

Bianco Mango.—Four tablespoonsful corn starch to one quart of milk. Beat the corn starch and two eggs thoroughly together, and add to it the milk when near boiling, with a little salt. Boil a few minutes, stirring it briskly. Flavor to taste, and pour into a mold. Sweeten it while cooking, or use a sauce of sugar and cream. To be eaten cold.

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INTERCOMMUNION—NO. 4.

BY ELD. R. J. COLEMAN, CABOT, ARK.

THE most of Bro. H.'s article is a review of Brethren Renfroe and Pendleton, and I only propose to notice such parts thereof as bears directly on the question of communion. And I must say here, that I am astonished at the interpretation (not to say perversion) of Bro. Pendleton's language. I will quote it just as he has, and show what I conceive to be the false construction:

"Every visible church of Christ may be considered a sacred enclosure that can be entered only in one way. In that enclosure is set the table of the Lord. The Lord of the table has prescribed the terms of admittance into that enclosure. Those who have complied with the terms and have entered, viz.: are guardians of the table, they must see that it is approached only in the way which the Lord of the enclosure has specified. If they are appealed to to change the way of entrance, or to make a new way, or to allow those without to make ways of entrance to sult themselves, they must say with strongest emphasis, There is one Lawgiver; we have no such custom; neither the churches of God. Baptists say that as it is the Lord's table, it must be approached in the way he directs; that if it was their table they would have discretionary authority, whereas they now have none." —*Pendleton's Doctrines*, pages 366-7.

Now, gentle reader, I hope you will turn to the article on page 4, of January 6, 1883, and see the use Bro. Harral makes of these positions. It is clear to my mind, that he tries to show that Bro. P.'s positions would inevitably lead to non-intercommunion, and thus make Bro. P. inconsistent, while there is not the semblance of evidence of such a bearing in Bro. P.'s language. What was Bro. P. writing about? Simply the organization of Baptist churches—the churches of Christ, in contradiction to Pedobaptist organizations showing that the complaints of Pedobaptists against Baptists on account of our restricted communion was groundless, and that we were only adhering to the laws of the King in Zion. Can you not see the point? For Bro. P. says, "Baptists say it is the Lord's table." Does that not prove that he was showing just what I have said? Then Bro. H. goes on to show the way persons enter the church, (local of course) and says that "one entrance is by baptism." Now, I want to ask Bro. H. if he did not mean the local church? Of course he must have; the whole paragraph goes to prove it. Then I want to ask him if all the members of his church came into it by baptism? Bro. H. says, No, a goodly number of them came in by letter. Oh, indeed! and yet there is but one way to enter the local church. "Now, Bro. H., do you not see that the 'legs of the lame are not equal'?"

If a member of a sister church, which is in order, comes to you with a certificate of good standing, will you not vote for his reception? Most assuredly. Then does he come in by baptism—"the one entrance, on a profession of faith in Christ"? Or, does he come in on account of, or in at the door of Fellowship? You are bound to say on fellowship, because he had been baptized right somewhere else. So you see that fellowship is the door into the church and not baptism, because it takes baptism to give full fellowship; then it is maintained (fellowship) by a godly life. Now then, I want to ask you another question. That brother who brings that letter may attend your church meetings with the full intention of uniting with you, but you do not hold your conference meeting on Saturday, nor until after the other services on Sunday, and your communion of the church comes on, and you do not give that brother the privilege to join you in celebrating the Lord's love, forsooth, because he has not come in the "one way, by baptism," and you have no fellowship for him, and it would vitiate the sacred institution for him to partake, but as soon as the communion is over you open the way for the reception of members. He comes and you receive him into full fellowship, by some other than the "one way." Alas! for poor frail humanity. He was not fit to commune with you before, but now he is, and yet he has not come

in "the one way," and nothing is done to him, or by him, to alter his fitness. Now is it not strange that simply joining your church makes him fit to commune, when he was every whit as good before as after?

Bro. Harral then passes a eulogy upon Bro. P. for what he has done, but says he, P., "In destroying the symmetry of his character by his inconsistency, to the mortification of every true Baptist in this country." This is monstrous! Does Bro. Harral intend to say there are no two Baptists except those who are of his way of thinking and acting? This language will not admit of any other construction. Alas, alas! is that so, that there have been no true Baptist all along down the ages until very recently, because they were following "tradition and not Christ"? And yet those untrue Baptists have brought to Bro. H. and me all the glorious blessings of political and religious liberty under God, or by the Lord's help. No true Baptists but non-intercommunionists. If Bro. Harral and his admirers do not blush at that it is because their cheeks are very hard. And similar expressions have been often made through THE TENNESSEE BAPTIST during the past two years, such as "all intelligent Baptists have given into local church communion," and a number of expressions which I have been ashamed to see. And yet these brethren who make them are of the Simon pure. Does it not amount to railing?

As to Bro. Pendleton's character and reputation, it stands unsullied, and all these deadly thrusts that are being made at him only prove to him what Paul's imprisonment and trial at Rome did for the cause of Christ; giving more publicity to it—makes his gold shine the brighter. God bless him in his old age, for truly he is a great man, and has done a great work—a work that will live when Bro. H. and I and many others will be forgotten.

I said in a previous paper that it was not my intention to defend Bro. P. because he was able to

take care of himself. But on noticing the above expressions I could not well avoid saying what I have in his defense. And I have no doubt but he would have defended himself against things that have been said about him if he had not thought it would be a stoop in him to do so.

The next thing that I will notice in this article, is what Bro. H. says to Bro. Renfroe about the Passover:

First, he says that Bro. Renfroe will not affirm that God ever repealed the law restricting the Passover to the family, and in the next breath says that Bro. Renfroe says he did do it. Now, I want to ask Bro. H. if this is the way that non-intercommunionists have to do to sustain their position? See third column, page four, of BAPTIST of January 6, 1883. The next assertion Bro. H. makes is, that all the Gills, and Henrys, and Renfroes in the world cannot show it in the Bible. Now, I ask, Why did not Bro. H. read the fourth verse? Here it is: "And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb." Exodus xli: 4. And yet this Scripture was right before his eyes when he made the statement that all the Gills, Henrys and Renfroes in the world cannot show it in the Bible. I here ask if non-intercommunionists are thus hard pressed to sustain their cause? But alas! Bro. H. says "Every man who has sense enough to tell the truth knows that it can be done without breaking a single bone." [My italics.]

Well, I confess that I do not know it can be done, and yet I claim to have sense enough to tell the truth. I have asked several strictly truthful men if they knew how it could be done, and one ventured to suppose that it could be done by separating all the flesh from the bones. Is that the way, Bro. H.? Come, do tell us over here in Arkansas, as you know we are in the backwoods over here and need light especially upon such intricate questions as this. But to the subject of eating the Passover in the house of the family. First, Why was that? The answer is, they were forbidden to be out of their houses. And second, They must be under or behind the blood in order to be passed over by the angel of death. Third, They must ha-

reader can imagine how pale the poor man looked when I read that verse and expatiated upon his garbling God's Word to sustain a false cause. And I imagine that Bro. H. and his sympathizers will look equally pale or blauk, when they see this example of garbling God's Word to sustain an equally false cause. The only difference that I see in Bro. H. and the Methodist is, he stopped too soon, while the Methodist began too low down, while each of them are equally guilty, for the reader will remember that the issue is upon two families eating together the Passover supper.

Bro. Harral pursues this same subject of the Passover in his last article. On page 3, of THE BAPTIST, of January 13, 1883, he says: "Is there any provision made here for two or more, or two or three families to join in the eating? Will Baptists be deceived into the support of a poisoning heresy by such daring additions to the Word of God? If two or three families could join together to eat the Lord's passover, three hundred, or three thousand could, for there is no limit if you pass beyond one. The law being that each family eat to itself, or in its own house. If, then, the law is positively that each family eat by itself, in its own house, is it not as plain as language can make it that the lamb was to be divided between a family too little to eat it and its nearest neighbor, according or in proportion to the number in each family? That is exactly what is commanded. The smallest family to take the smallest part, and the larger family to take the larger part." Now I want the reader to turn and read the 4th verse of the 12th chapter of Exodus again, and see if Bro. H.'s position is sustained by it. Why, the language is as plain as language can be, "That if the family is too little for the lamb, (i. e., as I understand for one family) let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating (capacity) shall make your count for the lamb."

Now let's examine the text: First, I will say the object seems to be, that all be consumed, and while it might be that some families were too small, then the nearest family to that and it should take it together, not divide it, but eat it together. Second, We will then suppose that one lamb would require twenty-five persons to eat it and there were families that only had ten in it; of course that family could not consume the lamb, then another family must join. Now, the question is, third, Were they to divide it and each take their portion to their respective houses, or were they to unite and eat it together? Bro. H. says they must divide it, and take it to their own houses (i. e., his course of reasoning says that, for he will not let them eat it together). But I say stop, Bro. H., the law forbids their breaking a bone of it, and reason asks how can two families divide a lamb without breaking a bone?

Again, he says that Bro. Renfroe withheld a part of what Dr. Gill said on the subject, and then quotes Dr. Gill further. And what does he gain by it? for Dr. Gill says, (according to Bro. H.'s quotation) "That it must not be carried out of the house, and then the law of God says, 'There must not be a bone of it broken.' Now then, Bro. H., what will you do about this? Can you divide a lamb and not break a bone of it? Or can two families eat it separately and not divide it?

But alas! Bro. H. says "Every man who has sense enough to tell the truth knows that it can be done without breaking a single bone." [My italics.]

