."—Old Bapt. Test., pp. 36, 7.

Your attention is called to the blue X.

WANTED—A position as clerk, book-keeper, or traveling salesman in some city of Texas, by a competent young man. Refers by permission to Messrs. Graves & Mahaffy, publishers of THE BARRIST. Address H. M. R., care Graves & Mahaffy Memphis Tenn.

ITEMS.

The blue X needs your attention.

The article titled "Justification," in the issue of May 12th, was written by J. H. B., and should have been so designated. The omission was unintentional.

The "Seven Dispensations" have been sent to all who have ordered up to this date. The announcement a few weeks ago that "700 copies had been sent out" was an error and was not intended for publication at that date. We make this explanation to those who have written concerning their orders.

Since its foundation Wake Forest College has given diplomas to 210 young men, the first class being that of 1839. Of these, 67 are or have been ministers of the gospel, 53 teachers, 37 lawyers, 27 farmers, 18 physicians and 13 merchants. A few are counted twice, and the occupation of a few others we are unable to learn. Who can compute the value of one such college to the denomination and society?

A Jackson, Tenn., paper thus speaks of Prof. Howard's recent sermon: "The 11 o'clock sermon of the Rev. Frederick Howard at the First Baptist church, last Sunday, is pronounced one of his finest efforts in Jackson. Mr. Howard is a fine scholar, a good speaker and a close student, whose ministry in Jackson is proving very successful. His sermons are short, pointed and original."

We are credibly informed that a certain Methodist preacher in this State, at the close of a series of meetings, prayed "that all who had joined the church might soon be converted." It would be difficult to find words to express the enormity of the injustice done to those who are received into the church with the understanding that they may be saved afterwards. It practically places them beyond the reach of the truth. Evidently there are reasons yet for the existence of Baptist churches.—Indiana Baptist.

We took a vacation last Saturday, from the toils of the office, by a journey up the C., O. & S. W. railroad, as far as Fulton, Ky. We called on Bro. Moodie, the editor of the Gleaner, and had a pleasant chat with him and his good lady. We were glad to learn that Bro. M. is encouraged in his work. Met Bro. Sharpe, the pastor of the church, and took supper with his family. Fulton is a mission station, and Bro. Sharpe is succeeding grandly. There have been over thirty additions to the church since he has been serving this field. As writing "Way-notes" is not our "forte," we will desist.

We had a call this week from Bro. R. D. Casey, of Mountain Home, Ark. Bro. C. is seventy-three years of age, and looks as hale and hearty as one of fifty. Bro. C. was one of a company raised many years ago for the purpose of removing the Cherokee Indians to their present reservation. Bro. C. is on his way to Bolivar, Tenn., to participate in a re-union of this company—only fourteen of this company now living. Bro. C. has been a constant patron of this paper since its first publication. He informs us that the cause of the Master at Mountain Home is promising, and the brethren have raised an amount sufficient to build a house of worship. We trust this good brother may live yet many years to enjoy worshiping in this tabernacle.

WORTH TRYING.—A correspondent of the Cleveland Leader offers the following to the medical profession: As diphtheria, that dread disease, is very prevalent as well as fatal, it may do some good and perhaps save a life or two, by publishing the fact that a few years ago, in view of the fatal scourges of diphtheria in Australia, the government offered a reward of \$25,000 for any certain method of cure. Among other responses was that of Dr. Greathead, which, it is asserted, when the case has not advanced to a nearly fatal termination, cures the patient in almost every instance. It is simply four drops of sulphuric acid in three-quarters of a tumbler of water, for an adult, taken at intervals not stated. Less for a child. The result is said to be coagulation of the diphtheric membrane and its ready removal by vomiting and coughing. This

remedy is simple enough and certainly worth a trial where other remedies fail.

