

unsightly object as a fresh wound, and inflamed sore, would be fit for heaven, and therefore, what-
 eye body it was, it was not that with its sore and
 bleeding wounds, with the nail prints in His hands
 and feet and the scar of the spear in His side. Ah,
 how lightly men study the Scriptures! He did
 have those wounds, because He asked them to put
 their fingers in the wounds in His feet and showed
 them His hands and told Thomas to thrust his
 hand in the hole which the spear had made in His
 side. But there was no inflammation, no soreness,
 no irritation; and remember, way back, centuries
 before, the inspired Seer, in looking forward to the
 coming glory of the Saviour, and the acclamations
 of heaven, lays down as a distinguishing character-
 istic, those very wounds, those very scars that
 would be in His body—were, for all eternity, to
 be a theme of praise and admiration among the
 redeemed in heaven. Away back that divine inspi-
 ration uttered the prophecy of the glory of His
 scars. To illustrate: There's your mother who,
 when the house was burning had risked her life to
 save you, and as she caught you in her arms, a
 helpless infant, and ran through those seething,
 raging, terrible flames she came forth marred for
 life. Does it take away from that mother's glory
 for you to look on those scars? Does it detract
 from her honor for you to see that marred body?
 Every time you look on those scars they are redol-
 ent with eloquence; they are redolent with the elo-
 quence of love and self-sacrifice. And so Jesus,
 with that glorified, immortal body, ascended to
 heaven bearing the scars of that terrible battle—
 that redeeming war—and he shall sit enthroned
 by reason of his scars, the admiration of of the re-
 deemed for all eternity!

Again, it is said that he "could not have ascended
 to heaven in that body in which he showed him-
 self to his disciples, because there is a contradiction
 between him and Paul." He says, "Handle me and
 see; a spirit hath not flesh and bones, as ye see me
 have." Paul says, "Flesh and blood cannot inherit
 the kingdom of God." "How are you going to
 reconcile Paul and Christ?" There is in the two a
 comprehension of the whole situation, if we will
 just think about it. The Lord Jesus Christ occupies
 the resurrection standpoint, in which his body has
 undergone that marvelous transformation in which
 the blood is all absent! There's no blood in that
 resurrected body of Christ! Physicians tell us
 that the corruptible and corrupting element of
 the human system is blood. It is the presence of
 blood that modifies and changes the forms of mat-
 ter in us; and this thing they call blood being
 more or less susceptible to disease, becomes special-
 ly the element of taint and corruption. Now that
 blood Jesus shed on the cross, and he stands before
 his apostles on the resurrection morn in that strange,
 glorious state in which the blood is all absent from
 the body; and if that be not true, then there is no
 way to account for the absence of soreness in those
 wounds. If there had been blood in that body of
 Jesus, Thomas could not have put his fingers in
 those wounds without acute pain to the Master.
 The absence of that corrupting, destroying element
 explains that supernatural, mysterious, resurrected
 body. Now look at Paul's side of the question.
 Paul stands and looks at the corruptible side, and
 looking upon this body as specially pervaded by
 this corrupting element, he declares that in that
 condition, "flesh and blood cannot inherit the king-
 dom of God." Paul does not say that flesh and
 bones shall not inherit the kingdom of God; nor
 does Christ say that his body is of flesh and blood.
 Paul's omission of bones and Christ's omission of
 blood is not accidental, and there you have the
 key which unwinds the whole difficulty! Pardon
 me if the expression seems rash. I speak humbly
 and in deference. The contrast throughout the
 whole of the 15th chapter of 1st Corinthians is be-
 tween mortality and immortality—corruption and
 incorruption, and the apostle's argument is based on
 the possibility of an endless series in matter.
 Therefore, looking at this human flesh, pervaded by
 the corrupting element of destroying blood, he
 says it is corruptible; it is weak, it is in dishonor.
 It shall be raised in glory; raised in power; raised
 in incorruption! And then his mind sweeps back

to the resurrection morn, and looking at the pat-
 tern of his risen body, comes before him and stands
 before him and he says, "All flesh is not the same
 flesh." Behold in the Lord Jesus the difference in
 the manifestation of flesh, because free from this de-
 stroying element, and see, brethren, "we shall all
 likewise be changed in a moment, in the twinkling
 of an eye, when the last trump shall sound and the
 dead are raised in Christ." Changed like unto
 Jesus—with incorruptible bodies, of new capabili-
 ties and modes of existence, to be glorified forever
 in the paradise of God.

II. Christ's resurrection is not only a pattern of
 ours in the fact of its being a spiritual, transformed,
 veritable body, an immortal body, a body of new
 capabilities and modes of existence, but his resurrec-
 tion is the

PATTERN OF OURS IN THAT IT IS THE FIRST IN THE
 ORDER OF TIME.

The Scriptures lay great emphasis on Christ's
 resurrection in its order. Paul says in this
 chapter—he is the "first fruits of them that
 slept." It says he is the first begotten of the
 dead. In Colossians it is said, he is the first-born
 of them that slept; and in the 26th chapter of Acts
 Paul tells the people that Jesus Christ was the first
 place in the time and in space. "Now did not Elisha raise
 children from the dead? Did not Jesus raise the
 son of the widow of nain and the daughter of
 Jairus and Lazarus? These preceded the resurrec-
 tion of Christ. How then can the resurrection of
 Christ be claimed in the Scripture to have been
 the 'first-born,' the 'first fruits of the dead,' if it
 was only a re-animation? When he came forth
 from the tomb, there was a difference between him
 and those previously raised from the dead. The
 others were re-animated; resurrected. The Lord
 Jesus Christ came forth from the grave and ap-
 peared to his disciples, with that immortal, glorified,
 spiritual body with which I verily believe he
 is exalted to-day seated on the throne of the uni-
 verse, and bearing on that body, that never shall
 fade away, the scars that purchased your redemp-
 tion and mine.

People talk about the difficulties of identity.
 We see a man buried, and the stream changes its
 course and washes his grave away, and hurries
 his body along with its current, nobody knows
 where. A ship is lost in the ocean, and hundreds
 of bodies are buried in the sea, and change their
 form. A house is burned down here on Main
 street, and other bodies are evaporated in gases
 and smoke and ashes. But do not press that ques-
 tion of identity too far; you'll get into trouble;
 you won't be able to identify yourself. Science
 goes to show that the human body completely
 changes every three years; it used to tell us seven
 but modern science fixes the period at three.
 What this body is at present, is not what
 it is going to be three years from now; and
 bear in mind, if you please, the very possibility of
 convertibility of the forms of matter into an end-
 less series, is the foundation for Paul's argument in
 the 15th chapter of 1st Corinthians.

"Human identity does not consist in the incident-
 al, variable figure; in consists in the archetypal
 form," and the resurrection will be, not the emer-
 gence of the old formation, but the emergence of a
 transformation based upon that glorious archetypal
 form in the mind of God from before the beginning
 of the world, of which we have a pattern in the
 glorious, spiritual, immortal body of the Lord
 Jesus Christ on the resurrection day. Let the fact
 of the convertibility of matter help you by analogy.
 What things in the world are more unlike than
 common clay and precious rubies? Take a lump
 of common clay and put along side of byrds, gar-
 nets and carbuncles. See what a contrast there is
 between them! "And yet we know they are sim-
 ply modifications of common clay!" There is a
 lump of charcoal lying on your grate. What
 things apparently can be more unlike than that
 lump of charcoal and that diamond that is glisten-
 ing in the brooch upon your bosom; yet that lump
 of charcoal is the mother of that diamond, and the
 diamond is the glorification of the charcoal.
 The resurrection shall be the glorification of the

matter of this body. It is possible for the human
 body in its resurrection to retain most of the es-
 sential elements it now possesses and be abundantly
 glorified with immortality; and in its resurrec-
 tion it will be atomically, at least, identical with the
 present body. It was the ignorance of the Saddu-
 cees that made them deny the resurrection. As
 another has put it: "Suppose that you stood, on
 the creation morn of this universe, looking out upon
 a formless world; looking out upon the abyss of
 darkness; looking out upon the nebulous light
 upon the surging clouds, and peering athwart the
 dark abyss. Suddenly it begins to range itself
 into order, and you look out upon a globe without
 a leaf, or a blade, or a tree, or a flower, or a beauty
 to adorn its great sterile waste. As your eye
 sweeps over the vast desolation, a word is uttered
 and its surface is clothed with beauty—emerald,
 and scarlet, and pink, and the thousand varieties
 of the beautiful flowers God has made. Suddenly
 you see emerging from its bosom, the tall, stalwart
 trees spreading out their boughs to shade the
 coming animals. You had no experience of such
 things, no conception that matter could assume
 such a variety of manifestations, and yet that
 strange production of things has actually taken
 place in the time and in space." No wonder
 Jesus said to the skeptical Sadducees, "You do err,
 not knowing the power of God." Oh, brothers and
 sisters! heirs as we all are to, death; heirs as we
 all are to the corruption of the tomb, this morning
 lift your soul in gratitude and thankfulness to God
 that he will not leave you, "a disembodied
 spirit, houseless, raimentless, to wander a phan-
 tom and ghost in the dark spaces of eternity." But
 when that trump shall sound, he shall
 gather up the atoms of this body that once
 lived and clothe you with that new, spiritual, glo-
 rious, pneumatic body, fitted for the tabernacle and
 the instrument of your spirit, redeemed, sanctified
 and glorified in the paradise of God. For we be-
 lieve that "those who sleep in Jesus will God
 bring with him." Yea, servants of God, there is
 a glorious prospect awaiting us. Not only shall
 our souls be redeemed and sanctified and glorified,
 but we shall be clothed upon with a body redeemed
 and glorified with immortality "like unto his own
 glorious body with which he ascended up to
 heaven in the presence of five hundred witnesses." And
 when that glorious estate shall have been
 consummated in us we shall join with the acclama-
 tion of heaven saying: "Glory be to the Father
 and to the Son and to the Holy Ghost. As it was
 in the beginning, is now and ever shall be, world
 without end. Amen."

THE "FLAG" DISCUSSION.

[After so long an interval we did No. 1. of our Second
 Reply in the Flag's issue of October 3rd. Why this pro-
 tracted delay, we do not know; we had supposed the discus-
 sion closed on his side, or an extenuating argument in
 course of preparation, but here it is.—ED. BAP.]

THE "FLAG'S" REPLY TO NO. 1. OF OUR SECOND
 REPLY.

INSTEAD of trying to sustain his erroneous
 charge, why did not Bro. Graves confess that
 he had misrepresented us? Read it again. We
 said:

"It seems from his recent works that Bro. Graves has
 made the alarming discovery that Baptists are destitute
 of one of the church ordinances; and consequently there
 are no true churches of Christ upon earth, except such as
 have adopted his new theory of communion."

From this Bro. Graves says:

"Our complaint against Bro. R. was that he publicly
 charged us with asserting in our book that there are no
 true churches of Christ upon earth except such as have
 adopted his new theory of communion."

Bro. Graves knows that we did not charge him
 "with asserting" in his book that there are no true
 churches of Christ upon earth, except such as have
 adopted his new theory of communion.
 We only stated it as our own opinion of necessa-
 ry consequences which must flow from the new
 communion theory of Bro. Graves. In our opin-
 ion, if Bro. Graves's present position is true, the
 consequence must follow, that there are no true
 churches of Christ upon earth, except such as have
 adopted his new theory of communion. This exam-
 ple of the disorderly communion in the Corinth
 church, does not sustain him. This temporary
 disorder was immediately corrected. But now
 Bro. Graves seems to think that an organization
 which permanently perverts, subverts and rejects
 the Lord's Supper, and in its place established a

wicked, profaned and anti-Christian supper, is still
 a "true" church of Jesus Christ. (1) Bro. Graves
 did not always think so. "The sun do move." In
 the olden time before the new light flashed upon
 his vision, Bro. Graves thought that when a church
 violated the laws of Christ that it was not a true
 church of Christ. In the Graves and Howell
 trouble, Bro. Graves said:

"When the majority of the members of a church
 trample upon the law of Christ, they become a
 false church, and are no longer a church."

Bro. Graves explains this statement thus:
 "I meant by this language, that when a church
 goes contrary to the law of Christ, it is no longer
 clothed with church authority—its acts are null
 and void, and no member ought to submit to them."