Well, I confess that I do not know it can be done, and yet I claim to have sense enough to tell the truth. I have asked several strictly truthful men if they knew how it could be done, and one ventured to suppose that it could be done by separating all the flesh from the bones. Is that the way, Bro. H.? Come, do tell us over here in Arkansas, as you know we are in the backwoods over here and need light especially upon such intricate questions as this. But to the subject of eating the Passover in the house of the family. First, Why was that? The answer is, they were forbidden to be out of their houses. And second, They must be under or behind the blood in order to be passed over by the angel of death. Third, They must ha-

equipped, ready for traveling. Now, I want to ask Bro. H. if those things were to be observed any more. For the Lord, through Moses, several times reminded the Jews with the observance of the Passover, but relative to the blood being put upon the door-posts and lintels, or equipped for traveling, or even inside of their houses, not one word is said about these things. "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof." Exodus xii: 46.

Again, with regard to eating the Passover in their dwellings: Let us examine the 16th chapter of Deuteronomy, beginning with the first of the chapter. Second verse reads, "That Israel shall eat the Passover in the place the Lord shall choose all here. A foreigner becomes a citizen of the United States by acquiring citizenship in some of the States that constitute the United States, and that citizenship is acquired by complying with the requirements of the law, and, last of all, taking the oath of allegiance to the United States, which is the door of entrance into citizenship in the United States for all aliens. Still he can only exercise the rights and privileges of citizenship in the State of his choice. If he removes to another State, he is not required to take the oath of allegiance again, but he is received into State fellowship and admitted to all the rights of citizenship on the faith of the evidence he brings that he did take such oath in the State he left: he enters by the same door. All men are aliens and must become citizens of the kingdom of Christ by acquiring citizenship in one of the churches that constitute his kingdom, and that citizenship is acquired by first complying with the law in other respects, but, last of all, being baptized; which is the oath of allegiance to Christ the King, and the door into the church and kingdom. No one ever did or can enter the church without baptism. As many as have been baptized into Christ have put on Christ." "For in one Spirit we were all baptized into one body." Still, he can only exercise the rights and privileges of citizenship in the church of his choice and of which he is a member. If he removes to another church he is not required to take the oath of allegiance, be baptized again, but he is received into membership on the faith of the evidence he brings that he took the oath, was baptized, entered through "that one way," that one door, into the church he left, and thus into the kingdom. He entered by the same door, the one door, the only door. This is the "one way" written by Bro. Pendleton; and he is right, Bro. Coleman's opinion to the contrary notwithstanding. I did say that Bro. P. was destroying the beautiful symmetry of his grand character by inconsistency, to the mortification of every true Baptist in this country, and what of it? I say so still. Bro. C. says I said, that all the Baptists all along the ages were untrue, but he is mistaken; I said nothing of the kind that I can remember. All the true Baptists are mortified about it, and if you will show me an untrue Baptist I will show you one who is not mortified about Bro. Pendleton or any body else. I can't blush here, Bro. C., except at your want of Christian courtesy and your ungenerous efforts to prejudice your readers against

REPLY—NO. 4.

BY HON. JOHN HARRAT, EUDORA, MISS.

BRO. COLEMAN is mistaken. I have not misquoted Bro. Pendleton's language, nor have I perverted it. There is what I quoted; compare it with his book and see if I have done him any injustice. Bro. C., like Brethren Gambrell and Renfroe, is working himself into a passion, and begins to use harsh and unbecoming language. I know nothing of what Bro. Pendleton had in his mind when he wrote the words quoted, but I do know what the words mean, and I repeat that they mean non-intercommunion, and no other meaning can be wrung out of them. If it is the Lord's table and he has set the table in an enclosure, with only one way of entrance, and those who enter by that way are the guardians of the table and they are to see that none come to the table but those who have entered by that way, been baptized and become members of the church, and those within have no power to make another way or prescribe new terms of admission to the table; can any sound logic on earth put any one at that table but the members of the church? Bro. P. says there is *only one way*, and so say I; but Bro. Coleman says there are more than one, and he is actually trying to make it appear that Bro. P. states what is not true! No one can enter a church of Christ without being first baptized, and that shows that baptism is the door into the church, and the only door for alien believers. I endorse every word that I have quoted from Bro. P. as being true, and honor him for saying it, but Bro. C., after nearly swearing by Bro. P., and in his zeal for Bro. Pendleton's reputation, arraigns me for what he calls abuse of Bro. P., and now he jumps out and says he will not endorse Bro. P. in saying that there is *only one way* of entrance into a church of Christ, because he knows there are more than one and he disputes the truthfulness of Bro. P.'s statement! I never abused Bro. P. in my life, for I regard him as a great,

good and noble man and brother, and I will not allow Bro. C. to abuse him without protesting against it. His inconsistency was in this: After saying that those within and without had no power to make new ways of entrance into the enclosure, he thought those within might open a new way called "Courtesy," and let in some through that way. But I say, God bless him with a long and happy life and a glorious victory through our Lord Jesus Christ. Bro. Coleman asks me if all the members of my church came into it by baptism, and then puts this answer into my mouth: "No, a goodly number of them came in by letter." I never said anything of the kind; he made the answer; every word of it. I don't see any leg at all here. A foreigner becomes a citizen of the United States by acquiring citizenship in some of the States that constitute the United States, and that citizenship is acquired by complying with the requirements of the law, and, last of all, taking the oath of allegiance to the United States, which is the door of entrance into citizenship in the United States for all aliens. Still he can only exercise the rights and privileges of citizenship in the State of his choice. If he removes to another State, he is not required to take the oath of allegiance again, but he is received into State fellowship and admitted to all the rights of citizenship on the faith of the evidence he brings that he did take such oath in the State he left: he enters by the same door. All men are aliens and must become citizens of the kingdom of Christ by acquiring citizenship in one of the churches that constitute his kingdom, and that citizenship is acquired by first complying with the law in other respects, but, last of all, being baptized; which is the oath of allegiance to Christ the King, and the door into the church and kingdom. No one ever did or can enter the church without baptism. As many as have been baptized into Christ have put on Christ." "For in one Spirit we were all baptized into one body." Still, he can only exercise the rights and privileges of citizenship in the church of his choice and of which he is a member. If he removes to another church he is not required to take the oath of allegiance, be baptized again, but he is received into membership on the faith of the evidence he brings that he took the oath, was baptized, entered through "that one way," that one door, into the church he left, and thus into the kingdom. He entered by the same door, the one door, the only door. This is the "one way" written by Bro. Pendleton; and he is right, Bro. Coleman's opinion to the contrary notwithstanding. I did say that Bro. P. was destroying the beautiful symmetry of his grand character by inconsistency, to the mortification of every true Baptist in this country, and what of it? I say so still. Bro. C. says I said, that all the Baptists all along the ages were untrue, but he is mistaken; I said nothing of the kind that I can remember. All the true Baptists are mortified about it, and if you will show me an untrue Baptist I will show you one who is not mortified about Bro. Pendleton or any body else. I can't blush here, Bro. C., except at your want of Christian courtesy and your ungenerous efforts to prejudice your readers against

bor next unto his house take it!" but Bro. Renfroe says, "Neighbors, two, or three, or more families," and quotes authorities, Josephus, Henry, Gill, and others to prove that the law said "neighbors, or two or three or more families." Now I repeat that all the Henrys, Gills, Josephuses, Renfroes and Colemans in the whole world can not find "neighbors" and "two or three or more families." In that 12th chapter of Exodus, for they are not there. I quoted the law in my article in THE BAPTIST, as Bro. C. knew very well. The law restricted the passer-over to each family and to each house. Let us see: "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house." Ex. xii: 3. "In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof." Ex. xii: 46.

Again, with regard to eating the Passover in their dwellings: Let us examine the 16th chapter of Deuteronomy, beginning with the first of the chapter. Second verse reads, "That Israel shall eat the Passover in the place the Lord shall choose all here. A foreigner becomes a citizen of the United States by acquiring citizenship in some of the States that constitute the United States, and that citizenship is acquired by complying with the requirements of the law, and, last of all, taking the oath of allegiance to the United States, which is the door of entrance into citizenship in the United States for all aliens. Still he can only exercise the rights and privileges of citizenship in the State of his choice. If he removes to another State, he is not required to take the oath of allegiance again, but he is received into State fellowship and admitted to all the rights of citizenship on the faith of the evidence he brings that he did take such oath in the State he left: he enters by the same door. All men are aliens and must become citizens of the kingdom of Christ by acquiring citizenship in one of the churches that constitute his kingdom, and that citizenship is acquired by first complying with the law in other respects, but, last of all, being baptized; which is the oath of allegiance to Christ the King, and the door into the church and kingdom. No one ever did or can enter the church without baptism. As many as have been baptized into Christ have put on Christ." "For in one Spirit we were all baptized into one body." Still, he can only exercise the rights and privileges of citizenship in the church of his choice and of which he is a member. If he removes to another church he is not required to take the oath of allegiance, be baptized again, but he is received into membership on the faith of the evidence he brings that he took the oath, was baptized, entered through "that one way," that one door, into the church he left, and thus into the kingdom. He entered by the same door, the one door, the only door. This is the "one way" written by Bro. Pendleton; and he is right, Bro. Coleman's opinion to the contrary notwithstanding. I did say that Bro. P. was destroying the beautiful symmetry of his grand character by inconsistency, to the mortification of every true Baptist in this country, and what of it? I say so still. Bro. C. says I said, that all the Baptists all along the ages were untrue, but he is mistaken; I said nothing of the kind that I can remember. All the true Baptists are mortified about it, and if you will show me an untrue Baptist I will show you one who is not mortified about Bro. Pendleton or any body else. I can't blush here, Bro. C., except at your want of Christian courtesy and your ungenerous efforts to prejudice your readers against

Bro. C. cries out, "Stop, Bro. Harral, the law forbids their breaking a bone of it, and reason asks, How can two families divide a lamb without breaking a bone?" I have seen human skeletons that had been divided all into separate pieces and put together again without breaking the smallest bone in them, and surely what can be done with a human body can be done with the carcass of a lamb. I have divided the body of a deer in two parts to carry it the easier on my horse when hunting, without breaking a bone in it. I have nothing to do here with Deuteronomy. I am dealing with the law as recorded in the 12th or 13th of Exodus. I have stated that law *exactly* is and no garbling about it, and there is as much Mormonism in it as there is of intercommunion, and there is none at all of either. God, says, changed or repealed that law that I can find anywhere, nor can Bro. C. find it, except in his productions as Bro. Renfroe's pamphlet. Our Lord Jesus Christ, who came not to destroy the law but to fulfill it, did eat the Passover with his apostles, and in doing so he ate it with his family; that family that had been with him constantly in closest intimacy for three years, sharing all his earthly fortunes as far as possible. No intercommunion here in any sense. Good night, Bro. Coleman. I hope you will be in a better spirit in the morning.