Negro Proverbs.—Nigger sleep warm of his head kivered up. Norf wind shake de cracks in de house. When you make de jail too nice you better strenkin de hog-pen. Mule don't kick 'cordin' to de rule. Black sheep hide mighty easy in de dark. Sun trablee slow 'cross de new-groun's. Better keep de rockin'-cheer in de cabin lof' tell Sunday. You can't coax de morain's, glory to clam de wrong way 'round de corn-stalk. Sat'day night he'p de roomatiz pow'ful. High farni nigger ain't much service at de log-rollin'. Blind bridle can't hide de fodder-stack fum de lean horse. Con-cob stopper don't hart de 'lasses in de jug. Hot sun makes de blades dull in de lastres' field. Mule don't unmerstan' de wheelborrer. Smart rabbit go home 'fo' de snow doue fallin'. Dead limb on de tree show itself when de buds come out. De new groun's is de bes' yard-stick to merjer a strange nigger by. Dribin' de steers wid toule-talk is flingin' 'way your bret. Tin plate don't mind drappin' on de flo'. Cussin' de weather is mighty po' farmin'. De preacher need heap mo' grace when he won't pray for rain tell de wind git right. It takes heap o' licks to dribe a nail in de dark. Good books don't tell when de bee-martin an' de chicken-hawk fell out. Don't make too big a chip on a saplin'. De public road aint free for de rattle-snake. De plow-p'int is close kin to de meal-bag. Dar's some fac's in de wul' dat don't slide long on de telegraph-wire.

NEWS FROM THE CHURCHES.

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

TENNESSEE.—A three months' leave of absence has been granted Rev. E. C. Gates, of Brownsville, and he proposes to spend the time traveling in Tennessee and other States in the interest of the Brownsville Female College. The prospects of the Brownsville Female College are flattering and the Trustees intend to make a heroic effort to place it in the very front rank of Southern Colleges. Rev. Dr. Chas. H. Strickland has accepted the call of the First Baptist church, Nashville, and will sever his connection with the First Baptist church at Knoxville on the last Sunday in August. Rev. E. C. Faulkner, Ripley, writes to the American Baptist Reflector: "Baptized three at Woodlawn last Sunday, making fifty-one or fifty-two that I have baptized into the fellowship of that church since the meeting of our Association last July. One approved for baptism by the Kopye church at our last meeting."

ARKANSAS.—Bro. T. E. Jasper, Helena, sends us some good news. He says: "We have just closed a very successful series of meetings in the First Baptist church in Helena. The meetings continued about 32 days. There were 16 in all received, 12 baptized in the river, 2 received by letter or recommendation, and 2 stand yet approved for the ordinance of baptism. Of those received, three were from Pedobaptists and their families, 6 were heads of families. The Methodist society here became very much alarmed during our meeting and tried to smother and choke down and crush out the work in the hearts of the masses. Is this the way the Methodists do every place where the Baptists declare the whole counsel of God to man? Dr. A. F. Randall, Evangelist of St. Louis, Mo., did all the preaching, and he did it wisely and ably. The church at Blanchard Springs has about sixty-five members and is a prosperous little band. They have a weekly prayer meeting, and have recently organized a Sunday-school with thirty-two scholars and four teachers. At Jonesboro the Baptists have a church of forty-five active members, a good house of worship all paid for. The brethren at Dutch Town, near Fayetteville, purpose to build a house of worship this summer."

ALABAMA.—The colored Baptists of Alabama have asked their white brethren to co-operate with them among their own color in that State, and it looks as though it will be done. We hope that the day is not far distant when the same thing can be done in all our Southern States.—Baptist Courier.

MISSISSIPPI.—The Mississippi Baptist State Convention will hold its forty-fourth annual session at Crystal Springs, beginning on Wednesday before the 3rd Sunday in July. The church at Amite City is suffering greatly, according to Bro. T. C. Schillig. She has no pastor, no regular preaching, and the Sunday-school is in a declining condition. Bro. H. M. Long writes that he has been domiciled in his new home at Pleasant Hill for three weeks, and is delighted with the prospects of the church. The First Baptist church in Meridian is larger in numbers and contributions more than any church in Eastern Mississippi.

GEORGIA.—Dr. H. H. Tucker and Rev. G. A. Nunnally announce in the Christian Index of the 12th inst. that

removal as editors, and Rev. J. E. Lewis became joint owner with Messrs. Wharton and Harrison.

NORTH CAROLINA.—Rev. D. A. Woodson, of Mocksville, has accepted a call to the pastorate of Beth-hem and Mary Hill churches in the Chowan Association, and will enter upon work on the 1st of August. The church at Asheville, which contains 300 members, is said to be the only Baptist church in Western North Carolina that contains a baptistery. Rev. Mr. Miller one of the graduates of the Theological Seminary at his late Commencement, has accepted a call to the church at Tarboro.