See pages 59 and 60. Both sides of the Nashville
 church difficulty. And on page 62 of the same
 book, Bro. Graves continues:

"To add to the laws of Christ, is no less violative
 of the law than to take from them. Infant baptism
 and popery can be sustained by such a plea. A
 process that goes beyond the law is *extra-judicial*,
 and of course null and void."

According to Bro. Graves himself, all the inter-
 communion Baptist churches are apostate—their
 "acts are null and void, and no members ought to
 submit to them!" If Bro. Graves should succeed
 in his new movement he will certainly be an eccle-
 siastical reformer. But he used to say that "every
 attempt to reform the church of Christ is to de-
 form it. Every reformation, so-called, is a deforma-
 tion."

REPLY TO THE ABOVE.

(1.) From the character of the above Reply, it seems
 to us that Bro. Ray has entirely abandoned the de-
 fence of intercommunion and devoted all his very
 limited space to a *mixed sort of a defence*, viz.:

1. A denial that he has charged us with teaching in
 our book on Intercommunion, that there are no
 true churches of Christ upon earth, except such as
 have adopted our new theory of church commu-
 nion, and,
2. Re-affirming that in his opinion, if
 church communion alone is scriptural, then the
 consequence must follow that there are no true
 churches of Christ upon earth.

The first issue he makes is, that "we know he—
 Bro. Ray—did not charge us with so teaching.

We here repeat what we said in our last de-
 fence:

"Now we have no desire to misrepresent Bro. Ray, and if
 we know the force of the English language, we have not
 misrepresented him.

We thought we gave good and sufficient reasons
 to convince any intelligent reader that we did not
 misrepresent him. The question is not whether
 Bro. Ray charged us in certain words and phrases,
 but if the whole force and impression of the lan-
 guage he did use, upon the minds of his readers
 was not equivalent to the charge we complain of,
 viz., that there are no true churches of Christ ex-
 cept such as have adopted our theory of com-
 munion. We again say we do not understand the
 force of language if Bro. Ray's language does not
 convey this very idea.

Here is his very words:

"IT SEEMS FROM HIS RECENT WORKS
 THAT BRO. GRAVES HAS MADE THE
 ALARMING DISCOVERY THAT BAPTISTS
 ARE DESTITUTE OF ONE OF THE CHURCH
 ORDINANCES; AND CONSEQUENTLY
 THERE ARE NO TRUE CHURCHES OF
 CHRIST UPON THE EARTH, EXCEPT SUCH
 AS HAVE ADOPTED HIS NEW THEORY OF
 COMMUNION."

What do these words mean? "It seems." Seems
 to whom? To Bro. Ray—he so reads—he has sat-
 isfied himself that to us we have used language that jus-
 tifies him in saying—saying what? That we have
 made the alarming discovery that Baptist churches
 are destitute of one of the church ordi-
 nances, and consequently—whose consequently is
 this?—according to the laws that govern language
 the reader is justified in saying it is a part of our
 teaching as much as what precedes it, for it is not
 separated by a period or any mark that distin-
 guishes where our teachings stop and where his
 conclusion begins. If he does not seek to make
 this impression, and if he indeed does not, what
 force is there in the question with which his para-
 graph closes, viz., "But if all Baptist churches have
 become unscriptural and apostate, how can Bro.
 Graves bring true churches out of false churches?"

Does not this language im-
 pliedly charge us with
 having taught in our book that all the Baptist
 churches have become false on account of their in-
 tercommunion practice? If not, what does it teach,
 and what is its relevancy? We have never at-
 tempted to bring true churches out of false ones,
 and we have taken no position that requires us to
 do it, as our readers well know.

His plea is that the "consequently" is his conclu-
 sion and not ours—that is, he does not charge us
 with teaching that there are no true churches ex-
 cept non-intercommunion churches. Now when
 he can explain the relevancy or force of his
 question on this explanation we will withdraw our
 charge on the ground that our brother writes in
 a language we have no grammar to explain. Let
 him in the future, state what we do teach, in our
 words, and then tell his readers what conclusions
 he draws from them, and there will be no trouble
 about understanding him.

(2.) Bro. Ray dogmatically and emphatically as-
 serts that a church observing a perverted Supper
 forfeits all claim to be considered a church of
 Christ, and therefore, in his opinion, if our position
 be true—i. e., that intercommunion does pervert
 the Lord's Supper—then there are no true churches
 of Christ upon earth except such as practice church
 communion.

Now we say that this "opinion" of our brother is
 not worthy of respect, since the plain teachings of
 the Scriptures are against him, as we have hereto-
 fore shown, viz:

1. Because the church of Christ does not, for its
 existence, depend upon the observance of the Lord's
 Supper.
2. There must be a church of Christ before the
 Lord's Supper can be observed.
3. There was a true church of Christ for three
 years and a half without the semblance of a Lord's
 Supper.
4. And, conclusively, the church at Corinth was
 a true church of Christ, although it had utterly
 perverted the Lord's Supper—so that it was no
 Lord's Supper, and therefore it had but one ordi-
 nance, baptism.

It is in the highest degree probable that for years
 together, the churches, driven into the wilderness
 before the face of the Dragon and Beast, were not
 able to provide the proper elements or to gather
 together in one place for the observance of the
 Supper, but in our opinion they were the true
 churches of Christ. We know a church that
 did not for six years observe the Supper; but
 it was a church nevertheless, and was so recognized
 and is so recognized to-day.

The Baptist who will not be satisfied with these
 proofs and reasons, is determined not to be satis-
 fied.

But how does Bro. Ray seek to prove his wild
 assertion? By the Word of God? If he has ever
 quoted a passage of Scripture that enjoined the ob-
 servance of intercommunion, or an example that
 warranted it, we have not seen the shadow of it.
 His readers know he has not. But he attempts to
 prove it by the misapplication of statements we
 make in "Both Sides" the Record of the Nashville
 Church Division and its reasons, where we speak
 of the violation of certain constitutional principles
 which are fundamental and vital to the existence
 of a church as nullifying its claims to scripturality.
 But all this is wholly irrelevant to the case in hand
 since the orderly observance of the Lord's Supper
 is not vital to the existence of the church.

Will Bro. Ray deny that Spurgeon's church is a
 church of Christ? It is, we admit, disorderly in
 respect to the scriptural observance of the Supper;
 but who will say that it is more so than multitudes
 of our city churches that admit drunkards and
 drunkard-makers and revelers—dancers—and the-
 atre and opera-goers, and such like, both within
 and without their jurisdiction, to their tables with-
 out discipline or rebuke? We have asked Bro.
 Ray if those churches in other years that admitted
 alien immersions for valid baptisms, and practiced
 pulpits immersions, and those city churches that do
 it to-day are true churches of Christ, and he falls
 to answer—why?

"Error of any kind, like leaven, if not rooted out,
 will work evil, and evil only to the church; but
 there are vital errors that work immediate death to
 the body. To pervert the design of baptism; by
 teaching that it is a sacrament of salvation—
 through which remission of sins and regeneration
 of the heart alone can be obtained, subverts the
 very foundation of Christianity, and fills the church
 with the unregenerate, and thus works a double
 destruction. Equally so to corrupt a fundamental
 doctrine, as the doctrine of "salvation by grace
 only," by teaching that our salvation depends in
 whole or in part upon our own good works, utterly
 subverts "the doctrine of Christ" and fills the church
 with mere legalists, and thus destroys it. There is
 not a church on earth to-day, and there was not in
 the days of the Apostles, but what was disorderly
 in some respect. See all their letters, and see Christ's
 messages to the seven churches of Asia; the sym-
 bols of all the true churches of Christ since John's
 day—but these derelictions did not nullify the
 claims of those bodies to be churches of Christ.

Bro. Ray, in his over eagerness to find a ground
 to justify his opposition to church communion,
 has rashly launched out a proposition that is "in
 our opinion" destructive of the claims of all exist-
 ing churches to be true churches of Christ.

We now ask our brother why he has copied, but
 these few paragraphs of our Reply No. 1, and re-
 plied to them, not allowing his readers to see, or
 himself to reply to, the rest of our Reply?!! We
 see no continuation of the discussion in his next
 issue. Has he indeed feared his Flag in acknowl-
 edgment of self-conscious defeat? Will he not
 even notice, even if he refuses to accept our chal-
 lenge? We have patiently waited for him to
 bring forward the Tross Supper as an example of
 the Lord's Supper and intercommunion. Is he not
 going to do so? Has he utterly lost faith in his
 being the Lord's Supper? If he will not handle
 it, will he not allow us to reply to Elder Renfro's
 article on Tross, published some time since in the
 Flag? If Bro. Ray desires to drop this discussion
 will he inform us of the fact?

ELDER ROBERT TOMLIN.

EDITOR BAPTIST:—I have noticed the above
 name published under "The Detective" list for
 about two years. There is a preacher by that name
 living about fifteen miles east of Aberdeen. It is
 said that he came from Texas to that part. After
 settling in the neighborhood that he now lives in,
 he joined the Freewill Baptists, and he is doing the
 Baptist cause great harm. I have written to Bro.
 Peddy, of Hemphill, Texas, concerning him. Bro.
 Peddy states that he was not acquainted with him.
 What I and others want is, for those who were ac-
 quainted with Tomlin and know of his acts to
 write and verify the statement concerning him.
 My postoffice address is Aberdeen, Miss. I am the
 missionary of the Judean Association, and am
 anxious to show Mr. Tomlin in his true colors to
 the people that he preaches to. Bro. Graves, will
 you and others assist me in obtaining the necessary
 information concerning this man? I understand
 that Tomlin is making arrangements to settle at
 Detroit, Ala. We have just organized a church at
 that place. Yours, etc. W. L. PULLY.

"Dr. Graves continues his little fling at us." Al-
 most every issue of his paper has its little fling for
 our personal benefit. We are preserving all of
 these gentle and precious morsels, and as we sup-
 pose that is his gallant way of replying to our re-
 view of his book on intercommunion, we propose
 to cluster them for him after a while in another lit-
 tle pamphlet for circulation free of charge. By the
 way, we have just received an order from a minis-
 ter in Tennessee for one hundred copies of our Re-
 view; and we have before sent about as many to
 Tennessee as to any other State. We will say to
 our Bro. Renfro, that if he will send them to this
 paper we will publish them all with the greatest
 pleasure. Our readers know that we have never
 made a "fling" or a big "fling" at him. We have
 never intimated that all Baptists who agree with
 him on the communion question are "priest-ridden".
 We have offered him our columns to review every
 article that has appeared in it adverse to his views,
 and to review him in the Alabama Baptist, if it
 will only allow us.

WEEKLY MEETINGS.

BRO. GRAVES:—I wish to speak of some things that should concern us as Baptists. In a late Baptist there was an article from Bro. Reid, of Louisiana, on a subject in which I feel interested as regards pastors or a pastor to every church. The present is the Methodist plan that Baptists have got into of circuit riding, rounding up their flocks once a month, and on Saturday, lash those few that are there until it is almost past enduring. Now, why do not the minister urge the church to return to the apostolic practice? If this was done there would be a great deal of work done where there is now very little, or nothing. If each church would have a pastor there would be development in the Christian warfare; missionaries be sent forth and sustained in the now white harvest field. Then the prayers of many a Christian heart would ascend to God for more laborers. I know of four churches in nine miles from the farthest, if they would make two of the four, they could sustain a pastor; have a good house of their own, and a live prayer-meeting. If the churches would go back to the old path, and go to work, the cause of Zion would prosper; many souls brought to Christ, and God glorified in the hearts of his children.

Baptists boast of their principles, but do they show their faith by their works? If each church would have a pastor, I think there would be little trouble about "shutting the gate." This subject is treated with silent contempt in this section at present, as though it was not worth investigating or for fear light would win some mind to the truth.

Now, Bro. Graves, I am one that desires to follow the "old landmarks" in every respect, and I think there are many who are of the same mind. Then, let all that desire this, by voice and pen, work for it, trusting all to God, and all will be well. Let the brethren of the laity speak out. Speak through the press, and in private, and don't be afraid of your ministers.

A TEXAS DEACON.

[It gave us the keenest pleasure to read the following from so eminent an author and Eschatologist, and we are confident it will be gratifying to many of our readers, who believe in the literal interpretation of God's Word, and therefore the literal Second Coming of our Lord from heaven.—Ed. Baptist.]