THE NEW "GREAT IRON WHEEL."

The original "Great Iron Wheel" was first published in 1856, and some 40,000 copies were put into circulation in forty months. During the occupation of Nashville by the Union army, the Publishing House being in its possession, the plates of the wheel were destroyed—a loss in itself of \$400—and therefore no more copies have been issued.

Bishop Capers is reported to have said that "nothing had so injured Methodism since its birth as the book called the 'Great Iron Wheel,' and that the book must be answered, or Methodism would have to be changed." Methodism has been changed. The new constitution admitting the right to the conference was adopted in 1866, and the new M. E. Church South dates from 1866. The other changes, such as the abolition of the class-meetings, and the Itinerancy and Probation, etc., etc., made in 1866, and since that year, have been many—it is virtually New Methodism to-day, and therefore, on every hand, the New Wheel is called for.

A PROPOSITION.

The New Great Iron Wheel will be brought out in superb style, with two steel engravings of the author, one at thirty-six years, and one at sixty-four. The retail price of the book will be \$1.50 by mail, post-paid. The desirable features of this book to many thousands of the author's friends, will be the new steel engravings of Dr. J. R. Graves, from a cabinet-size photograph, taken when sixty-four years of age. This will be a magnificent picture and will be executed by the best artist on the continent. A few thousand of these will be printed on fine card 12x14, for framing. Being engraved on steel, they will never fade, and will be far more valuable and desirable than a photograph that would cost \$3 or \$4. The price of the large cards for framing will be \$1.00 each.

We propose to have this book ready for mailing and orders on the first of May—and we make the following offers to canvassers and single subscribers:

To any one forwarding us \$1.50, on or before the first of May, we will send the book and one steel engraving of the author for framing; or the book without the engraving for \$1.25.

Any one sending us the cash for seven books, \$1.50 each—which will include the engravings and the large one for framing—shall receive one copy free. Any one sending us the cash for twelve books, shall receive two copies and the engravings free. Address Baptist Book House, Memphis, Tenn.

DELEGATES TO THE SOUTHERN BAPTIST CONVENTION.

DELEGATES ON FOREIGN MISSION FUNDS.

On the basis of one delegate for every hundred dollars contributed to the Board of Foreign Missions from May 1st, 1883, to March 17th, 1884, the States are entitled to delegates as follows: Alabama, 24; Arkansas, 7; District of Columbia, 1; Florida, 3; Georgia, 47; Kentucky, 72; Louisiana, 10; Maryland, 33; Mississippi, 27; Missouri, 38; North Carolina, 33; South Carolina, 68; Tennessee, 17; Texas, 116; Virginia, 68; West Virginia, 1; New York, 1.

RAILROAD ACCOMMODATIONS.

The following roads will issue "a round trip ticket at 2½ cents per mile:" Richmond and Danville; Virginia Midland; Columbia and Greenville; Charlotte, Columbia and Augusta; Western North Carolina. "Trunk lines centering in New York have agreed to allow return rates at one-fourth price of unlimited tickets; and the Western Maryland railroad and its connections through the Southwest will make reduced rates." A prominent railroad official writes: "Rates have already been made for Texas points and basis agreed upon for New Orleans and surrounding territory." As roads east of Atlanta are heard from their terms will be reported to our Board.

H. A. TUPPER,
Corresponding Secretary B. F. M.
Richmond, Va.

The publishers have extended the time for advanced orders of the "New Iron Wheel" until May 1st. April will be a good month to get up a club. See the offer in another column.

LITTLE ROCK AFFAIRS.

BRO. GRAVES:—I often think of our pleasant half hour at the land office of S. L. I. M. & S. railway, last October. I expressed myself then of the happy outlook of our church, (the First Baptist) and I am truly glad to write you at this time that the expectations so expressed, through the help of God, have been more than realized. The church has purchased an eligible lot and a house of worship is now being erected thereon. Our present quarters—a rented hall—are too small for church and Sunday-school purposes. On last Sabbath it was overflowing—this hastened the completion of the church building. It is hoped that the house will be ready for occupancy May 1st.

A number have united recently with the church by letter. A few Sundays ago three joined by baptism; two of them, Mr. and Mrs. Rogers, formerly of your city, the other a granddaughter of our lately deceased brother, Rev. Benjamin Thomas. On yesterday another party professed conversion and was received by the church for baptism. There are at least twelve of our Sunday-school scholars who have found Jesus and we hope will soon offer themselves for membership. Is not all this cause for rejoicing?

Dr. S. Cornelius is proving himself an efficient pastor, and his work at Little Rock is bearing fruit to the honor and glory of our Master.

Hoping to be able to write you from time to time of the continued success of the Master's cause in Little Rock, I remain,

Yours fraternally, J. K. BRANTLEY.
Little Rock, Ark., March 24, 1884.

Write us monthly letter, Bro. B., and often if you can.—ED. BAPTIST.

A SUGGESTION ON JOHN III. 5.

BRO. GRAVES:—If you have time, please give a short exegesis on John iii: 5. I send a few thoughts which I submit to your discretion.

It is to be admitted that Christ did set up a visible kingdom, or "church," according to prophecy, with conditions of membership, which were regeneration and baptism. Regeneration enables one to see or understand the spirituality of the kingdom or "church," as it was called when organized, Matt. xvii: 17, and baptism enables one to enter into the kingdom or church; no baptism, no church.

ADULTERY.—There is a general and pressing demand for Dr. Eaton's sermon on Adultery. From Nebraska to South Carolina letters are coming to Dr. Eaton inquiring if that sermon has been printed in pamphlet form, and every day gentlemen are stopping him on the street. Rev. W. P. Harvey wants 500 copies, Gen. Ekin, I. S. A., wants a large number, a Presbyterian minister, 25 copies, etc. It is proposed to print in neat tract from 5,000 copies of that sermon, and to have the same ready for distribution by the first of March. The prices will be as follows:

Single copy, postage paid, 6c; 20 to 50 copies, 5c; 100 copies, \$1.50.

Send in your orders. When this edition is exhausted we can print another.

GRAVES & MAHAFFEY, Memphis Tenn.

"THE BAPTIST TRACT" SOCIETY.—This is a voluntary association of brethren and sisters, who will pledge themselves to sell and give away the number of dollars worth of Baptist books and Tracts during the year 1884. Last year the Society put 83,100 pages into circulation, and the effort this year is to sell and give away one million pages—1,000,000. Would we had one Crozier down here, and if hero he would say, "Here is \$100 or \$500 to aid you in giving away Baptist tracts where there are so much needed. The following work will circulate 1080,000 pages:

10 who will sell.....	\$5
20 " " "	15
50 " " "	10
100 " " "	5
200 " " "	1

Who will enlist for this year's work in one of these classes?

Elder J. J. W. Mathis, of Kosciusko, Miss., is the first to volunteer to be one of the second-class—\$15. We will enlist in the first-class—\$25. Bro. Lockhart, Virginia, says \$15. Who next?

Any church wishing to exchange the old South-

ern Psalmist for The New Baptist Psalmist, can do so on the following terms, viz.: For each Southern Psalmist, in any state of repair, they will allow the church or possessor, half the price of The New Baptist Psalmist, with or without music. The price of the former is 75c; the latter, 60c.

The best way to accomplish this will be to state the proposition before the church and have all the old books gathered in, and report the number, and the number of new books wanted by the church, and send the money with the order (i. e., 37½c for each New Psalmist with music, and 30c for Psalmist without music), and the published price of the additional new books desired, and information will be given as to the disposition to be made of the old Psalmist. Address Baptist Book House, Memphis, Tenn.

THE LAST ILLUSTRATION.

GRAVES & MAHAFFEY:—Please send to my address 8 copies of the New Baptist Psalmist. Two copies of Southern Psalmist are at your disposal.

F. S. ROUNDREE, Ranch, Tex.

The fact in this is Bro. R. does not say whether he wishes the Psalmist with or without music. It will, the exchange stands 8 books at 75 cents—\$6.00. Credit by half the price of the two Southern Baptist's Psalmist, 37½ cents each, 75 cents, which taken from \$6 leaves \$0.25 due us. If he means the New Baptist Psalmist without music the amount will be \$4.80. Credit by one-half the price of the book ordered—30 cents—two books \$6.00 leaving \$1.20 due us.

G. & M.

ITEMS.

Jackson, Tenn., has an Educational Bureau. See card in another column.

Elder Z. Holliday, of Beeville, Texas, is our authorized agent for the Blanco Baptist Association.

Baptisms for the month reported in the *Baptist Missionary Magazine*: Burmah: Rangoon, 31; Taungoo, 88; Thatone, 9; Zeepong, 5; Telugu, Orissa, 188; Baptula, 73; Secunderabad, 5; Ningpo, China, 4; Kobe, Japan, 3; Total, 409.

\$1 saved by ordering the "Wheel" before 1st May. The price of the "New Great Iron Wheel," after the 1st of May, will be \$1.50, if the engraving for framing, \$1.00—total \$2.50—by sending in \$1.50 before 1st of May, you get both, sent post-paid for \$1.50. You want the book and engraving, so send now and save your money.

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Associational and State Missions

THE PLAN OF CO-OPERATION.

1. Let each Association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial Relief and Education. The chairman of these committees will constitute the Board of Collection for the State Convention.

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

3. Let the Executive Committees of the Associations nominate for appointment by the State Board, a missionary for Foreign Missions. Hence, all funds collected by the churches of Big Hatchie Association for Foreign Missions are requested to be sent to me.