TEXAS.—The colored Baptist church at Rockdale has just had a very interesting meeting of sixteen days. Baptized twenty, received by letter one, and restoration, four. The Baptist church at Mineral Wells numbers sixty or seventy members. They have no house of worship, but a committee has been appointed to gather up money and build a house. There are four resident Baptist ministers. Bro. W. H. Lockett, of Morgan, says they are without a pastor there, and are anxious to have one. They are able to pay \$200, and propose to divide time with some other church. Morgan is a nice, healthy town at the junction of the Texas Central and the Santa Fe roads.

MISCELLANEOUS.—The estimate is, that 1,200 towns west of the Mississippi river are without churches or any kind of preaching. Home Missions have but just begun their work. The fees for the baptism of infants in Mexico amount to about \$5,000,000 annually.

FOREIGN.—The Baptists in Wales have increased 49 per cent. in the last ten years. Their growth has been more rapid than that of any other denomination. The churches in Germany are sustaining a mission of their own in Africa. Sweden is sending gospel evangelists to Spain. Nearly all the European Missions contribute to the support of the Asiatic missionaries of the society, and German evangelists are working toward Asia in Southern Europe. They have already reached as far as Bulgaria and Roumelia, and one laboring in Southern Russia extends his evangelistic journey to Persia. So from nation to nation the gospel message goes round the world. Mr. Spurgeon has entered upon the thirtieth year of his pastorate of the Metropolitan Baptist Tabernacle, London. For many years he has averaged more than sixty sermons per year. The English Baptist Missionary Societies last year increased their expenditures \$32,500, and have a debt of \$24,500.

SECULAR NEWS AND NOTES.

TENNESSEE.—A factory for making fruit boxes, spokes, hubs and handles, has been established at Stanton, Haywood county. The question of silk culture promises to attract general attention at the South as no distant date. The American has diligently urged its Tennessee readers for a year past to look into this promising subject.

ALABAMA.—The oat crop in most parts of Alabama is reported very promising.

ARKANSAS.—The creditors of Helena agree to accept a settlement of fifty cents on the dollar in twenty-year bonds, with 4 per cent. interest for five years, and 6 per cent. the remainder of the time. The total debt is over \$500,000, and the taxable values \$900,000.

FLORIDA.—Pensacola shipped upwards of 18,000,000 feet of lumber during the past year. The Key West sponge fleet, numbering seventy vessels and 600 men, is out on a cruise. A large catch of sponge brings about \$300,000 into that city. A party of Cincinnatians recently purchased 5,000 acres of land in Florida, known as the Apopka mountains, and contemplate erecting a \$100,000 hotel. A number of short-line railroads are being built in Florida. With the amount of capital taken to the peninsula State from the North, the desire to make it the garden spot of America is likely to be realized in the near future. There were eighteen vessels at the harbor at Apalachicola the other day loading with lumber. The smallest of them measured over 350 tons.

GEORGIA.—Marietta has the biggest flour mill in the State, a large chair factory, a carriage and wagon factory, two saw, blind and door factories, and in the county there is a paper mill, two cotton factories, and two woolen factories, and numerous small industries. A prominent lumber merchant of Savannah has just completed the purchase of 3,000 acres of land in South-west Georgia, in the vicinity of his extensive mills. With a view to encouraging settlers, he has divided 700 acres into lots and donated them to parties desiring to settle. The British steamship Poononia cleared for Liverpool from Savannah a few days since, with a cargo of 6,500 barrels of rosin. At Chester the custom has been successfully introduced of bringing the buyers to the cotton instead of taking the cotton to the buyers. At a recent sale 1,401 bales were sold to parties from Norfolk, Charleston, Columbia and Spartanburg, the cotton being owned by planters in the county. Savannah is the only city south of Norfolk which is accessible to vessels of large draft. She now has an important railroad connection through the opening last week of the new road from Climax to the Chattahoochee river. A fast mail leaves daily, carrying a through mail to New Orleans, thus affording a shorter line across from the Gulf of Mexico to the Atlantic ocean, and opening a new direct route to the Pacific coast via the Southern Pacific railroad.

LOUISIANA.—Upwards of \$300,000 worth of lumber will be consumed in building the great bridge across Lake Pontchartrain for the New Orleans and North-western railroad. New Orleans will soon have another sugar refinery. A company has purchased the old Commercial Hotel, and are having it transformed into the Grand Hotel.

MISSISSIPPI.—The little town of Port Gibson, of over 1,500 inhabitants, has recently raised \$20,000 for a cotton factory, \$20,000 for an oil mill and \$20,000 for a railroad.

NORTH CAROLINA.—A deposit of phosphate rock has been discovered on the banks of Cape Fear river near Wilmington.