BRO. GRAVES:—When paying a visit recently to my friend, Dr. A. J. Gordon, of Boston, he called my attention to your book, "The Seven Dispensations," and kindly loaned me his copy. My wife and myself have been looking into it at odd times, and we both feel deeply impressed with its force, its arrangement of topics, its loyalty to Christ, and honorable exegesis of Scripture. It is no small encouragement to those who have been protesting, however feebly, against modern molting liberalism, and seeking to advocate, however crudely, the prophetic teachings of the Bible, to meet with such a book as yours. We rejoice in the discovery and thank God for your faithful words and unpolitic utterances. I have not sought for the objections; a rapid glance through it suffices to assure us that it is Biblical. The principle of interpretation announced in the Preface is the right one; you have adhered to it all through. The taste of the ministry generally is perverted; they are debauched by the surfeiting, lackadaisical, un-Christially sentimentalism of modern thought. (?) Why should Christ's free-men allow any Transcendentalist to dictate theology to them? How is it that so many run to Emerson, to Carlyle, to Dickens, or to some German dull-heads to learn the philosophy of life, and how its great longings can be met? All this is disastrous to the ministry of the Word in the power of the Spirit. You have done well to expose Whitbyism so candidly;—a super-spiritualism is as falsifying as a gross materialism. At least this is my observation. I am glad to say Dr. Gordon rejoices in your book. I trust it may come North in large quantities, and I pray that this ministry may be richly owned of God in correcting wrong tendencies, and in encouraging those who are waiting for their Lord. The end must be near, and soon we shall see His dear face, who gave

himself for our sins. "Jesus shall reign" as literally as that He literally suffered. A. NEWSHAM, Manchester by the Sea, Mass., Sept. 24, 1883.

A PREACHER'S TESTIMONY.

BRO. GRAVES:—I hereby offer my testimony to the value of the Body and Lung Brace. Twelve months ago I was completely broken-down; not able to preach or work, save under the treatment of the doctor, and it was thought by my friends, that I certainly had the consumption. Through the generosity of Bro. and Sister Montague, of Wayne county, Tenn., who are ever engaged in every good work, I was enabled to procure a Brace. I soon commenced improving, and am now hale and hearty; can preach two hours without exhaustion, weigh more than ever in life, and the result is, my Brace is too little. I have sold and fitted it on another brother preacher, to whom I pray it may prove as great a blessing as it has to me. I cannot estimate its value. I send for a larger one for myself. S. W. BARNETT, Savannah, Tenn.

If there is anything wrong or disgraceful in providing for the continuance of hundreds, and we may say thousands of Baptist ministers in their pulpits, as the Religious Herald tries to impress its readers with its sanctified sneers, we cannot see it, nor can these poor ministers.

AN INCIDENT.

LAST week, coming up from Mexico, on the Central railway, to Corsicana, there were together in conversation, the conductor, Episcopalian; an M. D. from Waco, a Methodist, and myself, a Baptist.

Methodist to Baptist—"Allow me to ask you a question?"

"Certainly." "Why will you not commune with me?" "Because you are not a member of the church." "Member of what church?" "Ah, that is it, is it? No church but the Baptist church?"

"Certainly not." "Well, well! I never heard it that way before. I thought it was close baptism." "No, sir; it is church membership." "Well, sir, I never heard it that way before. You deserve a patent on that."

"No, sir; you are mistaken. Thousands of our ministers, and those among the most talented, in our denomination, so teach; and furthermore that it takes membership in a local congregation to entitle any one to communion in that congregation."

"I give it up," he says, as you must know; "but I never heard it that way before. It puts an end to all controversy. Church membership and communion go together. One must be a member of the church to commune."

"Just so," I said, and the argument closed. The Dr. then said: "I expected you to answer. It is not close communion but close baptism. Then I would have said, 'I was converted in Bro. Penn's meeting at Waco a few years ago; was baptized by a regular Baptist minister into the fellowship of the First Baptist church of Waco; and afterwards I joined the Methodist church. This is my only sin against the communion of the Baptists.'"

I said, "This close baptism has been the line of argument with many of our ministers, but it is now being entirely abandoned, since it does not justify the practice of the churches. Your baptism is nothing in this respect when you get out of the Baptist church, though you should belong to any or all of the so-called orthodox denominations."

So, then, our line of defense is established. One church—a, organization—one communion. Membership in one local congregation entitles to communion in that, and no other. G. A. CORLSON.

Do you not wish to extend the usefulness of your paper? Do you not wish to secure a valuable and daily useful book without cost? You can do both this month—this week—if you try. See the offer of the book for one subscriber.

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The effort is to circulate by gift or sale 500,000 one-half million—pages of the following denominational books and tracts the present year—1883.

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NAMES. Y. M. L. Taylor, Tenn. \$1.00; Jos. Atkins Ala. \$1.00. D. S. McCullough, Tenn.; Mrs. J. B. Calloway, Texas.

Brothers, here is an opportunity to do good and lasting work for the Master! It is a water by the side of which we may sow the printed seed of truth and salvation that will bring a certain harvest. All who have any heart at all to work for the Savior can do something. How much each pastor in the South can do in a silent way by sale, and he can beg a hundred dimes to aid him in giving away needed tracts. Let us have a noble army of workers together this year. Select the class you will join this year and send your name in at once. We commenced late last year, and hard as it was and no money in circulation over one-fourth of a million of pages were circulated. We should make it a million this good year.—G. A. CORLSON.

"The Theological Seminary is doing finely. Dr. Boyce reports one hundred and twenty-five students last session (instead of 100, as I wrote) and a prospect for a large attendance next session. They have \$225,000 in invested endowment, and two magnificent residences, one for Dr. Boyce and one for Dr. Broadus. As may be supposed, the Seminary has greatly strengthened our cause in Louisville."—Christian Index. From this we understand that the two magnificent residences, for Dr. Boyce and Broadus we built out of the money contributed for theological purposes. Those men richly deserve to live in the houses.

Historical Department.

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

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

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

THE ANABAPTISTS OF MUNSTER NOT BAPTISTS.

DR. BURRAGE, editor of Zion's Advocate, Portland, Maine, is one, if not the best German scholar of all our fraternity, and he has driven the Independent into a deadly corner, with his own German historian. The Independent attempting to disprove the statement of the Examiner's ignorance of the German, referred him to Cornelius; Geschichte des Munsterischen Anrubs. Dr. B. shows that Cornelius in that work, two vols. only completed, has not reached the Munster affair! How does the reader imagine the Independent attempts to escape? He blandly says: "If the author has not yet come to his main purpose—'The uproar at Munster' he is certainly on his way to it." Who ever heard of such a confession and avoidance before? How does the Independent know what Cornelius is going to write about the Baptists, as connected with that affair? Dr. Burrage thus and furthermore disposes of the Independent's assertions:

In other words, the Independent's appeal is to a work that has not yet been printed, and on the exposure of this fact we are told, "Well, suppose we have blundered, the author is writing such a work." Perhaps so and perhaps not. But whether he is or not, so far as Cornelius's account of the Munster affair is concerned, the Examiner may continue to assert that the Baptists never persecuted.

Another statement which we made two weeks ago seems to have disturbed the Independent. To disprove the Examiner's proposition that Baptists never persecuted, the Independent called attention to the fanatics at Munster. In reply, we claimed that in no sense of the word were these men Baptists, and impartial historians recognize the fact. In confirmation of this statement we said:

"The latest writer on the Anabaptists of Munster, Dr. Ludwig Keller, royal archivist at Munster, insists that the term Anabaptist is incorrectly applied to the Munster fanatics. The difference between Menno Simons and John of Leiden, he says, is much more fundamental than between Luther and Zwingli, and yet we do not confound their followers, but distinguish them as Lutherans and Zwinglians. Indeed, he says that by the same method that Menno's followers are identified with those of John Leiden, it could be shown that Luther and the Romish church formed only one party, inasmuch as the latter had far more points of agreement with Luther than the Mennonites had with the Munster rioters. See pages 4 and 15 of Keller's Ein Apostel der Weidertaufer, published in 1882, and his more recent article in the Westdeutsche Zeitschrift fur Geschichte und Kunst, entitled: Zur Geschichte der Weidertaufer nach den 'Urnung des Munsterischen Konigreichs.'"

The Independent, commenting on this remark, says: "We have looked to these pages in vain for anything like that which our cotemporary sees there." Well, let us see. Here are the two passages on which our remark was based. It will be seen that we used almost Keller's own words.

"Although two men as John of Leiden and Menno Simons were in agreement on single questions, no one not a partisan can deny that the opposition which Menno expressed at the very beginning of his career is far more fundamental than, for example, that between Luther and Zwingli, whose followers have always been distinguished as Lutherans and Zwinglians." This extract is from the second of Keller's works mentioned above. The following will be found on page 6 of Keller's Ein Apostel der Weidertaufer:

"It has been most rightfully shown that on the same grounds with which it is attempted to prove Menno's connection with the followers of John of Leiden it could be proved that Luther and the Romish church formed in truth only one party, for the latter really have in many respects more points of contact than the Mennonites and the Munster rioters."

Let the reader compare the quotations with our summary of them, and then read the Independent's remark, "We have looked to these pages in vain for anything like that which our cotemporary sees there." This is an illustration of the Independent's shuffling in this whole matter.

Having delivered itself to this extent, the Independent calls our attention to the following passage from Keller's Ein Apostel der Weidertaufer: "We must distinguish among the so-called Anabaptists three chief parties which entered on the stage one after the other in three epochs under different men. In the period which lies between the years 1525-1530 among the opponents of infant baptism no man possesses a greater and more general esteem than Hans Denck; in the time from 1530-35, the forerunners of John Leiden, and, at last, by himself, became masters of the situation; and from thenceforth Menno Simons attained the controlling influence."

"Does our author here," asks the Independent, "recognize John of Leiden as an Anabaptist or not?" Certainly not in the sense in which the Independent uses the term. Men have wrongfully attributed to him the name, is Keller's position. Only a "varietal" of the ideas of the Anabaptist, he says, appears in the Munster men, and so he makes a distinction which the Independent refuses to make. Indeed, in the passage which the Independent quotes to prove that Keller recognizes John of Leiden as an Anabaptist, the German historian is careful to use the words, "so-called" Anabaptists. Moreover, in this very work, p. 220, referring to men of like spirit in southern Germany, whose efforts were repudiated by the Anabaptists in an assembly at Augsburg in 1527, he says: "Nothing can be more false than the assertion that any casual connection whatever existed between these revolutionary efforts and the teachings of Denck and the better Baptists generally." And in a note he adds that even by the opponents of the Anabaptists themselves it is admitted that only a few were engaged in these revolutionary movements. Also Cornelius, whose work the Independent justly praises, says: "All these errors were contested and repudiated whenever a large assembly of the brethren afforded an opportunity for an expression of the religious consciousness of the Baptist fellowship."

Nothing can be more absurd, therefore, than the attempt by any reference to the Munster affair to disprove the Examiner's proposition that Baptists never persecuted. We beg the pardon of our readers for even noticing such an attempt.

Foreign Missions.

MISS NORA S. GRAVES, EDITOR.

LEARN TO GIVE.

- 1. FROM habit. This can be learned only in youth, therefore teach your children to put something in the plate whenever it is passed.
2. From a feeling of obligation and duty to God whose commands you promised to obey. Teach this duty to your children.
3. From an overflowing love of God, who has given you so much. Give to him lavishly, as you would give to a beloved wife, or child, or parent, only in a proportion as much greater as your love to him and his love to you exceed all human love. Teach this also to your children.
4. Give from love to the needy suffering. As soon as you see the want, or hear of one, try to relieve it, and teach your children to do likewise.
5. Give especially to those charities for which you are responsible. As a member of the () church it is your bounden duty to give to those missionary operations which are carried on by it and dependent on it.
6. Give in such a manner of your money, your time and your efforts, that you may continue the

work of mercy to the bodies and souls of men which our Saviour began on earth, and teach your children to imitate his blessed example by ministering to the needy and suffering.—Christian Observer.

Many professed Christians would not betray Christ for thirty pieces of silver; but, in their love of money, they would dishonor him and never know a pang of remorse.—Miss May.

Where there is no self-sacrifice, there is no religion; where self-sacrifice begins, there Christianity begins, there the love of God begins.—Miss May.

Midway between the spot, in Florence, on which Savonarola was burned at the stake, and the river in which his ashes were thrown, is a Bible stand at which the Word, for which he suffered martyrdom, is now being publicly sold.