Dr. G. A. Nunally, agent of the Baptist Building Fund Department, keeps the Southern Baptist papers warm with his wise words about building houses of worship. Any one giving \$10 for the Missions of this purpose can have the *Heathen Helper* free one year. They can have it sent to their own or any other address.

THE BIG HATCHIE FUND.

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

CHURCHES. SUBSCRIBED. PAID.

Antioch church 32.50 3.25

Ararat 17.50

Athletic 32.20 11.15

Beaver Creek 16.50 8.00

Bethel 20.00 20.00

Bethlehem 17.50 4.50

Liberty church, Tipton 32.20

Charleston 12.00

Center Point 20.15 9.60

Brownsville 17.50

Brighton 17.50

Bethel 32.20 11.15

Cottageville 16.50 8.00

Covington 20.00 20.00

Dyersburg 17.50 4.50

Dennmark 20.00 20.00

Elm 17.50 4.50

Fairview 20.00 20.00

Fulton 17.50 4.50

Grand Junction 20.00 25.15

Germantown 20.00 20.00

Grace 20.00 13.50

Harmony 17.50 4.50

Hickory Valley 20.00 20.00

Heron 17.50 4.50

Jermon 20.00 20.00

LaGrange 20.00 20.00

Maple Springs 20.00 20.00

Memphis, Central 20.00 20.00

Memphis, First church 20.00 20.00

Memphis, Third church 20.00 20.00

Mount Moriah 10.88 6.65

Mount Pisgah 12.25 12.25

Mt. Lebanon 12.25 12.25

New Hope 12.25 12.25

Oakland 12.25 12.25

Pleasant Plains 12.25 12.25

Bartlett 51.20 40.00

Ridge High 40.00

Ripley 40.00

Salem 4.00

Stanton 4.00

Sociedad Hill 4.00

Smyrna 4.00

Woodlawn 4.00

The Tennessee Baptist.

WHO MAY GIVE A BANNER TO THEM THAT FEAR THIS
THAT IT MAY BE DISPLAYED BEFORE THE TRUTH?"—Ps.

GRAVES & MAHARRY • • • Publishers

A. GRAVES, LL.D. • Editor and Proprietor

ASSOCIATE EDITOR.

REV. J. M. D. CATES. • • • Woodbury, Tenn.

REV. J. M. HORUM. • • • Dyersburg, Tenn.

STATED CONTRIBUTOR.

REV. W. O. INMAN, D.D. • • • Humboldt, Tenn.

REV. WM. P. DODGE. • • • Brownsville, Tenn.

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REV. WM. NORTON. • • • England.

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Send money by Postoffice Order, Registered Letter, Express or Draft, at our risk; otherwise at the senders. 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. We believe in the Bible only, as opposed to all human tradition in matters both of doctrine and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called martyrs to contend.

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

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

Church Polity.

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

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

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

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

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

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplice of Error.

THE PRINCIPAL CHANGES IN THE CONSTITUTION AND POLITY OF THE NEW METHODIST CHURCH, SOUTH.

NO. II.

[As we have promised, we give our readers a Letter in two numbers, of the principal changes made in Methodism since the writing of the "Iron Wheel," in 1856. These Letters are addressed to Bishop McFayre, of Nashville, Tenn.]

6. The old law that made the traveling preachers responsible to their church—the Annual Conference—for any doctrine or sentiment they might publish in book or otherwise, that might be obnoxious to their "chief ministers to whom the care and government over them had been committed," was rejected by the new church.

The rejection of this law restores to Methodist ministers the right of free speech and the press, unless the law making it an indictable offence to inveigh against either Methodist doctrines or its "Discipline" covers the whole case; and it seems to me that it does. A Methodist minister may preach universal salvation of all men, or Restorationism, or Annihilationism, or deny the validity of immersion and not inveigh against any doctrine laid down in the "Discipline." Who, knowing the facts, will deny that this change was influenced by the severe discussion of this papish feature in our Letters to Bishop Soule in 1856?

7. The whole section touching the marriage of the laity, etc., was rejected by the New Church, South.

8. The whole section regulating the dress of its members was also abrogated.

9. The whole section, consisting of some four pages, instituting and governing the Hand Society, which I exposed under the title of "The Confessional of Methodism," was rejected from the laws and regulations of the New Church.

10. The whole section touching the duties of Class Leaders, etc., was abolished.

11. The old Abolition section, making a slaveholding minister ineligible to any official position in the church and binding each and every minister to do all in his power to extirpate slavery, was repealed—after all that Methodism could do had been done, and the Civil war it had, more than any other influence employed, inaugurated the late Civil war.

12. The New Methodist Episcopal church legislated a new Conference into being, called the District Conference.

13. It also legislated into being the Church and the District Conferences. In the former Methodist Episcopal Church, South, that has ceased to exist, there were only three Conferences; in the New Church, South, there are five—two additional wheels added to the "wonderful machine!"

Query: Are these five Conferences churches or parts of churches? If not churches, then no Bishop or traveling Methodist minister is to-day a member of a church in any conceivable sense of the term church. The General Conference affirms that the Annual Conferences are neither churches nor parts of the M. E. church, and yet the misions and traveling ministers hold their membership in the Annual Conferences!

18. The itineracy has been virtually abandoned, since any pastor or Presiding Elder can remain in his "charge" four years, which is longer than the average Methodist minister wishes to remain in one place—and quite as long as the average Methodist Society wishes for any one of them to remain. The all-controlling Bishop can, if he wishes, remove a preacher at any time, and that, too, without giving him or anybody else a reason.

19. The New Church adds preaching, as they travel among the Conferences and Charges, to the duties of the Bishops.

20. The New Church allows a lay member, when put upon trial, to challenge the jury that can be packed by the preacher in charge against him—that is two out of every five, but still it gives to the preacher, who is also the judge (and maybe the instigator or the charge) the right to judge of the validity of the cause alledged by the challenger—which amounts to no challenge at all.

Space does not allow me to extend this list of changes.

These changes, one and all, are by many intelligent men, and not a few Methodists, regarded as brought about by the extraordinary pressure occasioned by the series of Letters addressed to Bishop Soule in 1856, which were published in book form under the title of "The Great Iron Wheel," of which 40,000 copies were circulated in forty months. It is reported that Bishop Capers said before he died

"There is a singular prophecy of the fate of Methodism did exert in bringing about the late civil war."

The following extract from the "Trenton Standard" of December 24, 1856, stands at Bolivar, Tenn., engraved upon the tombstone of one of the early settlers of the State, and a distinguished patriot and soldier of the Revolution, who, we are informed, was a grandfather of one of our Chief Magistrates. It exhibits no less foresight than eccentricity in the method of its publication.—*Trenton Standard.*

SACRED
TO THE MEMORY OF
COL. EZRAIEL POLK,
born Jan. 16, 1794, and died August, 1824, aged
20 years, 8 months and 24 days.
Epitaph written by himself in the 18th year of his age:

Here lies the dust of old E. P.
One instance of mortality:
Pennsylvania born, Carolina bred,
In Tennessee died on his bed.
His youthful days he spent in pleasure;
His latter days in gathering treasure—
From superstition lived quite free,
And practiced strict morality—
To holy cheat never was willing
To give a solitary shilling.
He can foresee (and foretell)
He equals most of men in being.)

That Church in a state will gain their pow'r,
And misery in late country show';
The Memphians, with their camp bawling,
Will be the cause of this down falling—

An era I'm not destined to see,
Awaits for poor posterity.
First fruits and tithes are odious things,
And so are bishops, tithes and kings,

that "one thing is certain, 'The Iron Wheel' must be successfully answered or Methodism must be changed." Intelligent Methodists have admitted that had not the "Iron Wheel" been written, Methodism would not have been so radically changed, if changed at all. An eminent critic on books and their authors has said that no author has lived to see so great results from his book as the author of "The Great Iron Wheel."

One thing is indisputable, viz: that all the principal features in old Methodism which were most severely criticised and opposed in the Old Wheel have been altogether rejected or materially modified since the book was written. Who can account for the repudiation of that first chapter, "Of the Origin of the Methodist Episcopal church" from the "Discipline" of the new Methodist Episcopal Church, South, which had been published for six years, except to the terrible exposition made of it in the "The Great Iron Wheel"? To what other conceivable influence was lay representation admitted, or probation discarded, or a quasi right of challenge allowed, save to the influence of those Letters to Bishop Soule? If ever one man merited a monument at the hands of a people, the author of "The Great Iron Wheel" has merited it at the hands of the Methodist laity of the New Methodist Episcopal Church, South.

But I must close with a summary of the divine and inalienable rights which you, as representing the Methodist ministry, have wickedly usurped from your people. The New York *Christian Advocate*, the leading organ of the Methodist Episcopal Church, has said: "Methodists have parted with individual rights—have compromised them away for the sake of organization." The people were never allowed to have their rights that the ministry might have the absolute control and rule over them. Have you once thought how thoroughly you have disfranchised your people, if Christians, of their heaven-blessed rights, privileges and duties, and degraded them into the most abject servitude to yourselves—the ministry?

You deny them their God-given right to dismiss or remove the pastors or teachers when they deem them incompetent or unworthy of the office, or when they find them unprofitable and doing more harm than good.

10. You deny them their God-given right to disqualify their officers when they find them delinquent or disqualified for the office.

11. You deny them any voice whatever in disciplining the ministers and rulers you impose upon them.

12. You allow them no voice in determining how much they are willing to pay the pastor, which you arrogate to yourself the divine right to impose upon them!

13. They have no voice in electing the Assessors—Stewards, whose duty you make it to determine how much each society shall pay its pastor.

Think of it! the man who is to receive has the power to select the man who is to determine his salary! Passive compliance is the only right allowed to the members in this.

14. You do not deign to inquire what the societies are able or willing to give to missionary purposes, but you dictate what they shall give and dare them to complain or protest.