SOUTH CAROLINA.—Of the \$107,000 capital stock of the Newberry cotton mill, only \$20,000 is from outside the State, and of the \$157,000 raised in the State, only \$4,000 comes from outside Newberry county.

TEXAS.—Galveston claims to have one of the largest and best wood manufacturing establishments in the South, which turns out immense quantities of sash, doors and blinds. Waco has 10,000 inhabitants; a cotton factory and a cotton-weed-oil mill is contemplated. The town is in the center of a large wood-producing district. One hundred and seventy thousand bales of cotton were compressed in Houston last year.

MISCELLANEOUS.—The Secretary of the Kansas State Board of Agriculture reports that the farmers of that State now hold over 5,000,000 bushels of old wheat, and over 27,000,000 bushels of old corn. Since the wheat began, a few months ago on the Pacific coast, 4,700 Chinamen have received return certificates at San Francisco. The Secretary of the Interior has sent twenty-seven Indian children to New Albuquerque, New Mexico, and placed them in school there. These are the first children who have ever been permitted to leave the reservation, and at the Indian Office it is considered quite a step in the direction of civilizing the tribe.

OBITUARY.

ELLA F. TIPTON.—This dear sister, wife of Bro. J. D. B. Tipton, departed this life after a lingering illness (consumption), May 10th, 1883, which she bore with becoming Christian resignation. She was born February 6th, 1828. Married Bro. Tipton August 10th, 1854, and was baptized by Eld. Wm. Hill, together with her husband, August, 1856, and died as above in the triumph of the Christian's faith and hope, leaving her husband and little daughter to weep over their loss. She often spoke of death—it had no terrors for her. J. H. B.

DEATH OF SISTER HARPER.

In much sadness we chronicle the death of Sister Jane Flemman Harper, which sad event occurred March 26th, 1883, at the age of seventy-six years. Sister Harper was married to Rev. John Harper in 1825, Prof. seed religion and joined the Hogue's Creek church, in 1830. She lost her husband in 1847, leaving her the widowed mother of twelve orphan children, all of whom she lived to see members of the church, except one. She outlived four of her daughters, leaving but one behind. Sister Harper was a good woman. Thirty-four years of widowhood, with twelve children to raise is a task that but few can accomplish. Anything that I can say will fall far short of doing her pure life justice. O, what must have been her joy when on the other shore she met her husband and children! O, did not heaven ring with the chorus: "Hallelujah! thine the glory, hallelujah! Amen. 'Tis saved by the blood of Calvary." O.

SPECIAL NOTICE.

We would request all correspondents to observe the following suggestions, and thereby relieve the Business Manager of a great deal of work, and save him a considerable time spent in reading letters that are really intended for the Editor:

1. State your business in as few words as you can and so that you can be understood.
 2. Write your business letter or a separate sheet of paper, and if you wish to write privately or for the paper, on another. The Editor often fails to see letters that he perhaps would be pleased to read, but for the fact of the necessity of filing on account of the business portion obtained in them.
 3. While you can send money for books, and for the paper in one money order, and in the same envelope, we would prefer that the Orders for books be on separate sheets: Letters for the Editor, either private or for publication, can also be enclosed in the same envelope, but, as before requested, on separate sheets.
 4. In requesting an exchange of paper charged, please be careful to state both the office from which you wish the paper changed, as well as the office to which you wish it sent. It is absolutely necessary that we should know both the old and new office, in order to make the change.
 5. The Blue Cross is a work which we place on the paper of those whose subscriptions will appear within a week from the date of the paper containing the Blue Cross. If you desire the paper continued, and are not prepared to send the amount of the subscription price, just at the time, you can, by postal card, request a continuance and we will gladly comply.
 6. By observing as closely as possible these suggestions, your letters will receive prompt and particular consideration, factory attention, and at the same time save you.
- Yours truly, JAMES A. WATSON, Business Manager.

SUGAR-CANE GROWERS. See advertiser's report of the Blymyer Manufacturing Co. of Cincinnati, in our columns to-day. This well-known Company offers all kinds and sizes of Cane Mills and Sugar Evaporators, including a new evaporator called the "Automatic Cook," for which special excellence is claimed.

When is a wall like a fish? When it is scaled. Why is the letter U the key-stone in the alphabet? Because it is always in fun.

HORSFORD'S ACID PHOSPHATE is an appetizer; it stimulates the stomach to renewed activity, and in many ways tones up and invigorates the whole system.