A captor has made a trip to Khartoum, which is far up the Nile, and found there ready purchasers for his entire stock of nearly 500 Bibles. It was however, a rather perilous journey, as the False Prophet's forces were committing havoc in Soudan.

Virginia is endeavoring to do her duty towards helping to send the Gospel to Africa. In the treasury of her Foreign mission Board there is now near \$2,000, for that special work. And the Board intends if possible to add another thousand this year.—African Missions.

Among the recent graduates of the Richmond Institute (Dr. C. H. Corey's) are Revs. J. H. Presley and J. J. Coles, who are under appointment by the general organization of colored Baptists to sail within a few months to Africa. We understand that they will endeavor to carry the gospel inland from Liberia.—r. M. Journal.

On Sunday, June 2d, the mission church in Adana, Central Turkey, received 74 persons on profession of faith, as the result of the revival then in progress. This is probably the largest number ever received at one time by any of the mission churches in Turkey. It is expected that twenty or thirty more will be received at the next communion, and fifteen or twenty by the church at Tarana.

The Woman's Foreign Missionary Society of the Congregationalists last year expended \$147,270.57 in their work, and supported 129 missionaries; Presbyterians, \$194,816.16 expenditures, and 183 missionaries; Baptists \$82,548.41 expenditures, and 60 missionaries; Methodists, \$146,038.70, and 59 missionaries; other bodies, \$48,446.36 expenditures, and 108 missionaries; total, \$619,120.10 expenditure, and 519 missionaries.

THE BIG MATCHIE FUND.

The following are the churches and amounts subscribed by them towards raising the \$1000 promised by the Big Matchie Association for Foreign Missions by the first of next May, 1884.

Table with columns: CHURCHES, SUBSCRIBED, PAID. Includes Covington, Big Creek, Ridge High, Kodota, Germantown, Collierville, Waco, Mount Moriah, Harmony, Maple Springs, Denmark, Ararat, Zion, Woodland.

THE DETECTIVE.

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

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

EDWARD HARRIS.—Reference, J. W. Wann, Ch. Clerk, Carrollton church, Ark.

ELD. ROBT. TOMLIN.—Reference, Eld. A. J. Peddy, Homphill, Texas.

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

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

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

The Tennessee Baptist.

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

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Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card.

Distinguishing Principles of Baptists.

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

Church Polity.

1. Baptists believe that a Christian church is a local, congregational, and complete in itself.
2. That, under Christ, each church is absolutely sovereign and independent.
3. That to each church Christ committed the sole guardianship and control of the ordinances—preaching the gospel and administering baptism and the Lord's supper.

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient accomplice of Error.

CAN THEY DO IT?

IN Bro. Tyre's series of articles on Communion in the Central Baptist, we find this:

"It is said to be discourteous not to invite them to our communion, when they invite us. They can consistently and conscientiously invite us to their communion—and why? Because they believe we have been baptized. But we do not believe that they have been baptized and therefore cannot return the courtesy. If they regarded our baptism as we regard theirs, there would be neither consistency nor courtesy in inviting us to commune with them. In asking our consent to join us in sacramental communion, they, in our opinion, ask us to abdicate an express law of Christ, and thereby do violence to our consciences. Would it be courtesy in us to commune with them at such a sacrifice? Is it courteous in them to ask it? Away with courtesy when it thus sets aside an ordinance of Christ. Do our brethren really love us so much that they desire to commune with us? Is it love for us that makes them war so zealously against our restricted communion? We think not."

He says "they"—Presbyterians, Methodists and Episcopalians—can consistently and conscientiously invite us—Baptists—to their communion—and why? Can they do it? We think and know they can neither consistently nor conscientiously invite us—and why?

Presbyterians cannot, without a betrayal of the principles and doctrine laid down in the Confession of Faith, as interpreted by their Synods, their General Assemblies, and Presbyteries, as well as by

their most distinguished D.D.s and representative men.

We have space but for a few here.

When the New School Presbyterian Assembly met in Philadelphia, in 1845, the same week the Old School was in session there, the New School sent in an invitation for a joint communion on the coming Sabbath, and this was the speech made by a member and endorsed by the Assembly, as it rejected the invitation:—

"Had we a right to expect this public insult from the body meeting in another part of this city, calling itself a 'Presbyterian Assembly?' What is it, Mr. President, but an insult, openly cast into our teeth before the eyes of the whole world? What does it ask us to do? To unite with them in celebrating the Lord's Supper—a Sealing Ordinance—and thereby, in the presence of God and men, proclaim our fellowship for them in respect to their faith and practice. Have they not manifestly departed from our standard of faith—the Confession? and was it not for this that this body felt in duty bound to excommunicate them for heresy? What, then, do they ask us to do by this invitation? They ask us to stultify ourselves, and act a lie in the face of Christendom! Why did we separate? Because we hold different faiths, and, therefore, could not commune together. And now they ask us to say to the world, by our act, that we are one body, and hold one and the self-same faith, which we know, and they know, is not true."

The following is the enactment of a Synod in Kentucky:—

"The Committee on Bills and Overtures, to whom was referred the question: 'Is it proper that there should be intercommunion between Presbyterians and those denominations (Methodists and Campbellites) who hold Arminian sentiments?' presented the following report, which was adopted:—'That, after giving it all the attention which the importance of the subject demands, they are of opinion that, for Presbyterians to hold communion in Sealing Ordinances with those who deny the doctrine of Grace through the blood of Christ, etc., is highly prejudicial to the truth as it is in Jesus. Nor can such intercommunion answer any valuable purpose to those who practice it, as two can not walk together except they be agreed.'"

The Rev. J. N. McLeod, D.D., thus states the principles of the church:—

"On the subject of sacramental communion the principles of the church are that such communion is the most solemn, intimate and perfect fellowship that Christians can enjoy with God and with one another; that when Christians are associated together in a church state, under a definite creed, communion in the sacraments involves an approbation of that creed; and that as the church is invested with authority which she is bound to exercise to keep the ordinances pure and entire, sacramental communion is not extended to those who do not approve the principles of the particular church, or submit themselves to her authority." * * "She does not feel at liberty to allow every man to be judge of his own qualifications for sealing ordinances, or to dispense those ordinances to such as do not assent to her religious principles, or whom she could not submit to her discipline were they found violating their Christian obligations."

D. Monfort, D.D., a distinguished Presbyterian, in his letters to Dr. Rice on Intercommunion, after suggesting that the members of one denomination, if thrown into a community in which there was no church of their preference, should unite with one there, and so in an orderly manner come to the Communion, says:—

"And it does seem to me that this would be a much purer and vastly more consistent charity in all denominations, than that of throwing open the doors to the ordinance of the Lord's Supper to some half dozen different sects hostile to each other's peculiarities, and irresponsible to each other; some making a profession of piety and baptism a condition, and others not; some enforcing infant baptism by discipline, as other Christian duties, others not; or really denying the duty [as do the Baptists]. Against this, I do protest with heart and voice, and uplifted hands. I deny it to be Christian fellowship at all. It is handling in the sight of God, angels, and men, the sacraments as emblems of what does not exist. It was never contemplated by the Westminister divines, and it has nothing, in my opinion, to support it but the false charity of the age. . . . On a question so plain, I can not suppress my astonishment that there should be a difference of opinion and practice in any denomination."

We take the hand of Dr. Monfort in both of ours in heartiest indorsement of these plain truths. This absurd and hypocritical practice is not only

opposed to the plainest teachings of God's Word, and subversive of the very design of the ordinance, but in flagrant violation of the fundamental principles and standard authorities of the very denominations that practice it!

Another distinguished Pedobaptist writer, in the Prot. and Herald, thus expresses himself:—

"For the last twenty years or more, I do not recollect having entertained a doubt that the opening of the doors of our Communion to all, of what are denominated 'evangelical' churches is erroneous, that it will either be changed, or lead to errors of a still more serious nature, containing in itself essentially and indifferently to sound religious principle and practice, though slow in its development."

The reader can see from the above facts and statements of representative Presbyterian doctors:—

1. That the Presbyterians, so far from being able to offer their fellowship through the Lord's Supper to members of other denominations, can not even offer it to the different branches of their own family or "church," without a flagrant violation of their Confession, and the decisions of their Pan and General Assemblies and Synods.

2. That when they do practice open Communion with other denominations in token of fellowship and unity, the profession is a heartless sham, for the fellowship and the unity do not exist.

3. That Presbyterians can not, except in violation of their Confession, which they are solemnly pledged to hold, commune with those whose doctrines they consider unscriptural, or with the unbaptized; and yet they commune with Methodists, whose Arminianism they regard as subversive of the whole plan of salvation, and who invite all unbaptized and unregenerate sinners, as such, to their tables as a means of pardon and regeneration!

4. The reader also notices that their most distinguished writers commend the closer Communion of the Baptists to the absurd practice of the day that passes under the name of "open Communion."

5. The reader can also see that according to the ruling of the General Presbyterian Assembly itself, it is a most bitter insult for Presbyterians to invite Baptists to commune with them; for it is asking us to fellowship their doctrines and practice, including federal holiness, infant baptism, and sacramental grace; which no honest Baptist can do without the renunciation of his own faith and principles. This is so. A grosser insult could not be offered to a man than to ask him to act a flagrant untruth, and this open communionists do.

All this and more can be found in our "Intercommunion, Unscriptural," etc., price 75cts. Baptist Book House.

But can Episcopalian preachers either consistently or conscientiously invite Baptists to their communion tables, as Bro. Tyre asserts?

Here is the decision of the Rt. Rev. Dr. Williams, Bishop of Connecticut, which must satisfy all:—

"No member of any religious society outside of the church can receive her holy communion without a violation of a fundamental law of the liturgy; and no clergyman can administer it to such a person without a violation of his ordination vows. The Rubric commands that no person shall be admitted to the holy Communion until they have been, or are ready to be, confirmed."

Then, according to this learned Bishop whenever an Episcopalian minister invites non-Episcopalians to his table HE PERJURES HIMSELF BEFORE GOD!! Read what the Bishop says again.

Can Methodist ministers either consistently or conscientiously invite those who do not believe Methodist doctrines and practice, as contained in the Discipline?

What is true of Episcopal ministers is equally true of Presbyterian and Methodist preachers.

The Methodists are Close Communionists. Any one the least familiar with the Methodist Discipline and Bishop Hedding's work on the administration of it, knows that by the law laid down there for the observance of the Supper, no Methodist preacher, elder, or bishop, can invite Baptists, Presbyterians, or Campbellites to the Methodist communion table without openly violating the laws of his society, which, in his ordination, he vowed before God and man to strictly observe. I will give the teachings of the Discipline and the rulings of the

Methodist bishop in the same connection, that no one can avail.

Bishop Hedding, Methodist, in his work on the administration of the Discipline, asks:—

"Is it proper for a preacher to give out a general invitation in the congregation to members in good standing in other churches to come to the Lord's Supper?"

"No; for the most unworthy persons are apt to think themselves in good standing, etc."

And again:—

"There are some communities, called churches, which, from heretical doctrines or immoral practices, have no claim to the privileges of Christians, and ought not to be admitted to the Communion of any Christian people."—pp. 72, 73.

He instructs the preachers to do what the Discipline enjoins, and it enjoins thus:—

"But no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our church."

"Invighing against our doctrines or discipline" are the capital charges mentioned in section 5; and what Presbyterian, or Baptist, or Campbellite does not oppose both the doctrine and discipline of Methodism as unscriptural and evil? Therefore, how can a Methodist preacher in palpable violation of his Discipline, the explicit instructions of his bishop, his vows to his God and his church, invite Baptists, Presbyterians, or Campbellites to his table? It is, on his part, a most daring act, and, on those members of these bodies who accept, the acting of a great untruth, as well as a profanation of the ordinance.

According to the teachings of their Creeds and Discipline, as understood and interpreted by the gravest doctors of their divinity, the Lord's Supper is a church ordinance, and its participation is confined to the members of the particular church celebrating it, and it cannot be carried without the jurisdiction of that one particular church. They are therefore eminently close communionists of the strictest sort, and their ministers violate their ordination vows every time they open their tables to other members than their own.

What is true of these Protestant churches, is equally true of our own churches. In all our Articles of Faith we assert that the Supper is a church ordinance—i. e., the ordinance of a local church—for we have no other sort—and that it can by no means be carried out of the church—beyond the disciplinary jurisdiction of the local church celebrating it. Therefore, whenever our ministers invite members of all sister churches to unite in the celebrating the Supper, they violate the understood and expressed faith they have pledged themselves to uphold and teach, and they teach the church to pervert the most solemn ordinance of God's house.