3. In covenanting together to observe the laws of Christ in all things and to watch over each other for good.

4. They have no voice in disciplining their own fellow members.

5. You deny them the right to exclude any unworthy member from their fellowship.

6. You deny them their right of trial by a jury of their peers, before and by the whole body of the church as Christ expressly commands.

7. You deny them the scriptural right of electing their own teachers or pastors, or even indicating their wishes as to whom they desire to instruct and lead them.

No appeal can be made from the bishop's designation of a preacher to his field of labor. The preacher may not wish to go to the field assigned, and the church may not desire to have the preacher who is sent to them; but there is no appeal. Go he must, and have him the people must, or they are both liable to excommunication from the Methodist Episcopal church. An instance or two will illustrate this point:—

"At the session of the New York Conference, in 1839, it was in some way intimated to the Washington-street church, in Brooklyn, Long Island, that the Rev. B. Griffith was to be appointed to that charge. The church accordingly, through a committee appointed for the purpose, presented itself before the bishop and remonstrated against Mr. Griffith's being sent to them as their pastor. But the remonstrance was disregarded, and Mr. Griffith was stationed at Washington-street.

"At the session of the New England Conference, in 1841, both of the large societies in Lowell, Mass., petitioned for particular preachers; but they were told that they should not have the men they asked for. One of the churches (St. Paul's) then requested to be left without a supply by the bishop—has

made arrangements to employ a local preacher. The bishop regarded not the request, but forced a preacher upon them. In both these cases the preachers petitioned for also added their request to the voice of the churches, so that the wishes of both preachers and people were disregarded.

The other church, after being denied the preacher they wanted, selected some four or five others, and stated to the bishop that they would be satisfied with either of them. But no; they must not have either; and to cap the climax of insult, the very man was sent them to whom they had objected.

In consequence of rejecting their preachers

and electing others, they were publicly declared to be without the pale of the church. This alarming step of excommunicating whole churches without

the form of a trial, develops another of the anti-

American features of Episcopal Methodism—espe-

cially when it is considered that the subject was

carried up to the bishop, and he approved it, and

compelled to amend it thus:

"METHODISM IS THE PREACHERS ON THE PEOPLE'S BACK.

Thus I might go on, had I space, showing that the whole machinery of Methodism is under the absolute control of the ministry, and the members are voiceless and powerless and degraded.

Upon one of the court journals of the South this motto can be seen: "Methodism is religion on horseback." Now, in view of the facts and features presented—in view of the principles laid down by Bishop Bascom—the usurpation of the rights and the systematized oppression of the people, I am compelled to amend it thus:

"METHODISM IS THE PREACHERS ON THE PEOPLE'S BACK.

UNION MEETINGS.

As we have presented our views touching the propriety of Baptists affiliating with Pedobaptists and Campbellites in Union meetings, we this week give our readers what Bro. Robertson, of the *Reflector*, has to say, and we are gratified, as our readers will see, at the perfect accordance of our views, and we now wish that some one would call out the *Missionary Baptist* upon this question. It has been said in the *Alabama Baptist*, and gloried over, that Baptists of the South were fast returning to their old "liberal" practices of pulpit exchange and affiliation, and that what is called "old landmarks" had lost its influence and was dying out. We should like for our brethren south of us, and north of us also, to see that the Baptist press of Tennessee stands solid upon this question, whatever may be the course of some of the preachers of our town and city churches, who are liberalizing their churches.—ED. BAPTIST.

8. You deny them the inalienable and scriptural right to elect their own officers.

9. You deny them the divine right to dismiss or remove the pastors or teachers when they deem them incompetent or unworthy of the office, or when they find them unprofitable and doing more harm than good.

10. You deny them their God-given right to disqualify their officers when they find them delinquent or disqualified for the office.

11. You deny them any voice whatever in disciplining the ministers and rulers you impose upon them.

12. You allow them no voice in determining how much they are willing to pay the pastor, which you arrogate to yourself the divine right to impose upon them!

13. They have no voice in electing the Assessors—Stewards, whose duty you make it to determine how much each society shall pay its pastor.

14. You do not deign to inquire what the societies are able or willing to contribute. They simply make an estimate of the amount needed to carry on their mission; for this amount they draw upon the churches, and say to them, "Protest, if you dare."

15. They have no voice in electing the lowest officer—the class-leader, who is to teach them in the class and to whom is committed almost supreme government and arbitrary control—for which he is not responsible to them in the least.

They are denied the simple and rightful privilege of dismissing him when no longer endurable and selecting another.

16. Nor is any provision made securing to them the right even to select the Sunday-school Superintendents and teachers to teach their children—the preacher in charge may select or elect all these.

17. You deny to your people any voice in controlling the houses they may have built with their own money for public worship, or parsonages, or church schools.

THE TENNESSEE BAPTIST

Most of the theological wars have been fought over metaphysical questions. But reason, as it advances, will reduce the number of doctrines and bring Christians closer together."

There can be no mistaking the *Appeal's* understanding of the "true." They understand it to mean that church organization, ordinances, and doctrinal tenets, upon which the denominations are separated, are of very little importance. So did all these societies so understand it, as they always teach it. So the outside world understood it. Then what are mental reservations worth? Suppose the Baptists of the city had published a card the next day controverting this conclusion of the *Appeal*, what would have become of the union meeting? Such a card would have been like a shower of sleet on the meeting. It would certainly have frozen the Baptists out of it.

All that we have said is met by the declaration that a revival was the result of the meeting. We concede that many were converted. But where is the authority to do evil that good may come? Besides, who will undertake to say that a series of meetings of equal length in each church, and the workers in the union, working with equal ardor through their own organizations, would not have accomplished more good?

We beg now to say, that we have not written in the spirit of captiousness, and for the purpose of holding up our brethren to the condemnation of our people. But we have simply made this an occasion for saying some things that ought to be said for the benefit of many good brethren in various sections of the country. We do not disfellowship these brethren, for we can understand how brethren thoughtlessly or carelessly do things that involve more than they think. We think it is a great mistake, and have tried to say so kindly.

W. J. SPOVEY.
We beg brethren, everywhere, to think on what we have said in the spirit in which it has been written.

EDIGRAMS.

Thanks to J. R. and Josie Starkey for their annual remittance of \$2 for the young ministers. Why cannot every sister decide to give \$1 a year to this object, as these dear sisters do?—Bro. Blankenabip, Gallatin, Tenn.: We send the papers as to an old and tried friend. You can, during the year, get up the new subscribers and thus save the money. Try it.—No, Bro. Martin and Bro. Sellers and others; we have obtained and forwarded all of Bro. Frost's articles. Many thanks to all.—Bro. A. C. Martin, of Texas, writes: "I am waiting, looking and wishing for the glorious appearing of our Lord. Will it not be a grand and glorious gala day when he shall be crowned? I would not miss one hour of that day for 10,000 worlds. I can say, Should be come to-day, I would be glad to see him. Happy people who love and serve him." Let us hasten his coming by pressing the mission cause that the fulness of the Gentiles may be gathered in, and then will he come.—We are in receipt of another letter from Bro. J. W. Harris, at the Seminary. He likes better and better all he finds there.—Yes, Bro. Perkins, we should be pleased to deliver the Lectures on the Church, at McKinley, Ala., but where is the time? Will write soon.—In 1810, the Baptists numbered 1 to each 44 of the population; in 1830, 1 to each 38; in 1850, 1 to each 33; in 1870, 1 to each 27; in 1880, 1 to each 22.—"My prayers to God is that all good and reasonable Baptists will be united in one grand body for Christ this year. Oh, may it be a year long to be remembered for our union and work for Christ. To God shall be all the glory and to men the joy!"—Jehu Robinson, in Central Baptist. May God grant that this may be the case in Tennessee this year.—"Our church with the exception of two or three members favor and practice church communion. Should you visit Missouri this year, we would be pleased to have you visit us." So writes Bro. C. W. Walker, deacon of the Fayetteville church, Arkansas, of which Bro. Callahan—not "Callion," is pastor. All united—no division—God be praised. Bro. W., you may look out for us next November if God wills it. On our return from Missouri, if the brethren make

out the trip, we will call and spend a day or two, and preach the Christ of the church to Fayetteville.

J. H. Morris: As you state the case we decide

that that minister was scripturally excluded—it

was on his part an attempt to destroy the church,

and he should have been excluded for it. You

will see that he will try to give you all trouble yet.—The question surrendered by Bro. Ray, of

the *Baptist Flag*: "The Word of God most plainly

declares that baptism (immersion) is essential to

membership in a gospel church; and that the

Lord's Supper is an ordinance within such a

church, to be partaken of by her members."—*Baptist Flag*, Vol. v, No. 16. Now this is as far as we

have ever gone in restricting communion. If the

Supper is a church ordinance to be observed within

each local church, and there is no other church,—

then no one not within that church—a member of

it can partake of the Supper with it. Give us your

hand, Bro. Ray, though it has tried to shed our

blood for asserting this self-same thing.—Eld.

Cleveland has sold out his interest to Bro. West and

retired from the *Alabama Baptist* to a pleasant pastorate.

We have ever been an admirer of Bro. Cleve-

land, and our editorial relations have been pleasant,

though we hardly think the balance was held aloft,

when we were denied the privilege, and we think

our right, of replying to Bro. Renfroe, and after

wards to the letter of Bro. Pendleton, which his

paper published. But Bro. C. may not have been

in fault.

QUERIST.

Q. 55. DEAR BRO.—For the first time I ask you a question. Does the church of Philadelphia in Asia, mentioned in Revelation iii: 7, still exist, as stated by some who claim to be informed of the history of that country, or not?

A. J. BOON.—What is your postoffice? You sent us \$3.50 for Mrs. Emerson and for yourself, but you gave no postoffice, nor State. J. S. M.

A Baptist Principal of a prosperous High School is needed in a pleasant town in Texas—an experienced man. The school is worth from \$1200 to \$1500.