The tax office of Savannah, Georgia, shows that 387 negroes have made returns of real estate amounting to \$125,000 in value.

"ROUGH ON RATS." Clears out rats, mice, roaches, flies, ants, bed-bugs, skunks, chipmunks, gophers. 15c. Druggists.

Behind the Scenes.

Sketches From Real Life.

A NEW BOOK ON BAPTISM and COMMUNION

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

The Standpoint of the People,

and is adapted to reach and stir the conscience as well as the understanding. The author, an esteemed and successful

BAPTIST PASTOR, Talks of the experience through which he passed in the transition from a Congregational to a Baptist minister. Neatly printed and strongly bound in cloth, 112 pages. Price reduced to 75c, postage paid. Address GRAVES & MAHAFFY, Memphis, Tenn.

BAPTIST HYMNALS EXCELLENCIES. Generally, a choice between two tunes to each hymn. 726 carefully selected hymns. 731 choice tunes and chants. The best of popular melodies. Perfect adaptation of music. Entirely convenient in size. Beautiful, clear, open pages. Full and complete indexes. Attractive, durable binding. Best Hymnal in the market. Excellent quality, low price. PRICES: Single Copies, by mail, - \$1.25. By the dozen, or more, per copy, \$1.00. Am. Baptist Publication Society, 1100 Chestnut Street, Philadelphia, Pa.

THE HOLY LAND IN PICTURE.

AN ARTISTIC WORK OF GREAT MERIT.

BY PROF. A. J. MARKS.

PUBLISHED IN TWO SIZES: (4 1/2 X 6 1/2 FEET, VARNISHED AND MOUNTED ON ROLLERS, \$8.00) (2 X 3 " FOLDED IN CASE, (POCKET FORM) 1.00) (2 X 3 " FOLDED IN CASE, (POCKET FORM) .75

This great work has been made from original Photographs and Sketches by eminent Artists, and shows the whole of Palestine for a distance of two hundred miles north and south, and one hundred miles to the east, as seen from an elevation above the Mediterranean Sea, near Joppa.

The Mountains of Lebanon are seen to the north, with the Anti-Lebanon range, terminating in the grand peak of Hermon; covered with snow; Mt. Carmel, jutting out into the sea; Mt. Gerizim and Ebal, "the mountains of blessings and cursings;" Mt. Tabor, Little Hermon and Gilboa, on the eastern part of the Plain of Esdraelon; Mt. Gilbad, beyond the Jordan; and Pisgah, "where Moses stood;" Mt. of Olives, Zion, etc.

The Cities are all represented: Jerusalem, "with mountains round about her walls;" the Mosque of Omar, Church of the Holy Sepulchre, Tower of David, Bethlehem, Gaza near the coast, and Joppa on the Sea, Caesarea, Acoch, Tyre and Sidon, Beirut, Baalbek, and Damascus, the oldest city in the world; Nazareth, Capernaum, Chorazin, Samaria, and two hundred other cities and villages are shown.

The River Jordan is seen in all its windings, from its source to the Sea of Galilee, from thence in its zigzag course to the Dead Sea; the River Kishon, where Elijah destroyed the prophets of Baal; Leontes, Abana, and Pharpar, the hills and valleys, the monuments and tombs, Jacob's well, and Joseph's grave. Those sacred places are all pictured out, which makes one of the most interesting and useful pictures ever published, and a great help in the study of the Bible, as "The Land and the Book" are inseparably connected.

TESTIMONIALS.

Rev. W. M. THOMPSON, D.D., 45 years a missionary in Syria, and author of The Land and the Book, 115 W. 4th St., N. Y. "The Holy Land" is a picturesque bird's-eye view of the Land of Promise, both West and East of the Jordan, and from Lebanon and Hermon on the North to the Desert on the South. It presents an impressive and reliable view of the physical features and topography of the Holy Land, and will be invaluable in the Sunday-school and Bible Class. Rev. F. S. DE HASS, D.D., Late U. S. Consul at Jerusalem, 805 Broadway, N. Y. "Having examined carefully the new Panorama View of Palestine, we take great pleasure in recommending it to all students of the Holy Land, as correctly drawn, beautifully executed in colors, and in every respect superior to any other map of that country we have seen."

Rev. A. A. LIVERMORE, D.D., President of Meadville Theological School, Meadville, Pa. "The Holy Land" is a fine work, a beauty to behold, almost as good as a trip to the Holy Land, with less danger from the marauding Bedouins."