Do not all see that if Protestants and Baptists would only return to the letter and spirit of their formulated and avowed faith there would not be another word said about close communion, and the unallowed warfare would be at an end.

EDIGRAMS.

"THE TENNESSEE BAPTIST (Memphis), \$2, 'last but far from least' among the weekly visitors, is the ablest paper we have ever read, and we have read and do read many. In it truth has a bold defender, and all errors, isms, and false religions an uncompromising but honorable foe. The editor is the logician of his day."—The Mountain Sentinel, Tennessee. A handsome compliment, Bro. Sentinel; you could not have said more; trust we may ever deserve your approval.

"There is a Campbellite preacher holding forth in our section; it is a new thing here; what do you think of it?" We think it is to Christianity what vaccination is designed to be to the smallpox—to prevent any one from taking it.—"We think it time that H. M. W., of the Nation, and W. E. H., of the Herald, had come to a truce on the subject of their 'prize' controversy. They would be better engaged in striving 'for the prize of the high calling of God in Christ Jesus.'—Christian Index.

"We have heard of a man who made a large fortune, attending to his own business."—Baltimore Baptist. That will do.—Sister R. Pepper, West Virginia. If you had been reading THE BAPTIST

the past two years, you would have seen the whole subject fully discussed by us, and placed beyond the cavillings of the Seventh Day Adventists. God never commanded the Gentiles to keep the Jewish sabbath, nor could they have done it in truth had he commanded them, for they observed it as a memorial of their deliverance out of Egypt. The less you have to do with that sect the better for you.—"In your issue of September 1, you ask your readers to give the exact words of inviting to the communion, and as I have an opportunity, I cheerfully respond to the request. The language used in the invitation was that visitors who consider themselves in order at home are invited. This is it verbatim, and only yesterday, and as far as my observation has been it is about the usual invitation given in this country."—An intelligent Baptist sends us the words of the invitation universally given at the North—where any invitation is given—for many churches give none, and yet offer the elements to all present, allowing each to examine himself and so eat: "All members of sister churches of like faith and order, who are in regular standing in their churches, are invited to commune with us." Will Bro. Ray, in justice to us, republish the above invitations, and let his readers see that we did state the exact truth? All Baptists must see that this invitation destroys the very idea of the Supper being a church ordinance or a local church right or privilege, and makes it a denominational observance.—The Troy Messenger, September 27th, announced that the First Baptist church of that place would hold a meeting the next Sabbath to call a pastor. We trust that pastor will banish brass horns from the worship of the Lord. He has commanded his people to sing when they worship, making melody in their hearts as well as with their voices, and we cannot sing with organs and horns—it is not music, but the melody of singing God requires of us.—The Missionary Baptist copies a column of Bro. Lofton's sermon from this paper without giving a word of credit—making the impression that Dr. Lofton wrote it for the Missionary Baptist. Give the correction Bro. Porter.—"Rev. J. B. Gambrell, editor of the Baptist Record, says he heard Dr. J. R. Graves speak two hours and a half on 'Intercommunion,' and thinks Dr. Renfro in one hour and twenty minutes could have answered every point."—Missionary Baptist. That is conceding far more than Bro. G. ever conceded—and there is a ray of hope. Now tell Bro. Gambrell that we will give him three columns a week for one month if he will attempt to answer it, and we will give Bro. Renfro the same space for two months if he will attempt to answer Chapter III of "Intercommunion Unscriptural," etc., or reply to Bro. Bond's review of his pamphlet. Is not this fair?—and this we have offered and urged for a year in vain! A cause is lost when its supporters refuse to support it.—"I have worn the Body Brace now five years, and I would not be without it for fifty dollars. I can preach one week with less fatigue than I can two days without it. It is invaluable to a minister."—B. F. Tabbs, Arkansas. This is the universal testimony of all who use them.—we could not do one-half the preaching we now do without our Brace. This is what Bro. Todd, of Cottage Grove, Tenn., says about the Hernia Brace; he was past work with his double affliction, and now a hale man doing full work: "I have worn one of Banning's Hernia Braces for more than two years, and I would not take one thousand dollars for it if I could not get another like it."

THE SYMBOLISM OF THE LORD'S SUPPER.

Read its table of contents:—

THE BREAD.

- 1. The One Loaf.
2. The Unbroken Loaf.
3. The Wholesome Loaf.
4. The Fine Wholesome Loaf.
5. The Unleavened Loaf.
6. The Broken Loaf.
7. The Eating of the One Loaf.

THE WINE.

- 1. The Fruit of the Vine.
2. The Unleavened Cup.
3. The One Cup.
4. The Drinking of the One Cup.

THE REMEMBRANCE.

- 1. Of What He Was.
2. Of What He Became.
3. Of What He Suffered.
4. Of What He Did for Us.
5. Of What He Conferred upon Us.
"Thill I Come."

Now we will send a copy of this, postpaid, to each sister who will procure a new subscriber (\$2), and one to each new subscriber.

Are there not 100 sisters who will take right hold of this offer, and thus effect a triple good to the worker, the new subscriber, and to the cause of truth?

ITEMS.

How Genuine Infant Baptism talks,—as distinguished from "Mock" Infant Baptism so largely prevalent among the more evangelical of our opponents,—is aptly illustrated in the following extract from a sermon preached by an English Episcopal curate after the Sunderland disaster, in which several hundred children perished. We think its own absurdity refutes it.—Index. "As for those poor children, victims of some one's mistake, we have the assurance of God's Word that they are happy; for all children baptized and dying young are undoubtedly saved through the merits of Christ's death. A grown person has both the guilt of original sin, and also that of his own willing acts of sin. But the child has only original sin, and this, by baptism, is washed away; so, if a child thus baptized die before committing sin, it is impossible to doubt its eternal safety. For original sin is washed away in baptism, and sin of their own they have never done, so nothing prevents the entrance of their pure spirits into heaven." This preacher preached according to the teaching of the "Book of Common Prayer," which all Episcopalians profess to believe.

If our brethren who propose to limit communion, so that no Baptist can partake of the Lord's Supper in any church but the one of which he is a member, will take the critical methods by which they claim to make out that there was no church at Troas in apostolic times and apply them to the customary historical proofs of Baptist church succession—will they not render the establishment of that succession an impossibility forever?—Christian Index. We answer for one of the brethren referred to above—No; most emphatically no. By prophet, by Christ, and by apostle inspired by the Holy Spirit, it is affirmed that the kingdom set up by Christ should never be broken in pieces, never given to another people, but that it should stand forever—that the gates of hades should not prevail against it. This secures an unbroken continuation of his kingdom, and consequently of his churches, since they alone compose it, from the day it was set up until Christ comes again. But as for the Troas theory—there is nothing in the Scriptures to prove, or even make probable, that a church was organized in Troas during Paul's lifetime, and nothing in Ecclesiastical History. That's just the difference, dear Index. Now, if you have a "thus faith the Lord," or the word of a standard historian that there was a church at Troas in the first century, please let us have it.

WE WANT THE 1000 BEFORE 1884.

LAST year, by the special effort made by the Old and Young Guard, the list of this paper on the first of February reached over 9,500—long and short subscribers. This shows what can be done when Old Landmarkers will to do. But our terms being strictly cash in advance, as the dry money times of June, July and August came on, we had to drop, and drop, and drop, until several thousand fell out by the way. The effort now is to place 1000 prepaid subscribers on our list on or before the first of January, 1884; which can so easily be done by another such an effort as was made last

QUERIST.

Your views in regard to what is the unpardonable sin is solicited by a brother reader of THE BAPTIST.

ANSWER.—We only know what is revealed upon this fearful subject.

We know that to blaspheme the Holy Spirit—to speak against the Holy Spirit—to ascribe to the authority or authorship of the Holy Spirit that which he has not authorized—to charge him with saying or doing what he has neither said nor done, is to blaspheme the Holy Spirit. This the Jews did when Jesus charged the unpardonable sin upon them.

To lie—which is to wilfully and deliberately assert that to be a truth which we know to be false, or do not know to be true, is to lie to the Holy Spirit, since we have to resist his direct influences upon our consciences to do so. To make and circulate a lie upon a brother, as some professed Christian men will do through envy, hatred or jealousy, wishing to do them an injury, is to be guilty of this sin.

Ananias and Sapphira, his wife, deliberately concocted and uttered a lie for their own self-aggrandizement, and Peter charged them with lying to the Holy Spirit—and they were smitten dead that moment in attestation of the fact. The man or woman who has committed this sin had better die than to live.

Who can doubt that those who, under the solemn sanctions of an oath in the court-room before God and man, swear to what they know to be untrue or know nothing about, commit the unpardonable sin. They do lie to the Holy Ghost.

BRO. GRAVES.—Please give us your views through THE BAPTIST in regard to church members investing money in the Louisiana lottery. Baptists are doing it, and ministers saying nothing about it for fear of offending.

All lottery schemes are but so many species of gambling—games of hazard by which the player, or buyer of tickets, hazards a small sum in hopes of making a large amount at the expense of others—the unfortunate losers. It is an attempt to get something for nothing, and is therefore in itself immoral and its effects upon those engaged in it, and upon communities, are evil and only evil.

That the practice is immoral is the opinion of all good men, and that no good citizen or Christian man should engage in it is universally believed.

Should a minister, or deacon, or church member make it a practice to visit gaming houses and stake his money upon a game of cards, all Christians, and sinners, too, would unite in condemning his act as immoral and non-Christian. To invest in lottery tickets involves the same principle and implicates one in the same sin. What church member would like to have it published to the world that he had made \$1000 at faro or betting on a game of cards, or a horse-race, or on the drawings of the Louisiana lottery?

If preachers do not preach against this vice, so demoralizing to any community and so injurious to the prosperity of a church, then they fail to do their whole duty, and if they shirk this duty through the fear of offending the guilty, then they are manifestly perverted to their high and holy duty. Christ will not, because he cannot in truth, say to such, "Well done good and faithful servants."

If they do not warn men of this sin in the blood of the injured and ruined will be required at their hands.

BRO. GRAVES.—What ought I, with a few others to do? We have tried to get the church we belong to, to quit intercommunion and monthly sabbath meetings, and tried to pass a resolution requiring all the male members to contribute some amount to the church funds each year, and they out-vote us in all. Is it hard to be governed by those who will not inform themselves? Yours in love, W. D. HILL.

REMARKS.—If you are doing all in your power to teach the mistaught, maintaining a firm and consistent protest against unscriptural practices, your skirts are clear of all wrong, and we think that that remains for you and your brethren to do is to continue in love and great forbearance to instruct and teach and influence your pastor to help you; but we can not advise you to go to the table when it is thrown open to the whole denomination. If

is not the Lord's Supper when observed otherwise than a church ordinance—i. e. limited to the membership of the particular church celebrating it. By no law of Christ can your church require you to participate when so perverted. If you convince your brethren of your conscientiousness in this, they will, if Christians, respect you, and they will, ere long, be quite as willing to respect their own brethren as foreigners.

As for Saturday conferences, the brethren should be reasoned with with much long suffering—until they can see the scripturalness and propriety of doing the Lord's work on his own day. If the church has made the Saturday meeting a law, and discipline the penalty, can you not show the brethren that this is legislating, and so presuming upon the functions of the only Law Giver in Zion—and so rejecting Christ as their only head and king?

You do not need to make a law about all contributing, but, if you see fit, ask the church if the Scriptures do not require it of every member, female as well as male. The New Testament, your statute book, is explicit enough upon this point. See the essay by H. M. Long in last issue.

BOOK-TABLE.

The October number of THE PULPIT TREASURY, like its predecessors, is filled with excellent articles by leading preachers, writers and professors in nearly all the evangelical denominations.

The likeness and sketch of Dr. Philip Schaff, with his comprehensive and instructive sermon on "Immortality," will be grateful to the friends of this well-known professor and author. Dr. Willard Parker, the eminent physician and surgeon, contributes a notable article on "Christian Hygiene," which will attract marked attention. This magazine must be a welcome monthly to Pastors, Sunday-school Superintendents and Teachers, and also to family circles. \$2.50 per year. 25 cents single copy. Clergymen, \$2.00.

E. B. TREAT, 757 Broadway, New York.

ITEMS.