SEND ten cents to Graves & Mahaffy, Memphis, Tenn., for sample copy of EVERGREEN HYMNS, bound in cloth—just the book for country churches. Price \$1.50 per dozen, by mail, post-paid. tf.

\$1 saved by ordering the "Wheel" before 1st May. The price of the "New Great Iron Wheel" after the 1st of May will be \$1.50 if the engraving for framing, \$1—total \$2.50—by sending in \$1.50 before 1st of May, you get both, sent post-paid for \$1.50. You want the book and engraving, so SEND NOW and save your money.

O. 56. Should a Baptist church grant a letter of dismissal to a brother who two years ago moved fifteen or twenty miles away and has refused to contribute as much as one cent for the support of the Gospel during that length of time? He is hate and hearty and has made good orders, with none but a wife and child to support.

Said brother made written application to-day for a letter of dismissal to join a church near him, and objection to the same being raised, the matter was postponed till a committee could wait on him. A. M. S.

South Carolina.

A. We believe that every member of a church

should give according to his ability towards the

support of that church and to send the gospel

abroad. This each member covenanted to do upon

entering the church—if the pastor did his duty

when he was received—read the Church Covenant

to him, or had it read on Church Conference days.

Now, if that brother has lived for five years in

open violation of that Covenant—of his manifest

Christian duty to his church, we cannot see how

the church can say he is in full fellowship with it,

i.e., living in the discharge of his church and

Christian duties. If the church can say, This is

all right, she in the same breath tells each and all

her members that if they should give nothing for

the next five years, they would not violate any ob-

ligation they are under to the church—not would

their act be treating the church with contempt.

That brother has acted in accordance with the

Word of God or in violation of it—which? will

their church answer—say?

The discussion has now reached eight articles—

four to a side, and here we propose a halt, unless

Bro. Coleman claims that Bro. Harrel has misrepre-

sented him—which we hardly think he will

claim—when he shall be allowed space to restate

his points unstated. If there have been sentences

that were personal, or any bad spirit manifested,

the readers have been able to decide from which

side they originated, and, like the shoemaker of

Zurich, can tell which brother felt beaten in the

argument.—Now Bro. Renfroe or "Protopelros"

can use our columns—if they wish.

Was this a real compliment to, or a virtual

out of some church, in order that they might obtain ordination of their own church! The usage is a senseless one. Still we would repeat the admonition of Paul, "Lay hands suddenly upon no man."

BOOK-TABLE:

THE PULPIT TREASURY for March is worthy of its name. An excellent portrait of Dr. J. M. Buckley, Editor of the New York *Christian Advocate*, forms the frontispiece. Dr. Buckley furnishes the first sermon and there is a sketch of his life by the Editor. Dr. M. R. Vincent gives an Installation sermon. Dr. W. M. Taylor an Easter sermon, and Dr. Hovey an article on Saul and the Witch of Endor. There is a Funeral Service by Dr. Macintosh, and Leading Thoughts of Sermons by Canon Lidden, Bishop Simpson and Dr. Flagg. Other articles in the different departments are by President Gregory, Bishop Foss, President Bascom, Dr. T. L. Cuyler, Professor Brown, Drs. C. Stanford, H. M. Scudder and McKenzie. Rev. A. F. Schaufler gives *Light on the International Lessons*, which is clear and bracing and forms an additional excellence to the many good things in this treasury. The magazine is unsurpassed and well deserves its growing fame. \$2.50 per year; clergymen, \$2.00; single copies, 25 cents.

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

ITEMS.

Subscribe for this paper.

A Baptist physician is wanted in Mississippi—a young man well educated will fill the bill—field promising.

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side they originated, and, like the shoemaker of

Zurich, can tell which brother felt beaten in the

argument.—Dr. Howard, pastor of the First ch'ch

at Jackson, is preaching a series of nice discourses

on "Infidelity and Evolution."

ARKANSAS.—Bro. A. J. Kincaid, pastor at Bear-

ey, writes: "I had the honor of preaching to the

Second Baptist church, Little Rock, yesterday at 11

a. m. and 8 p. m. (30th). Good congregations, seven

additions—one for baptism. This church is grow-

ing right along, and bids fair to do a grand work in

the future."

MISCELLANEOUS.—Mr. Stanley, it appears, is

THE TENNESSEE BAPTIST.

The Young South.

MISS NORA B. GRAVES, EDITOR.

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

POST-OFFICE.

A LETTER FROM "UNCLE TOM."

DEAR CHILDREN.—Of the "Young South," I have given more than twenty-five prize books, that have been earned by the little cousins of the "Young South," contributions of their own earnings; for the spread of the gospel among the heathen. And I must return thanks to the dear cousins that have written me private letters, thanking me for the nice and interesting books I sent them; also requesting my prayers. God bless these dear children; may each one become a Christian, and make themselves useful in working for Jesus. I am glad to say so many coming to the front to work out original. And I do wish all would join the "Little Workers" for the year, the present. Don't fail to send up your contributions with "Uncle Tom."

AUNT NORA.—I am a little boy seven years old. My mama and papa are Baptists and my uncle, E. B. Fuller, takes your pap's good paper. I see in it that all the other little cousins are sending their nickels to Mrs. Sanford and others, which I made selling bottles. I hope you will accept me as your little nephew. With love to you and the little cousins.

HORACE MULLEN.

A hearty welcome to you, Horace; come again.

AUNT NORA.—Here I come knocking at the door, asking admittance to your home circle. Mamma has been very sick, is not well now. We have had plenty of rain. The roads are so slopy that we cannot go to Sabbath-school. We have said all school at home. I will publish, With best wishes for Aunt Nora and the cousins, Tuskegee, Ala.

ADA IVEY.
We are glad to know you, Ada. Why not write us often? Mamie has made us learn to love her dearly, why may not you?

DEAR AUNT NORA.—I thought I would write to you and send my nickel for Mrs. Sanford. I had a dime; I bought candy with one nickel, and I want Mrs. Sanford to have the other. I am a little girl four years old. I cannot write myself yet, so I will get my older sister to write for me. Well, I am not quite old enough to go to school yet though I soon will be. My sisters have been trying to teach me my A B C, and I learned three or four of them in a little while. *THE TENNESSEE BAPTIST* last year, but he is not taking it this year. Well, Aunt Nora, I will close for fear of that dreadful waste-basket; and if it does not get this letter maybe I will write again. With much love to you and all the little cousins,

LAUREL B. BOWMAN.

AUNT NORA.—It has been a long time since I wrote to you last, but I hope you have not really forgotten me. I am going to school to Prof. Hutton and study history, grammar, geography, declamation, dictionary and arithmetic; and I am going to take music lessons the next session, the first session was out last Friday. Aunt Nora, I will send the little cousins an enigma to solve, which you may publish if you see fit. I will also send ten cents to Mrs. Sanford. I will close for I fear my letter will reach the waste-basket. Lovingly,

Hen Garden, Va.

NANNIE GRAVES BALL.

Yes, it did seem that you had forgotten us, Nannie, do not treat us so again, but write us long letters. Your enigma, I believe, was in that "lost roll," so send us another. How is "grandpa?"

AUNT NORA.—I see so many nice letters in the Young South, I have concluded to write you again and send you a dime for Mrs. Sanford. I am a little boy six years of age, and go to Sunday-school all the time when the days are long, and have gone to school through the week a little. We have good times playing in the mud and water, and sometimes we play marbles and croquet. I hope all the little cousins had as nice a Christmas as we did; we had a beautiful tree, but I did not get anything I wanted, and that was a wagon and black coat—Santa Claus forgot to leave them for me this time. Next Christmas I will write to him and remind him. With much love to all the cousins, I am your nephew,

VAN B. IZARD, JR.

AUNT NORA.—It has been so long since I wrote to you and the little cousins, I thought I would write again. I see lots of little cousins are Christians. I am not a Christian yet, but, dear Aunt Nora, will you please oh! please pray for me that I may be one some day soon, pray for me that I may do more good for Jesus before I die. One of my sisters joined the Baptist church last Sunday, now she is on the Lord's side, and is safe. I have two sisters that are members of the church, and the other one is a little baby. I have one older brother, and the others are small. My papa takes the Baptist paper, and we all love to read it very much. I expect you have forgotten me, but I have not forgotten such a dear good lady as you! I live away here in Oregon, a long way from you, but I can write to you all the same. Dear Aunt Nora, you don't know how I love you, and love to read the "Young South." Oh! yes! I will tell you and the little cousins something about this country. Here we have snow on the Cascades all summer. We live where we can see Mount Jefferson, Mount Hood, and the Three Sisters, and on the west side of the Cascades we have a wide-spread valley where we can raise corn, wheat, oats, rye, potatoes, and the bushel, and we can raise many other things, but not any cotton for us to pick for mission money. Aunt Nora, I will have to ask you what your middle name is, sister, wants to name her dolly after you. I will also send an enigma, you will close with my best wishes for your future. Please remember me in your prayers. Yours with much love,

PHILADELPHIA, OREGON.

MIRRIC C. TAYLOR.
I had not forgotten you, Minnie, and am truly glad to hear again from you, and gladder still to learn that you are made to feel the need of a Christian's Saviour. We

will truly pray for you, and hope you will soon write us "glad news." Your letter from Oregon reminds me to ask after our other Oregon friends, Grace Eliza Mitchell Hayes. We are getting impatient to hear from them.

My middle name is Snyder. It is a family name, so do you think Miss Dolly would be pleased to bear it with much grace?

Enigmas.

Who was the first blacksmith? Who was the first high priest? Who was the first murderer? What sign is there that the earth will not be destroyed again? What man of David was remarkable for his beauty and hair? Who was the woman restored to life by Peter? The initials spell the name of my grandpa.

EDDIE MOODY.

Enigmas.

Who was Paul's son? The mother of Samuel? Who did Jezebel send messengers to? Who did Jesus say to the Scribes and Pharisees? Who was hid in Samaria? What did Balimene say? Who should be treated as a father? Who was bound with fetters? Who did Jacob bid the gods under? Who stood on dry ground? Who said to Solomon had done foolishly? 2d book of the Old Testament? A king of Babylon?