Rev. C. H. FOWLER, D.D., LL.D., Editor Christian Advocate, 205 Broadway, N. Y. "The size makes it available for large classes and Sunday-schools. Its accuracy gives it value for scholars. By a simple system of numbering and lettering, any place can be found instantly. The coloring carefully follows the coloring of the land itself. The hills and mountains, valleys and rivers, deserts and forests are distinctly brought out. It gives a more definite knowledge of the land than can be obtained from any other representation we have ever seen."

GRAVES & MAHAFFY, Memphis, Tenn. GENERAL SOUTHERN AGENTS, Agents wanted in every City and Town in the South. The \$1.00 Map sent by mail, post-paid, on receipt of price.

McShane Bell Foundry. Manufacturers of all kinds of Cast Iron and Brass Bells for Churches, Academies, etc. Price lists and Circulars free. HENRY McSHANE & CO., Baltimore, Md. BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Academies, etc. Price lists and Circulars free. W. H. WARRANTED, Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

Baltimore Church Bells. Manufactured by the Baltimore Bell Foundry. Price lists and Circulars free. W. H. WARRANTED, Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

IMPORTED GOLF BALLS. The best of all. Price lists and Circulars free. W. H. WARRANTED, Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

WHISKY HABIT CURE. By Dr. R. M. WOOLLEY, A. L. M., D. C. It cures the Nervous, Promotes Health and Morale. Costs less than Whisky. Try It. Circulars free. Wholesale prices. W. H. WARRANTED, Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

AGENTS Wanted for the sale of the new and improved Book of Bibles. Price lists and Circulars free. W. H. WARRANTED, Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

OPIUM. Large Supply Advertising Cards, 100 per doz. Price lists and Circulars free. W. H. WARRANTED, Catalogue sent free. VAN DUZEN & TIFT, Cincinnati, O.

MOTHER SWAN'S WORM SYRUP. Infalible, tasteless, harmless, cathartic; for feverishness, restlessness, worms, constipation, etc. A gentleman had his boots blacked by one of two boys, and gave the shiner a two dollar bill to get changed. After waiting some time he said to the other boy: "Where's your partner?" "Oh," said the youth, with a grin, "he's bust up, and I'm his assignee." ZIMMERMAN FRUIT EVAPORATOR. See advertisement of the Zimmerman Fruit Evaporator in our advertising columns to-day. All fruit and vegetable growers are interested in a machine that will accomplish what is claimed for this.

THE PASTOR AND THE CHURCH PAPER.

We wish all our pastors would read the following from the Moderator and act upon the suggestions it contains in the interest of THE TENNESSEE BAPTIST: "The pastor's work is not completed when he has diligently canvassed his congregation and seen to it, by argument and persuasion, that all who are able have subscribed and paid for the church paper. His next duty is to provide the paper for those who are really unable to pay for it, by inciting more of those who have more of this world's goods to subscribe for their poorer brethren and sisters—not in charity, but for love's sake. Then comes the greatest duty and, in some respects, the greatest task. He must get the people to read the paper. Yet even this duty and task can readily be accomplished, if he have first a willing mind; for when engaged in his round of pastoral visitation, an incidental remark or a chance inquiry may be used to direct the attention to articles in the church paper. Just as some men succeed in crushing out interest in their congregations, so others evoke interest by showing themselves to be interested. It can be done, if the pastors wish to do it; and in this good work all subscribers may assist. A final duty, much neglected by some, is to furnish material for the paper, news, communications or discussions. Judicious fault-finding, even, is better than the intellectual stagnation and spiritual apathy which characterize some pastors. But why put this burden on the pastors especially? Because they are the most benefited by an interesting church paper, which acts as an assistant pastor, at a very moderate salary, visiting once a week in the home of every subscriber. Something does indeed depend upon the editors, but essentially a church paper is what the members, the subscribers, and, chiefly, the pastors make it."

"ACCEPT OUR GRATITUDE" Dr. R. V. Pierce, Buffalo, N. Y. "Dear Sir: Your 'Golden Medical Discovery' has cured my boy of a fever sore of two years standing. Please accept our gratitude. Yours truly, HENRY WHITING, Boston, Mass. A wag, who thought to have a joke at the expense of an Irish provision dealer, said: "Can you supply me with a yard of pork?" "Pat," said the dealer, to his assistant, "will ye be afther givin' the gentleman three pigs' feet?"