Do not fail to read to your children or have them read to you the excellent sermon for our children, by Bro. Long, in last week's issue. It is of itself worth the year's subscription to this paper.

1000 new subscribers before 1884.

We need this number to handsomely square off the year.

The greater usefulness of the paper requires it.

There is no good reason why we should not have them.

We have made an offer so liberal as to pay any one of a 1000 brethren to procure us one. A nice and valuable book, needed in every family, containing 256 pages, for each new subscriber.

If you do not want it and are willing to help THE BAPTIST, show this to your friends not subscribers and ask them to take the paper and so get the book.

PUBLISHERS.

We take pleasure in calling the attention of our readers who are interested in the "Culture of the Pear," either for market or the family, to the advertisement of Messrs. Sandford & Blackshear, of Thomasville, Ga. The pear that is needed is the one not subject to the blight—the remorseless and irremediable enemy of this most delicious and valuable fruit. That pear has been found to be the Le Compte pear. Orchards of this pear are found to be scarcely less valuable in the South than orchards of oranges—and large plantings are made annually, causing the demand to be immense. See the advertisement and send for a catalogue, and write for information.

A Colporteur-Missionary for the Western District Association, Bro. C. C. McDearmon, has been appointed by the Baptist Book House as its colporteur for the Western District for all his time. He will be well supplied with valuable denominational books and tracts and Bibles, and choice books for your children. We trust the brethren and sisters of that Association will liberally co-operate with Bro. McD. and help him do a large and grand work within the Association the coming year. Let every family supply itself with a few dollars

worth of books. Buy a nice family Bible.

Most of the churches need a pulpit Bible. He can supply it. All really need hymn books—also ones with large print. The New Southern Psalter is that book, either with or without the music.

The children will need nice books for Christmas, and he will have a fine assortment of them. We want every brother and sister to encourage Bro. McD., and he will do a good work for the Association.

We want one for the Central, and one for Big Harchie, to visit every family within the bounds of those bodies.

We know now why the Concord School of Philosophy disbanded. It could not compete with the Century, which in the July number unloaded the following:

Art is the joyous externalizing of inwardness.

Beauty is the joyful internalization of outwardness.

Poetry is the hampered soul leaping at verity.

Truth is the so-ness of the as-it-were.

Right is the awful yea-ness of the over-soul meditating on the how-ness of the thing.

Society is the heterogeneous, buying peace with homogeneity.

A Thing is simply an is-ness. Matter is is-ness possessed of somewhat-ness. Mind is am-ness.

Philosophy is the mind trying to find out its own little game.—Congregationalist.

That school died of Emersonianism—with which the above is a sample.

THOUGHTS, THEMES, AND ILLUSTRATIONS.

PRAYING BY MACHINERY.

REV. JAMES GILMOUR, the author of the interesting book, "Among the Mongols" (just published by the Religious Tract Society), gives an interesting account of the prayer-mills of the Buddhist Mongols. He says: "Nine out of every ten Mongols you meet will have rosaries in their hands, and be rapidly repeating prayers. The efficacy depends not on the meaning, but on the repetition of the prayers. It is not, properly speaking, praying at all, but 'repeating charm.'" But mouth-repetition is a slow process, and to expedite matters a praying-wheel has been invented, into which are put a large number of printed prayers; the wheel is turned round, and, by this simple act, all the prayers contained in the machine are supposed to be repeated. This is a wonderful acceleration. The wheel is fitted on a handle, which a man can easily hold as he walks about; and thus it comes that men may be met with examining their cattle, or going from one place to another, whirling their praying-wheels all the time. In some tents there is a stand on which is placed a large wheel, bearing about the same relation to the hand-wheel as a family Bible bears to a pocket Bible. A thong is fixed to a crank, the inmates taking their turn in pulling it. If a wrongly timed pull sends the cylinder turning backwards, according to the Mongol idea it makes sin in place of merit. In one house I saw a wheel placed over the fire, and driven by the upward current of hot air, after the manner of a roasting-jack. A common form of the praying-wheel is a windmill set on a lofty pole high above the tent. When a strong north-west gale springs up the machine goes whirling round; and the poor Mongol as he shudders at the tempest in his tent below, is comforted, so far, at least, by the thought that the blast is performing a lot of prayers for him. Sitting in a tent once, I heard behind me a curious clinking noise, and, looking round, found a prayer-wheel going by machinery. The master of the house, being a mechanical genius, had bought an old clock in a Chinese town, taken out and rearranged the springs and wheels, and made them drive a cylinder filled with prayers. When he got up in the morning he simply took the key, wound up the clockwork, and then the thing made prayers for the whole establishment. He that is too poor to buy a hand-wheel or a windmill gets a clock and thus holds a perpetual prayer-meeting in his house. This is as good as reading or repeating prayers of other men.

OUR APPOINTMENTS FOR NOVEMBER.

Providences permitting, we shall deliver a course of Doctrinal Discourses at Mars Hill church, Rathertown, Tenn., commencing Thursday before the first Sunday in November.

We will preach in Yea-Burn on the 7th November, at 7 o'clock at night.

We will (U. V.) deliver a series of Lectures at Fayetteville, Ark., commencing on Friday, 11 o'clock, or at night (as the brethren may appoint), November 8th, including the second Sunday.

Also a full course at Spring Creek church, commencing on Thursday November 15th, at 11 o'clock a. m. or 8 p. m., (as the brethren appoint) including the third Sunday.

If it will suit the brethren at Batesville, we will visit them including the fourth Sunday in November, and Searcy on Thursday before the first Sunday in December. The brethren can card us at once if this time will be agreeable.

The second, third and fourth Sundays in December are open for engagements.

NEWS FROM THE CHURCHES.

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

TEXAS.—A revival meeting of one week at Mt. Pleasant, Tex., resulted in twenty conversions, twelve or thirteen added to the church. A meeting at Black Creek, Scott county, which continued sixteen days, resulted in twenty-four professions, with twenty additions to the church. Rev. G. H. Stansberry has resigned the charge at Cleveland. Rev. T. C. Trasklin has recently closed a series of meetings at Flintville. Ten joyous converts were baptized, and fourteen others received for the ordinance.

ARKANSAS.—Bro. H. G. P. Williams, Hillsboro, October 10th, writes: "Bro. W. A. Clark, State Evangelist, with Bro. Hart, closed a meeting with Hillsboro Baptist Church a short time since; result, two restored and nineteen immersed. Since then more 'by' letter, and the indications are that several will unite with us. Bro. Clark also held a meeting at New London and added eighteen to the church at that place, and at Springfield church sixteen. He has labored hard for us, and his labors have been greatly blessed. Rejoice with us." Bro. O. J. White, Eureka Springs, Oct. 10th, writes: "The church here is struggling under some difficulties, but is by no means in a hopeless condition with nearly 200 members. The newly chartered Baptist College at this place is making an excellent start. It is hoped that we can build one of the best schools here in our denomination. I am a church communionist."

MISSISSIPPI.—A meeting of one week at Mt. Pleasant, Miss., resulted in twenty conversions, twelve or thirteen added to the church. A meeting at Black Creek, Scott county, which continued sixteen days, resulted in twenty-four professions, with twenty additions to the church. Rev. G. H. Stansberry has resigned the charge at Cleveland. Rev. T. C. Trasklin has recently closed a series of meetings at Flintville. Ten joyous converts were baptized, and fourteen others received for the ordinance.

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WAITING BY THE GATE.

BY WILLIAM CULLEN BRYANT.

Beside a massive gateway built up in years gone by, Upon whose top the clouds in eternal shadow lie, While streams the evening sunshine on quiet wood and lea, I stand and calmly wait till the hinges turn for me.

The tree tops softly rustle beneath the breeze's flight, A soft and soothing sound, yet it whispers of the night; I hear the woodthrush piping one mellow descent more, And scent the flowers that blow when the heat of day is o'er.

Behold the portals open, and o'er the threshold now, There steps a weary one with a pale and furrowed brow; His count of years is full, his allotted task is wrought; He passes to his rest (on a place that needs him not).

In sadness then I ponder how quickly flees the hour Of human strength and action, man's courage and his power. I muse while still the woodthrush sings down the gull's on day,

And as I look and listen the sadness wears away. Again the hinges turn, and a youth, departing, throws A longing look backward, and sorrowfully goes;

A blooming maid unbinding the roses from her hair, Moves unhearingly away on amidst the young and fair.

Oh glory of our race that so suddenly decays! Oh crimson dash of morning that darkens as we gaze! Oh breath of summer blossoms that on the rest-as-air scatters a moment's sweetness, and flies we know not where!

I grieve for life's bright promise just shown and then withdrawn; But still the sun shines round me; the evening birds sing on,

And I again am sooth'd, and, beside the ancient gate, In this soft evening sunlight, I calmly stand and wait.

Once more the gates are opened; an infant group go out, The sweet smile quenched forever, and stilled the spright, I shout.

Oh frail, frail tree of life, that upon the greenward strows Its fair young buds unopened, with every wind that blows!

So come from every region, so enter, side by side, The strong and faint of spirit, the meek and men of pride, Steps of earth's great and mighty, between those pillars stay.

And prints of little feet, mark the dust along the way. And some approach the threshold whose looks are blank with fear,

And some whose temples brighten with joy in drawing near, As if they saw dear faces, and caught the gracious eye of Him; the Silesian Teacher, who came for us to die.

I mark the joy, the terror; yet these, within my heart, Can neither wake th' dread nor the longing to depart; And, in the sunshine streaming on quiet wood and lea, I stand and calmly wait till the hinges turn for me.

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MAIMMIN.

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The Young South.

MISS NORA & GRAVES, EDITORS.

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

POST-OFFICE.

DEAR CHILDREN--I open the post office this week with a letter from a true friend of us, each and all, who signs her name, "Rebecca Pepper," and lives away up in West Virginia. We cannot call her a "new friend," for her letter shows she has long been a friend and sympathizer in our every need and need, and prayed for us in her secret closet. It is both sweet and helpful to know we have such "special" friends, and we are always glad to hear from them, and know them by name. Read her letter, children, and see if you do not feel you love her already.

Mamie Wright is the first to tell us the name of Pharaoh's daughter. Yours with love, MAMIE WRIGHT.

AMY NORA--I find in 1 Chronicles, 4:18, that Bithiah is the name of Pharaoh's daughter. Yours with love, MAMIE WRIGHT.

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The Tennessee Baptist

AMY NORA--I am a stranger, but I wish to see one of the little cousins. I thought I would write a few lines to you. Aunt Nora, I send twenty cents to Mrs. Sanford, ten cents for myself and ten cents for my little brother, Albert. We wish to help the little cousins pay rent for their room. I am just nine years old, and I pass the money that I send you by holding mamma. We take the TENNESSEE BAPTIST, and I love to read the Young South. Aunt Nora, I see this letter in the Young South I will write another one. Your little niece, LEONA HALE, Alexander, Texas.

Here is your letter, Leona, I hope you will not feel a stranger any longer, but will write us often and help us pay the rent for Mrs. Sanford.

Answers to Enquiries for Sept. 22th, 1883.

Johnnie West's--Al, Pharaoh, Peter, Uriah, Gerizim, Helbron. Initials spell, "A. P. Fugh."

Answered by Clarence Wingo, Willie Graves, Emie Phillips, Mamie Ivey's--Mary, Ruth, Samuel, Mercy, Idola, Nathaniel, Nicodemus, Instant, Esther, Vanisty, Isaac, Cain, Knook, Himelech, Red Sea, Samson.

Initials spell, "Mrs. Minnie Vickers." Answered by Clarence Wingo, Willie Graves, Emie Phillips.

"MALS AND I" BY MRS. DOUGLAS WALWORTH.

This is an excellent story for girls, describing the trials and triumphs of childhood, and teaching in a most striking and most touching manner, what a joy and comfort a thoughtful and helpful daughter can be to her mother.

Just the book a mother would wish to give her child as a birthday or Christmas gift.

For sale at the Baptist Book House. Price 75 cents.

AMONG THE HILLSIDE.

From country farm-homes and from sea-girt shore; Their tramping feet resound along the highways, Their gleeful shouts ring on the air once more.

A merry band, so full of youth's elixir, How can their restless spirits 'er essay The tasks that wait their patient, steady labor After the long bright summer holiday?

Not now, O children, in the sunny meadows Ye eul the flowers, or by the brooklet stray, But in the fields of knowledge, thick with blossoms, To gather sweets for a far future day.