Who was hidden in the wilderness, and used a bow and arrow? Who said, I have sinned? Who cut off the skirt of Saul's robe prettily? Who powdered in the ears of children? One of the sons of Israel? What was sown among the wheat? The king of Tyre? The initials to the correct answer will spell a verse in the Bible that is a solemn warning.

Answers to Enigmas for March 15th, 1884.

Flora Richardson's, Jessie, Elisha, Ruth, Enos, Madmenah, Ijon, Abner, Haven. Initials spell, "Jeremiah."

Answered by Van Farrar, Lou Anna Ball, Willie Graves, Willie Owen, Clarence Wingo, Samuel Owen, Lena Moore, Pearl and Flora Longmire.

Mary Miller's—Willow, Machpelah, Capernaum, Hermon, Agrippa, Paul, Mary, Alpha, Nazareth.

"Initials spell, "W. M. Chapman."

Answered by Van Farrar, Lou Anna Ball, Willie Graves, Clarence Wingo, Willie Owen, Samuel Owen, Pearl and Flora Longmire, Lena Moore.

Lena Moore.—You surely deserve credit for Louisa Farmer's enigma and shall have it. As to Elora Carpenter's, had you given the names of the "East" wind and the "Fini" month you would have had them correct. And by studying the enigma myself I find you have authority for all your other mistakes. The questions are very indefinite, so I give both you and Clarence Wingo a tidy credit mark on them.

Clarence Wingo.—My suggestions are that you now take the answers to Elora's enigma and see if you can find each one as she has given it.

THE LITTLE HINDU GIRL.

I am a little Hindu girl,
Of Jesus never heard;
Oh, pity me! dear Christian child,
And send to me his Word.
Oh, pity me! for I have grief
So great I cannot tell;
And say if truly there's a heaven
Where such as I can dwell.

That pleading voice was borne across
The rolling ocean wide;
Forthwith the children, touched with love
Of him who bled and died,
Said, here's our money, little girl,
To buy God's word for you.
We wish 'twere more, a thousand fold,
And you should have it too.

We've heard of Jesus, and we know
The way of life full well;
"Let children come to me," says he,
And they shall with me dwell."
Ever with him! with hearts relieved.
And "badness" all forgiven;
For he who never falls has said,
"Of such the realm of heaven."

We'll speed the gospel o'er the earth,
To each dear child so sad,
If one soul saved gives angels joy,
Then will all heaven be glad!
And if at last we reach the shore
Where sorrow is unknown,
We hope to greet thee, Hindu girl,
Safe, solo before the throne.

Gospel in all lands.

SOLDIER AND THISTLE.

LITTLE Minnie, in her eagerness after flowers had wounded her hands on the sharp, prickly thistle. This made her cry with pain at first, and pour with vexation afterward.

"I do wish there was no such a thing as a thistle in the world," she said pettishly.

"And yet the Scottish nation think so much of it that they engraved it on the national arms," said her mother.

"It is the last flower that I should pick out," said Minnie. "I am sure they might have found a great many nice ones, even among the weeds."

"But the thistle did them some good service once," said her mother, "they learned to esteem it very highly. One time the Danes invaded Scotland, and they prepared to make a night attack on a sleeping garrison. So they crept along barefooted, as still as possible, until they were almost on the spot. Just at that moment a barefooted soldier stepped on a thistle, and the hurt made him utter a sharp cry of pain. The sound awoke the sleepers, and each man sprang to his arms. They fought with great bravery, and the invaders were driven back with much loss. See you now, the thistles saved Scotland, and ever since it has been placed on their seal as their national flower."

"Well, I never suspected that so small a thing could save a nation," said Minnie thoughtfully.

HOW THE EYE IS SWEEP AND WASHED.

Dear reader, young or old, knowing this to be true, do not let any one convince you that there is no difference between Dr. Scott's Electric Corsets and those of the thousand families in the city of New York alone are now wearing them daily. Every man and woman, whether ill, should daily wear either the Corset or the Belt.

NURSING CORSET, \$1.50.
ABDOMINAL CORSET, \$3.00.

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NOT EXTENDED.

NOT ADULTERATED.

NOT EXTENDED.

NOT ADULTERATED

CALIFORNIA ROMANCE.

A rich man has a plain and unattractive daughter, to whom no eligible young fellow pays much attention. At last one beau is noticed to be rather "gone," and the love affair develops for a couple of weeks. Then to him the father said:

"Young man, I notice you are paying very marked attention to my daughter."

The young man stammers and stutters, taken aback.

"Do not be alarmed. I am willing you should. Indeed, I may tell you that the day I give you my daughter I will place \$100,000 in the bank to your account."

"You are very kind I'm sure. But if it's all the same to you, supposing you put your daughter in the bank to my account and give me the \$100,000." —San Francisco Chronicle.

NEAR ENOUGH.

A Brooklyn girl told her young man that she would never marry him until he was worth \$100,000. So he started out with a brave heart to make it.

"How are you getting on, George?" she asked at the expiration of a couple of months.

"Well," George said "hopefully, I have saved up \$22."

The girl dropped her eyelashes and blushingly remarked, "I reckon that's near enough, George."

The following is an exact description of Barnum's sacred elephant, and for which he paid \$100,000: Height, 7 feet 6 inches; age, 15 years, weight, 6,000 pounds, and color as follows:

The entire trunk from the front end to a point about three inches above the eyes is flesh color. The tips of the ears and upper portions of both fore legs are likewise a flesh color, with spots of the same tint, eight or ten inches in diameter, on the back sides and on the tail. The rest of the body of the animal is several shades lighter than the ordinary elephant, and resembles a slate or ash color. Its tusks are beautifully formed, while the toes are very light—nearly a pink and the eyes a light yellowish hazel. A marked feature of the beast deserving especial mention is the tail, which reaches to the ground, a peculiarity never seen in any other species.

While Barnum, Bailey & Hutchinson have never claimed this animal to be "white" in a literal sense, they stoutly maintain its sacred character, and say its unusual markings, its flesh-colored spots, long tail and generally strange appearance have made it a sacred white elephant in Burmah, and it was so considered there, consequently that it is the genuine white sacred species. There has never been seen before one like it in a Christian country.

A patient who had called at the doctor's office during his absence left his card with the following written on the back of it:

"Please send me at your earliest convenience an anti-sat prescription."

The next day he got a postal from the doctor complying with his request in these words:

"Take your meals at a cross town boarding house."

How to make a tent waterproof—itch it.

IMPOSSIBLE ESCAPE.

ABSOLUTE TRUTH WITH COLLATERAL PROOF FROM WHICH THERE CAN BE NO APPEAL.

For the past three years we have had a standing offer of \$5,000 for any statement of cure published by us which was not, so far as we know, bona fide. We did this in order that all readers might know the absolute truth of all our assertions and that they were based upon the value of our remedy and not upon idle words. Below we give a few extracts from recent letters, which speak for themselves. We will only add that we could furnish one hundred thousand more of similar nature did occasion require, but we believe the entire American public is now convinced of the positive value of Warner's Safe Cure.

H. H. WARNER,
Rochester, N. Y.

THE ORIGIN OF THE POTATO.
The potato, originally a South American plant, was introduced into Virginia by Sir J. De Harvill in 1629, though it was unknown in some countries of England 100 years later. In Pennsylvania potatoes were introduced very soon after the arrival of the Quakers; they were not among New York products in 1695, but in 1775 we are told of 1,000 bushels grown on one sixteen-acre patch in that province. Potatoes were served perhaps as an exotic rarity, at a Harvard installation dinner in 1707; but the plant was only brought into culture in New England at the arrival of the Presbyterian immigrants from Ireland in 1718.

"I suffered for years with calculus, but have been fully cured by Warner's Safe Cure." —Sol. Gay, Monroe, N. C.

"I have used Warner's Safe Cure in my family with most satisfactory results." —R. E. WILMER, Mobile, Ala.

"The result of the use of Warner's Safe Cure in my case was simply astonishing." —L. A. Morris, Meridian, Miss.

"Warner's Safe Cure saved my life from death by Bright's disease and I cannot say too much in its praise." —Atlanta, Ga. C. J. REGISTER, M.D.

"I do most solemnly affirm that Warner's Safe Cure, with God's blessing upon me, has cured me after I was given up to die of Bright's disease." —Edge Hill, Va. C. S. DUNTON.

"I have been saved from the greatest agony and premature death by means of Warner's Safe Cure, and cordially commend it to all." —EDWARD R. HARDEN, Quitman, Ga. District Judge.

"I had the best medical skill the country afforded, but was given up to die. As a last resort I began using Warner's Safe Cure, and was a well man in six months, and am perfectly well to-day." —L. D. STAMPS, Turtle Bayou, Texas.

"Less than a dozen bottles of Warner's Safe Cure for kidneys and liver, 'cured me of the black jaundice (my skin being as black as a stove), hemorrage of the kidneys and a general break-down of the system. That was two years ago, and the cure was permanent." —DAVID TOOKZ, Proprietor of Tookz Hotel, Columbus, Texas.

"When a little girl I had measles which culminated in a severe form of chronic rheumatism. For years I suffered intensely, oftentimes being unable to walk because of lameness. I was treated by the best physicians without results whatever. Six years ago I was attacked with serious kidney affection which rapidly increased in violence, resisting all medical skill. At length every organ in my body seemed implicated. I was induced to try Warner's Safe Cure, and feel privileged to extol it as a wonderful cure. I am ready to spread its fame to the four winds of heaven, so very great has been my improvement." —MRS. A. L. SIMPSON, Pendleton, S. C.

"I have been an invalid for the past eight years; and the doctors I consulted gave me up. Several months ago I was taken with a very serious inflammation of the bladder and testes.

"Please send me at your earliest convenience an anti-sat prescription."