What it Did for an Old Lady. Goshon Station, N. Y., Dec. 21, 1878. Gents—A number of people had been using your Bitters here, and with marked effect. A lady of over seventy years, had been sick for ten years; she had not been able to be around six months ago she was Asplene. Her old remedies, or physicians being of no avail, I sent forty-five miles, and got a bottle of Hop Bitters. It had such an effect on her that she was able to dress herself and walk about the house. After taking two bottles more she was able to take care of her own room and walk out to her neighbors, and has improved all the time since. My wife and children also have derived great benefit from their use. W. R. HAYMAW, Agt. U. S. & E. Co. Honest Old Tim. Goshon, N. H., July 14, 1877. Gents—Whoever you are, I don't think the Lord and feel grateful to you to know that in this world of adulterated medicines there are some that prove and do all it advertises to, and more. Four years ago I had a slight attack of palsy, which threatened me to such an extent that the best physicians would make me like the Agon. Last May I was induced to try Hop Bitters. I used one bottle but did not see any change; another did so change my nerves that I'm now as steady as they ever were. It is to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture such honest and good medicine, you will accumulate an honest fortune, and you will be the greatest blessing on your fellow-men that was ever conferred on mankind. I. BRUCE. Anna Maria Kridler, wife of Tobias Kridler, Goshon, N. H. This is to let the people know that I, Anna Maria Kridler, wife of Tobias Kridler, do hereby certify that I have used your medicine for four years and that it has cured me of my palsy and that I am now as steady as they ever were. I am now able to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture such honest and good medicine, you will accumulate an honest fortune, and you will be the greatest blessing on your fellow-men that was ever conferred on mankind. I. BRUCE.

A Voice from the People.

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What it Did for an Old Lady. Goshon Station, N. Y., Dec. 21, 1878. Gents—A number of people had been using your Bitters here, and with marked effect. A lady of over seventy years, had been sick for ten years; she had not been able to be around six months ago she was Asplene. Her old remedies, or physicians being of no avail, I sent forty-five miles, and got a bottle of Hop Bitters. It had such an effect on her that she was able to dress herself and walk about the house. After taking two bottles more she was able to take care of her own room and walk out to her neighbors, and has improved all the time since. My wife and children also have derived great benefit from their use. W. R. HAYMAW, Agt. U. S. & E. Co. Honest Old Tim. Goshon, N. H., July 14, 1877. Gents—Whoever you are, I don't think the Lord and feel grateful to you to know that in this world of adulterated medicines there are some that prove and do all it advertises to, and more. Four years ago I had a slight attack of palsy, which threatened me to such an extent that the best physicians would make me like the Agon. Last May I was induced to try Hop Bitters. I used one bottle but did not see any change; another did so change my nerves that I'm now as steady as they ever were. It is to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture such honest and good medicine, you will accumulate an honest fortune, and you will be the greatest blessing on your fellow-men that was ever conferred on mankind. I. BRUCE. Anna Maria Kridler, wife of Tobias Kridler, Goshon, N. H. This is to let the people know that I, Anna Maria Kridler, wife of Tobias Kridler, do hereby certify that I have used your medicine for four years and that it has cured me of my palsy and that I am now as steady as they ever were. I am now able to take both hands to write, but now my good right hand writes this. Now, if you continue to manufacture such honest and good medicine, you will accumulate an honest fortune, and you will be the greatest blessing on your fellow-men that was ever conferred on mankind. I. BRUCE.

Mould of Doctrine.

J. B. THOMAS, D. D. Pastor of the First Baptist Church in Newport Street, Brooklyn, N. Y. PRICE, 50 CENTS. This interesting work may be commended to every believer in Christ, of whatever name, as an able exposition of Christian Baptism, and of the importance of keeping the ordinance as the Lord gave it and the apostles handed it down to us. The author maintains, with great force and clearness, that the question of baptism is not a question as to "a few drops of water," but one of deeper significance and more vital importance. "Baptism is the Mould of Doctrine"; it was designed to set forth in symbol the re-creation of the Lord, the new birth, and subjection of the whole life to the central idea of Christ's atonement; and is admirably adapted to bear perpetual testimony to all of those precious and essential truths of Christianity. To preserve the form intact is therefore the only way to preserve the doctrine. To change away the originally appointed form of the ordinance, and to substitute something else, is to break the mould and defeat its specific purpose. This line of thought is followed out in the successive chapters of the work, in a style that will command attention and with a force that scarcely fails to secure conviction. The author has scrupulously avoided the citation of Baptist authorities, which might be regarded as biased; contrasting the arguments wholly upon the interpretations and contents of the leading scriptures of the various non-Baptist denominations. The work is, therefore, the better entitled to the candid consideration of Christian of every name. ADDRESS: AMERICAN BAPTIST PUBLICATION SOCIETY, 1450 Chestnut Street, Philadelphia. 202 Washington Street, New York. 20 Murray Street, New York. 121 Wabash Avenue, Chicago. 1209 Olive Street, St. Louis. NY 26 XVI 02