Here, too, you roam a land of fairest promise, Watered by many a stream of limpid hue, Where weary travelers find a sweet refreshment And garner richest stores of old and new.

We bid thee welcome to the homes that mislead thee, To the deserted school-room's open door, The nation's hope is in thee, keep thy birthright; Thine heritage is more than golden store.

—The Kingdom of Home.

THEY NEVER WHISPER IN SCHOOL.

IN Philadelphia you may visit a school of some three hundred and fifty boys and girls, bright and pleased learners, whose teacher says, "My scholars never whisper when I leave them alone together; I have never had to mark one of them for whispering." You may think that very remarkable if you did not know that this was a school for the deaf and dumb.

Prof. Weed and his assistants give lessons in the sign language, and by these signs the children learn to talk rapidly and well. They are quick to catch the meaning of motions, and if a visitor tells a story and the teacher repeats it to the pupils in sign language, immediately some bright boy or girl will go to the blackboard and write it neatly almost word for word. Then perhaps some one of the children will be called on for a story, and will give something amusing about a dog or other animal in sign language so clear that with but a few words from the instructor, the stranger can understand it all.

One department consists of what is called the "class in articulation." It is composed of little deaf and dumb ones who are learning to talk. The attempt to impart the gift of speech where there is not a sense of hearing is recent, but proves quite successful both in France and in this country. In the process the sense of sight and touch have to supply the want of hearing. A child watches and imitates the position of a teacher's lips as she utters a word. The little hand is laid on her throat to feel the motion made by speaking that word; it is also placed before the mouth, to feel the breath and so get the shape of the spoken syllable. Then, wonderful to say, the child begins to use words and to join them into sentences, and by-and-by, so far from being a mute, he is able to converse as others do.

There is a moral in the above for boys and girls who, having all their faculties, yet think it hard to study and to learn in the usual way.

TALK TO THE CHILDREN.

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem dignitary to learn from books; and even if they have the misfortune to be

deprived of many educational advantages, with such instruction they will grow up intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a poor place for young people—a place from which they will escape if they can. How much useful information, and what unobscured but excellent mental training in lively social argument. Cultivate to the utmost the art of conversation at home.

"HOW CAN I BE USEFUL?"

LITTLE MARY was only eleven years old. But she was old enough to know that she was a sinner; and she had gone to Christ, and taken him in her heart as her Saviour. Soon after doing this, when feeling very happy as a young Christian, Mary went to her pastor, and asked him the question, "How can I be useful?"

Very often people have just what they are seeking for. This was the case with this dear little girl. The very knowledge she wished to obtain was hers. "Mary, have you not already tried to do something good?" inquired her pastor, who was very much interested in her case.

"Yes," she replied: "I have been praying to God for my dear father, that he may become a sober man, and go to church with mother and the rest of us."

"Well," have you only prayed, Mary? You know we must use the means if we want to obtain any great end."

"I have tried to do this, too," timidly said the child; "but I fear I do not speak just as I should to him."

This little girl only needed a little encouragement. She was full of faith and hope. The truth sparkled in her eye and sprung from her lips. She continued to pray and labor with her poor father until he could no longer resist her persuasions. He had driven others away, but he could not speak harshly to his gentle little Mary. She fully conquered him.

Shortly after this interview, she planned it to have her pastor visit their house; and after a few kind words from him, the father signed the temperance pledge, and to encourage him the mother and children added their names and thus a family temperance society was formed.

Don't you think Mary learned how to be useful? Dear children, how many of you will try in some way to do good? God will help you.—Band of Hope Review.

A five-year old, who went to school for the first time, came home at noon and said to his mother: "Mamma, I don't think that teacher knows much." "Why not, my dear?" "Why, she kept asking questions all the time." She asked where the Mississippi river and Washington City was.

Aunt Esther was trying to persuade little Eddy to retire at sunset, using as an argument that the little chickens went to roost at that time. "Yes," said Eddy, "but then, aunt, the old hen always goes with them."

To be able to bear provocation is an argument of great wisdom; and to forgive it, of great soul.

Our Missionary Fund.

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

Catherine Boyd \$1. Claudia McFadden 25c. Lulu Spangler and two brothers 25c. Hattie Garrett 10c. Miss Edith Watts and class \$1. Johnnie Carl 10c. Lillie Carl 10c. Eva Williams 10c. Lillie Graves 25c. Mamie Chandler 10c. John Wm. Loder 5c. Jennie Gould 25c. Roxie Wolverton 5c. Flora Richardson 10c. Mrs. Jackson 5c. Leona Hale 10c. Albert Hale 10c. Ida Carlie 10c. Minnie McDan 5c. Mattie Ayres 25c. Ella Ayres 10c. S. F. Rowsey 10c. M. E. Bowman 5c. Lillie Bowman 10c. Calvin Gray 5c. Margie Sesser 10c. Fred F. and Bell Johnson 5c. Corra Johnston 5c. Rhodia Warren 10c. Anna Hill 10c. Mary Borders 10c. Mabel and Clara Flint 10c. Abbie Borders 5c. Sallie Jackson 5c. Orrilla Nettles 5c.

Little Workers for 1883.

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

Van Farrar, 12 months. Willie Graves, 12 mo. Maggie Nicholson, 6 mo. James Collins, 3 mo. Elora M. Candell, 7 mo. Nora Hill, 4 1/2 mo. Bennie Parker, 11 mo. Katie Canada, 2 mo. Alice Moore, 12 mo. Annie Moore, 12 mo. Susie Goodson, 9 mo. Alma Theornta, 1 mo. Willie Garis, 1 mo. Robert Farrar, 3 1/2 mo. Leo Herzgrove, 3 mo. Nellie Ferguson, 4 1/2 mo. Lillie Vanu, 12 mo. Ada Sherrouse, 3 mo. Ross Sherrouse, 3 mo. Mercedes Garis, 1 mo. George Garis, 1 mo. May Balcher, 12 mo. Maggie Goodson 9 mo. Lucy Johnson, 1 mo. Willie Owen, 1 mo. Gorda Raymond, 6 mo. "Aunt Ann," 10 mo. Annie Neekola, 16 mo. Henry Gilliam, 4 1/2 mo. Emma DeBates, 1 mo. Jessie DeBates, 1 mo. Charles F. 7 mo. Rosa Brown, 1 mo. Clara Hale, 10 mo. Joe Hale, 10 mo. Charlie Hensley, 12 mo. Hannah Hyatt, 12 mo. Polio Jones 2 mo. Evange 2 1/2 mo. Ena Higgins 10 mo. Ly-C. G. G. 10 mo. Olive Gains 3 mo. Ona Herodotam 3 mo. Miller 3 mo. Floyd Evans 1 mo. Willie Karris, 3 mo. Lillie Graves 3 mo. Eva Williams 1 mo. G. D. Siler 1 mo. Jimmie Smith 3 mo.

CATARRH CURED.

A Clergyman, after suffering a number of years from that dreadful disease Catarrh, and after trying every known remedy without success, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Dr. J. A. Lawrence, Brooklyn, N. Y., will receive the recipe free of charge. 17-23

A western lawyer included in his bill against his client: "To waking up in the night and thinking about your case, \$5."

A \$115.00 ORGAN FOR \$49.75.

This was the unparalleled offer made by Hon. Daniel F. Beatty the great Organ Manufacturer, in our paper a short time since. He has instructed us to re-insert it and thus give those who failed to accept former offer another opportunity. We think this organ needs no further recommendation. See advertisement in this issue.

Our national paper currency is covered with poison. Half a dozen of the women clerks in the treasury department are suffering by poison from arsenic, as a result of handling the new greenbacks. They moisten their fingers to facilitate the counting, and the moisture brings out the arsenic in the green coloring.

"ENJOY YOUR LIFE"

is good philosophy, but to do so you must have health. If bilious and constipated, or blood is out of order, use Dr. Pierce's Pleasant Purgative Pellets, which are mild, yet certain in their operation. Of all druggists.

An English doctor avers that he has found fasting from four to eight days to be a specific cure for rheumatism. No medicines are given under this treatment, but the patient is allowed water and lemonade in moderation.

During the Exposition at Louisville Ky., which will continue until Nov. 8, the Chesapeake, Ohio and Southwestern Railroad will sell Round Trip Tickets from Memphis to Louisville and return, good for fifteen days from date of sale, for \$11.25. Corresponding rates from all stations east of Memphis. This is a new road, and its officers the most accommodating of any in the South.

Large sums are occasionally paid for young and handsome Chinese females, but the average quotations in the San Francisco market range from \$500 to \$1500 a head.

HORSEROD'S ACID PHOSPHATE

IN LIVER AND KIDNEY TROUBLES.

Dr. G. H. says: "Brown's Iron Bitters seem to give general satisfaction. I commend it strongly."

Through train from Portland, Me., passed through Pittsburg last Thursday, destined for New York, with two hundred passengers on board, no one of whom settled on the Pacific coast later than 1875.

GET IT SURE!

Wells' "Rough on Rats" Almanac, at druggists, or mailed for 20 stamp. E. S. WELLS, Jersey City.

Judge Ad. Cate General Swain is reported saying that the President will soonardon Sergeant Mason.

The Tennessee Baptist

On Wednesday night of last week a cyclone demolished the town of Arcadia, Wis. It was preceded by air so charged with electricity that lights refused to burn. There was a strong odor of sulphur, which, with the darkness and the deafening roar of the coming tornado, caused strong men to quake with fear. Buildings were lifted from their foundations and torn to pieces. Bricks were thrown through the air with such force as to pass through the walls of buildings left standing. People took refuge in their cellars, and but two persons were badly injured.

Thousands of families have had occasion to try the never failing qualities of Dr. Bull's Cough

NEW MEXICO'S WONDERFUL SALT SPRINGS.

Sensation began, who has just returned from his long tour in New Mexico, gives the following description of the wonderful salt springs which he and his companions discovered in that Territory about twenty miles north-west of Moore and Casey's great ranch: "Here is a salt basin about one mile in diameter, and the waters ebb and flow as regular as the tides of the ocean. When the tide goes out the edge of the basin shows salt instead of sand. In the midst of the lake are three conical shaped mountains 100 feet in height by 100 feet in diameter, which are apparently composed entirely of cluder, such as is left in any ordinary grate after the coal is burnt. One of these forms an island in the middle of the basin, but the others are so situated as to be accessible when the tide is out. Fortunately this was the case when we were there, and, actuated by a desire to see all the wonders, we climbed to the top of one of these mountains. It was found to be hollow. Just as if an immense funnel had been thrust through the top, and at the bottom, about on a level with the water in the main basin outside, was a spring which we discovered was possessed of several peculiar features. The water was found to be very strongly impregnated with salt, and its density so great that a person in bathing would find it impossible to sink or even stand up in it, or to do other than float upon its surface. The depth of the spring is unknown, and this, too, like the water of the basin, ebbs and flows with the tides. I think that by the use of the siphon, hundreds of barrels of salt could be obtained from this spring daily. These springs consist of a part of about 200 acres, which have been reserved from entry or sale by the government as saline lands." N. Y. Tribune.

The little daughter of the editor of the Tiffin, O., Daily Star was immediately and permanently relieved of a severe cough by three doses of Dr. Bull's Cough Syrup. A twenty-cent bottle of this valuable remedy will cure the worst cough.

The average rates of wages for colored servants in Charleston, South Carolina, are six to eight dollars a month for cooks and four to six dollars for housemaids. Children's nurses are paid from four to six dollars a month.

If you experience bad taste in mouth, sallowness or yellow color of skin, feel stupid and drowsy, appetite unsteady, frequent headache or dizziness, you are "bilious" and nothing will strengthen your liver to action and strengthen your system equal to Dr. Plasco's Golden Medical Discoveries By Druggists.

In a Brooklyn court, a few days ago, a young man was prosecuting a young man for breaking his word with her after promising marriage, testified that they had, "by actual count," exchanged 33,000 kisses by mail.

For suffering Chronic Dis. cases, 25 p. symptoms, remedies, list, and full stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way.

DR. JOHN BULL'S SMITH'S TONIC SYRUP FOR THE CURE OF FEVER and AGUE OF CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered in the world for the SAFE, CERTAIN, SPEEDY and PAINLESS cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear 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.

BULL'S SARSAPARILLA is the old and reliable remedy for impurities of the blood and venereal diseases—the King of Blood Purifiers.