The next day he got a postal from the doctor complying with his request in these words:

"Take your meals at a cross town boarding house."

How to make a tent waterproof—itch it.

"rible pains in the region of my kidneys. My urine was mixed with a great deal of mucus matter and precipitated a brick-dust sediment; my skin was of a dirty brownish color, rough and swelled up; I was entirely prostrated, and not able to leave my bed. None of the many doctors seemed to understand my case. I took eight bottles of Warner's Safe Cure regularly and according to directions, gained 35 pounds, and am in perfect health." —Mrs. S. E. HANSON, Fashionable dressmaker, 2300 Chestnut street, St. Louis, Mo.

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Your daughter is it possible
Why you look more like twin sisters?
No, I assure you she is my only daughter," replied the pleased mother. And the polite old gentleman spoiled it all by remarking, "Well, she certainly looks old enough to be your sister."

"Me," said a thoughtful boy, "I don't think Seven is so rich as they say to be." "Why, my dear?" "Because the Duke says he slept with his father, and if he had been so rich he would have had a bed of his own."

"Yes, sir," said Gallagher, "it was funny enough to make a donkey laugh. I laughed till I cried," and then when he saw a smile go round the room he grew red in the face and went away mad.

A Prominent Minister Writes.
Dr. MORSE—Dear Sir: After ten years of suffering from a chronic disease, with great nervous prostration and debility, I am now well again. I have been cured by bottles of your Lemon Elixir, and am now a well man.—Rev. G. C. DAVIS, Elder of E. Church, No. 25 Tattnall St., Atlanta, Ga.

From Two Prominent Ladies.
I have not been able to write for two years past, stand without suffering great pain. Since taking Dr. Morley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.—Mrs. R. H. Bloodworth, Griffin, Ga.

Dr. H. Morley—After years of suffering from indigestion, great debility, and constant prostration, I am now increasing the man-
agement of my business, and am in good health.—Mrs. E. D. DENNIS, Mrs. E. DENNIS, No. 45 Chapel St., Atlanta, Ga.

S. Pratt, druggist, W. City, Mo., writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years' duration.

Dr. Morley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall St., Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headaches, malariæ, kidney diseases, etc. Lethargy, impotency, impurities of the blood, of appetite and desire, nervous prostration, and all other diseases caused from diseased Liver and Kidneys.

Fifty cents for one half-pint bottle; \$1 for a pint and a half bottle. For sale by Dr. G. W. Jones & Co., Wholesale Druggists, Memphis, Tenn.

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42806 lbs. Weight.

42806 lbs. Weight.

A Michigan boy ate a bar of soap, drank a lot of soda water and went to bed to cure his cold. The doctor had a hard time to pull him through, but the boy now says the next time he catches a cold he will use Dr. Bull's Cough Syrup.

Better is a little with righteousness, than great revenues without right.

CATARRH OF THE BLADDER.

Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Buchu-palpa." \$1.

Commit thy works unto the Lord, and thy thoughts shall be established.

One dollar expense now in purchasing a bottle of Jayne's Expectorant, by those troubled with a slight cold or hoarseness, or sore throat, may save the expense of a doctor's bill. A neglected cough often ends in consumption. A slight inflammation of the lining of the wind-tubes, the usual symptoms of which are sore throat and a pain in the breast, frequently leads to Bronchitis. A day's delay may entail months of suffering. Better try at once Jayne's Expectorant, a standard remedy, whose curative properties have been tested and approved by thousands.

Death and life are in the power of the tongue.

The result of the election has proved a grand success, but not more so than Kendall's Spavin Cure is proved to be every day. Read advertisement.

Even a child is known by its doings, whether his work be pure or whether it be right.

For sufferers Chronic Diseases, 36 pp. symptoms, remedies, helms, advice. Sci d stamp—Dr. Whittier, St. Louis, Mo. (oldest office.) State case your way. 1742

Fools make a mock at sin.

A NEW DEPARTURE.

Owing to the unprecedented success attending the sale of Dr. Scott's renowned \$3 Corset, a very general inquiry for Electric Corsets of less price, but possessing the same therapeutic quality and elegance of shape, the doctor has decided to place upon the market full line of these beautiful and invaluable articles, which will now retail at \$1, \$1.50, \$2, and \$3; thus bringing them within the reach of all. Those corsets we are assured, possess real merit, and apart from their "Electric" quality, are well worth the prices asked. A great feature about them is that they prevent as well as cure disease, therefore, all ladies, even those enjoying good health should wear them. The doctor's record is good, and you may be sure of getting good value for your money. We invite you to read his large corset advertisement in this issue, and address him at 842 Broadway, New York.

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Every Sunday-school Superintendent and Teacher should procure a copy of "Select Notes on the International Lessons," price \$1.25 postpaid. Address GRAVES & MAHAFY, Memphis, Tenn.

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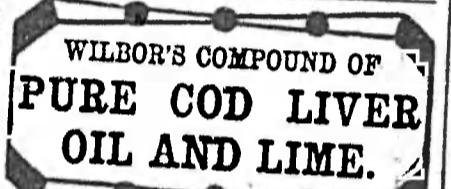
& New England

ORGANS.

229 MAIN STREET,

MEMPHIS, TENN.

The Mechanical Orguinette,
THE MOST WONDERFUL INVENTION OF THE AGE



To Consumptives.—Wilbor's Cod-Liver Oil and Lime has been before the public twenty years, and has steadily grown in popularity and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphate of Lime with pure Cod-Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of consumption, and the cure of the lungs. This article can be taken by the most delicate invalid without creating the diarrhoea which is such an objection to the Cod-Liver Oil when taken without Lime. It is prescribed by the regular physician. Sold by the proprietor, A. B. Wilbor, Chemist, and by all druggists.



A SPECIFIC FOR Epilepsy, Spasms, Convulsions, Falling Sickness, S. Vitus Dance, Alcoholism, Opium Eating, Syphilis, Scrofula, Kings Evil, Ugly Blood Diseases, Dyspepsia, Nervousness, Tick Headache, Rheumatism, Nervous Weakness, Brain Worry, Blood Sores, Billiousness, Constipation, Nervous Prostration, Kidney Troubles and Impregnabilities. \$1.50.

Samaritan Nerve Conqueror.

"Sammaritan Nerve Conqueror."

Dr. J. O. McLean, Alexandria City, Ala.

"I cured where physicians failed."

Rev. J. A. Edie, Beaver, Pa.

"Correspondence freely answered." Dr. S. A. Richmon, Med. Co., St. Joseph, Mo.

For testimonials and circulars send stamp. At Dr. J. O. McLean, Agent, N. Y.

Lord Houghtonburgh & Co., Agents, Chicago, Ill.

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C. C. GREGG,

DEALER IN

FURNITURE,
CHAIRS AND MATTRESSES,
302 Main Street,
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R. G. CRAIG & CO.,
MAIN ST.
MEMPHIS.

AGRICULTURAL IMPLEMENTS,
SEEDS,

R. G. CRAIG & CO.,
MAIN ST.
MEMPHIS.

To all Sufferers from Pro-lapsed Organs.

I have this method of calling your attention to the celebrated Body and Lung Brace, which I have sold for the last seven years, that I may make it a means to my paper by making it a general subject to you.

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

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

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

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

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

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

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

OUR IMPROVED BRACE.

The original Brace, made only for men, was too weak for the sterner sex. I remedied it by an important improvement, as the following will show:

Let all Take Notice.

This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.

E. C. DANFORTH.

Owner of Manfg Co., Conn., May 1, 1878.

No other party in this city or the South sells my Improved Brace, unless he can show a written commission from me.

TESTIMONIALS.

I could produce the testimony of hundreds of eminent physicians and surgeons of the North, but prefer to give a few Southern practitioners, who are known or may be written to.

The late Dr. Stone, the great surgeon of New Orleans, pronounced it the perfection of mechanical invention for the purpose intended; i.e., the lifting of the bowels, and relief of all causes of prolapse of the internal organs.

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred

dollars for it, if she could not get another one of the same kind.

S. TURNER, M.D.

Mayneville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction.

For all kinds of womb diseases, weak Lung and lumbo-thoracic organs.

W. C. LAWRENCE, M.D.

Crawfordville, Ga.

TESTIMONY OF PUBLIC SPEAKERS.

From the Governor of Tennessee.

The following certificate from Gov.

Porter, who has thoroughly tested

the merits of our Improved Brace,

should be read by all sufferers.

He largely, if not altogether, owes

his recovery to the Brace.

Notice what he says:

Executive Office, Nashville, Tenn., December 21, 1872.

Dr. J. R. Graves—Dear Sir:

I used the Brace sent by yourself

during my late canvass of the state.

It was of very great service to me,

and I feel very well satisfied that I had com-

manded its use a week earlier

than my voice would have

been affected at all.

The first time I used it I addressed a

large crowd of people in the

open air, and I found that my

voice was very much strength-

ened, and at the close of a two

hour's speech I was free from

my usual feeling of weariness

and exhaustion.

Very Respectfully,

JAS. D. PORTER.

MINISTERIAL TESTIMONY.

DEAR BRO. GRAVES.—You made me

a present, some three years ago, of one

of Banning's Improved Braces.

I have kept it for three years

without wearing it, rather clasping

such things under the head of "humbug."

Recently, the heavy and

fatiguing efforts of the continual

quite broken down the first time I

used it to try the rejected Brace,

and I do not hesitate to testify to the

wonderful worth of this Brace.

I can endure at least three times the amount

of labor that I did before without fatigue.

My voice is now very good.

EVERYTHING OF INCREASED EF-

FICIENCY and my physical strength has

been most efficiently renewed.

I would not take ten times the price of my

Brace now and be compelled to dis-

pose of it to anyone who may,

physically or otherwise need it.

G. A. LOFTON, D.D.

Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the

greatest of physical blessings to

any speaker or singer.

It is of infinite assistance as to its great

value, and would surprise those who know

nothing of it.

J. H. FORD, LL.D.