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HOLLENBERG'S NEW MUSIC-HOUSE. Chickering, Steinway, & Knabe PIANOS. Bay State, Burdette, & New England ORGANS. 333 MAIN STREET, HONOLULU, HAWAII. THE MOST WONDERFUL INVENTION OF THE AGE.

ENOUGH TO POISON A PARISH.

A protestant little girl being asked by a priest to attend his religious instruction, refused, saying it was against her father's wishes.

The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible—Honor thy father and thy mother." "You have no business to read the Bible," said the priest.

"But, sir, our Saviour said, in John v. 39, 'Search the Scriptures.'"

"That was only to the Jews, and not to children, and you don't understand it," said the priest.

"But, sir, St. Paul said to Timothy, 'From a child thou hast known the Holy Scriptures.'—2 Tim. iii. 15.

"O," said the priest, "Timothy, was then being trained to be a bishop, and was taught by the authorities of the church."

"O, no sir," said the child; "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

So prevalent and so fatal has Consumption become, that it is now everywhere dreaded as the great scourge of humanity; and yet, in their formative stages, all Pulmonary Complaints may be readily relieved and controlled by resorting promptly to Dr. Jayne's Expectant, a curative specially adapted to soothe and strengthen the Bronchial tubes, allay inflammation, and loosen and remove all obstructions. It is a certain remedy for Asthma, and also for Coughs and Colds.

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The pastor who goes around the parish in stone, like the two tables of the law, is a pagan, and hardly less so is he who goes around among the tables of the parish, a mere good fellow, talking horse, and stocks, feeling he has done up his piety for the week on Sunday. A pastor mistakes if he thinks by being worldly in conversation and bearing he will be more attractive. The ideal gentleman, according to Sir Philip Sidney, is a Christian gentleman.

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The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the BILIOUS, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear his testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

The genuine SMITH'S TONIC SYRUP must have DR. JOHN BULL'S private stamp on each bottle. DR. JOHN BULL only has the right to manufacture and sell the original BULL'S VEGETABLE FAMILY PILLS, of Louisville, Ky. Examine well the label on each bottle. If my private stamp is not on each bottle do not purchase, or you will be deceived.

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To all Sufferers from Pro-lapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and husky; 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, which soon superinduced bronchitis, which seriously threatened my life.

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

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

The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:— Let all Take Notice.

This is to certify that the undersigned is the only manufacturer of the Supporting Body Brace, and that these manufactured for J. B. Graves, M.D., are made different, and are more durable, and an improvement over the present style now in market. We will not be other party in the city or the South sells my Improved Brace, unless he can show a written commission from me.

TESTIMONY OF PUBLIC SPEAKERS.

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

Executive Office, Nashville, Tenn., December 21, 1876. Dr. J. B. Graves—Dear Sir: I used the Brace sent by yourself during my late canvass for the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion.

Very Respectfully, JAS. D. PORTER.

MINISTERS' TESTIMONY. DR. J. B. GRAVES—You made me a present, some three years ago, of one of your Body and Lung Braces. I have worn it ever since, and I feel that I have never been so well as I do now. I have never felt so strong, and I have never been so free from my usual feeling of weariness and exhaustion.

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TESTIMONIALS. I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e. the supporting of the bowels, and relief of all cases of prolapsus of the internal organs.

I have given the Brace a fair trial. I find it all that is claimed for it; it would not cost \$100 for the right to use it. I hope that all my suffering brethren will prove it. J. A. BRYSON, Mobile, Ala., 1874.

TESTIMONY OF A CERTAIN WOMAN.

I have written from you very often for my Braces. The parties all live in and near West Point, Ala. All have been much benefited. The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i. e. the supporting of the bowels, and relief of all cases of prolapsus of the internal organs.

Very Respectfully, JAS. D. PORTER.

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OUR IMPROVED BRACE. The original Brace, made only for ladies, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:— Let all Take Notice.

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