DR. JOHN BULL'S VEGETABLE WORM DESTROYER is prepared in the form of candy drops, attractive to the light and pleasant to the taste.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Popular Remedies of the Day.

Principal Office, 531 Main St., LOUISVILLE, KY.

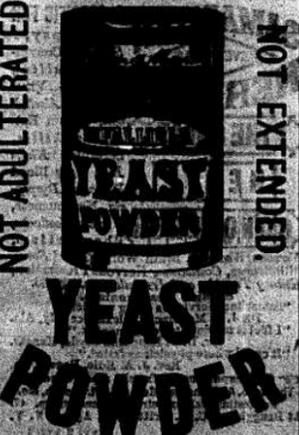
A REAL SKIN CURE.

There is only one, and that with simple name. "My skin, which has been covered with ugly pimples has become clear, smooth and soft and healthy. My hands were covered with little red spots, which have disappeared and I'm better than I have been for twenty years. Using Dr. Bull's Skin Cure." A. M. Noble, Selma, N. C., July 3, 1894.

Dr. Bull's Skin Cure consists of internal and external treatment at same time, and it makes the skin white, soft and smooth. It contains no poisonous drugs. It is a first-class drug.

ESTABLISHED 1835.

PRESTON & MERRILL'S INFALLIBLE YEAST POWDER



NOT ADULTERATED NOT EXTENDED

TRAVELER'S GUIDE.

ARRIVAL AND DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.
City Time. Leave. Arrive.
Express, daily..... 11:30 a.m. 4:30 p.m.
Mail, daily..... 8:55 a.m. 4:20 p.m.
Nashville Accommoda.,
daily, except Sundays..... 4:55 p.m. 8:25 a.m.
Fast Accom., daily..... 4:40 a.m. 4:40 p.m.

Memphis and Charleston Railroad.
City Time. Leave. Arrive.
Through Express, daily..... 11:30 a.m. 8:55 p.m.
Local Mail and Express, daily..... 8:55 a.m. 8:55 p.m.
Nashville Accommoda.,
daily except Sundays..... 4:25 p.m. 8:10 a.m.

St. Louis and Little Rock Railroad.
Mail train daily..... 4:40 p.m. 10:50 p.m.
Passenger train daily..... 5:20 a.m. 8:00 p.m.
Freight..... 6:05 a.m. 7:00 p.m.

Mississippi and Tennessee Railroad.
Leave. Arrive.
New Orleans Mail, daily..... 12:30 p.m. 10:10 a.m.
Express, through, daily..... 3:45 p.m. 8:00 a.m.
Night Train, daily except
Sundays..... 8:30 a.m. 7:50 p.m.
Freight trains carry passengers.

Texas and St. Louis Railroad.
Leave. Arrive.
Brinkley..... 3:00 a.m. 7:50 p.m.
Clarksville..... 6:30 p.m. 6:20 a.m.
Brinkley, Tex. and St. Louis, connects with
Memphis and Little Rock Railroad at Brinkley,
and at Clarksville with the Arkansas Midland Railroad.

Hot Springs and Brinkley Railroad.
Leave. Arrive.
Brinkley..... 5:20 a.m. 5:20 p.m.
Hot Springs..... 12:00 a.m. 12:00 p.m.

Chesapeake, Ohio and Southwestern Railroad.
City Time. Leave. City Time. Arrive.
No. 1 Express, 11:10 p.m. No. 1 Express, 2:30 a.m.
No. 2 Mail, 8:25 a.m. No. 2 Express, 1:55 p.m.
No. 3 Evening, 3:40 p.m. No. 3 Evening, 9:55 a.m.
No. 4 Accom., 3:40 p.m. No. 4 Accom., 9:55 a.m.

Sleeping Cars on Express Trains Nos. 1 and 2.

Chickasaw Route, MEMPHIS AND CHARLESTON RAILROAD TWO-DAILY PASSENGER TRAINS SCHEDULE

GOING EAST.		FAST MAIL & EXP.	
Lve Memphis.....	11:45 pm	10:45 am	12:25 pm
Arr Grand Junction.....	1:05 am	12:25 pm	1:25 pm
" Middleton.....	2:31 "	1:21 "	2:17 "
" Corinth.....	3:59 "	2:17 "	3:13 "
" Decatur.....	5:20 "	3:13 "	4:09 "
" Stevenson.....	6:45 am	4:38 "	5:34 "
" Chattanooga.....	12:20 pm	6:01 "	6:57 "
GOING WEST:			
Lve Chattanooga.....	8:45 pm	8:30 am	10:10 am
Arr Stevenson.....	5:05 "	10:10 "	11:10 "
" Decatur.....	3:31 "	11:10 "	12:10 "
" Corinth.....	2:05 am	5:40 pm	6:40 "
" Middleton.....	1:04 "	6:23 "	7:23 "
" Grand Junction.....	1:05 "	7:27 "	8:27 "
" Memphis.....	4:00 pm	9:30 "	10:30 "

To the East

Close Connection is made for all EASTERN and SOUTHEASTERN CITIES. And for all points on and reached via CINCINNATI SOUTHERN RAILWAY THROUGH CARS WITHOUT CHANGE ELEGANT SLEEPING CARS On Night Trains

To the West

CLOSE CONNECTION MADE FOR ALL ARKANSAS and TEXAS POINTS. A full set of First Class and Emigrants Tickets on sale at all principal stations.

Baggage Checked Through. NO SUNDAY DELAYS. For further information, address either JAMES R. OSBEN, Gen'l Pass'g't, Knoxville, Tenn. or T. S. SAVANT, Asst' Gen'l Pass'g't, Memphis, Tenn. or any Agent of the Route.

PAYSON'S INK is the best. No preparation. Used with every class pen for marking any fabric. Popular for its durability and its ability to stand up to the most severe tests. Established by years. Sold by all Druggists, Stationers & News Agents.

Send For Free Agents. \$100 to \$500 per year made by selling our Ink. Write to J. C. Macomber & Co., 111 N. 2nd St., Philadelphia, Pa.

Chesapeake, Ohio & Southwestern Railroad.

The Southern Trunk Line
LOUISVILLE, CINCINNATI, WASHINGTON, BALTIMORE and all

Eastern Seaboard Cities, The Short Line
Cairo, St. Louis, Chicago and the

Northwest.
The Direct Route

Texas, Arkansas, and the

Southwest.

Tickets now on sale at Depot at lowest rates. Call on or address: R. H. TALLEY, Ticket Agent, Memphis, Tenn., or H. F. MITCHELL, Gen. Pass. Agent, Louisville, Ky.

A New Sunday School Song Book

"There is a land of pure delight," By Geo. F. Root and G. C. Case.

PURE DELIGHT

CROWDED FROM COVER TO COVER WITH GEMS OF GOSPEL SONG BY THE BEST WRITERS.

Every Piece of Value! No Dry and Useless Matter! Good Words and Good Music!

100 pages, printed on fine paper and handsomely bound in boards. Price, 35 cents, by mail \$1.00 per dozen by express, charges not prepaid. A single copy (in boards) for examination, mailed on receipt of 15 cents. Specimen Pages Free.

Published by JOHN CHURCH & CO., NEW YORK OFFICE: Cincinnati, O. No. 5 Union Square.

The Southern Cultivator AND DIXIE FARMER.

The oldest Agricultural Journal in the South. By recent purchase, THE CULTIVATOR now comprises THE SOUTHERN FARMER'S MONTHLY, SAVANNAH, GA.; THE DIXIE FARMER, ATLANTA, GA.; THE PLANTATION, MONTGOMERY, ALA.; THE RURAL SUN, NASHVILLE, TENN., and makes the patron of these with its own large list of subscribers.

THE INTENSIVE SYSTEM OF FARMING,

by Mr. David Dickson, covering the entire system of Southern Agriculture, is now being published in THE CULTIVATOR, in series of twelve monthly numbers. The style is elegant and readable, the language pure and pleasing. Finely and appropriately illustrated, artistic binding. Commanded by the press and theory. Will sell on sight. A rare opportunity for justice ministers, students, teachers and others wanting paying employment. Address Texas Book and Bldg Co., Dallas, Tex. xvi 11 xvii 12

AGENTS WANTED FOR DAYS OF THE SON OF MAN.

Dr. March's Great WORK JUST OUT. The result of years of patient study and travel. A book to charm the young, delight the old, interest the student, a book for everybody. The style is elegant and readable, the language pure and pleasing. Finely and appropriately illustrated, artistic binding. Commanded by the press and theory. Will sell on sight. A rare opportunity for justice ministers, students, teachers and others wanting paying employment. Address Texas Book and Bldg Co., Dallas, Tex. xvi 11 xvii 12

PARKER'S GINGER TONIC

Ginger, Buchu, Mandrake and many of the best medicinal herbs are combined in Parker's Ginger Tonic, a rare medicine of such varied powers, as to make it the greatest Blood Purifier and the most powerful Sanguifer ever used in the world. It cures Rheumatism, Gout, Gravel, Dropsy, Stomach, Bowels, Liver, Kidneys, Bladder, &c. It is the best medicine for all the above complaints. It is the best medicine for all the above complaints. It is the best medicine for all the above complaints.

PARKER'S HAIR BALSAM

The Best, Cheapest and Most Wonderful Hair Dressing ever used. It cures itching humors, restores the hair to its natural color and keeps it from falling out. It is the best medicine for all the above complaints. It is the best medicine for all the above complaints. It is the best medicine for all the above complaints.

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(LOUISVILLE & NASHVILLE R.R.)



Without Change and with Speed Unrivaled
SHORTEST AND QUICKEST ROUTE From Memphis, Milan, and Humboldt to the NORTH & EAST

PULLMAN CARS Without Change from Louisville, and but one change to Louisville, and but one change to principal NORTHERN and EASTERN CITIES.

THREE TRAINS DAILY By this line, making SURE CONNECTIONS AND QUICKEST TIME SAFETY AND COMFORT.

EMIGRANTS Seeking homes on the line of this road will receive special attention. See Agents of this Company for rates, routes, Ac., or write, C. P. ATMORE, G. P. & T. A., Louisville, Ky.

We feel confident that the QUALITY of our work CANNOT BE SURPASSED, and PROVE always a LOW AS THE LOWEST.

W. H. BATES, S. C. TOOF & CO.

S. C. TOOF & CO. Steam Printers, LITHOGRAPHERS, AND Blank Book Manufacturers.

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Orders solicited, and Estimates cheerfully furnished. xvi 6-11

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Manufacture those celebrated Chimes and Bells for Churches, Academies, etc. Priced and Circulated sent free. HENRY McSHANE & CO., Baltimore, Md. xvi 15 xvii 21

MENEELY BELL FOUNDRY

Favorably known to the public since 1830. Church, Chapel, School, Fire Alarm and other bells, also Chimes and Peals. MENEELY & CO., West Troy, N.Y. xv 41 xvii 46

BELLS

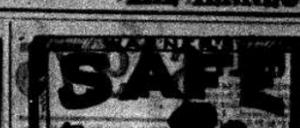
Steel Alloy Church and School Bells. Address C. S. BELL & CO., HILLSBORO, O. 15-13

PILES

Anæsthesia. GIVES INSTANT relief. It is an infallible cure. Price \$1. At drug stores or sent prepaid by mail. Sample free. Address: J. B. HANNEY, P. O. Box 212, New York. xvi 17 xvii 19

Beauty's Greeting at 2000 11th St. (Corner 11th and 12th) every running day & night. Chicago, Ill. Address: Beauty's Greeting, 2000 11th St., Chicago, Ill.

The Tennessee Baptist.



Discipline is an effort, not a cause. Its origin is within the individual, and it is not to be removed. Hence, to remove the cause must be removed, and in no other way can a cure be effected. WARRNER'S SAFE KIDNEY AND LIVER CURE is established on this principle. It realizes that

85 Per Cent. of all diseases arise from a derangement of the kidneys and liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a food and restorative, and by placing them in a healthy condition, drive disease and pain from the system.

For the numerous cases treated and cured by unhealthful Kidneys, Liver and Urinary Organs, for the distressing disorders of Women, for Rheumatism, and for physical debility, and for all other ailments, it is the most powerful and reliable remedy ever known. Beware of impostors, imitations and concoctions, said to be just as good. For Diabetes, ask for WARRNER'S SAFE DIABETES CURE. For Sale by all druggists. R. H. WARRNER & CO., Rochester, N. Y. xiv 4 xvii 1

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