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THE TENNESSEE BAPTIST.

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

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EXEGETICAL.

WHAT ABOUT PETER, WHO WAS THE ROCK?—WHAT WERE THE KEYS?

No. 1.
 BY G. S. HAYLEY, D.D.

THIS passage has been the subject of much controversy. Each writer was sure he had settled the whole matter, yet others would venture to differ; so I may as well consent to martyrdom before I begin, and then it will be less trying when it comes.

Jesus asked his disciples, "Whom do men say that I, the Son of Man, am?" and they said, "Some say John the Baptist, some Elias, and others Jeremiah or one of the prophets."

But whom say ye that I am?
 Simon Peter answered, "Thou art Christ, the Son of the living God."

Jesus replied, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee; but my Father which is in heaven."

"And I say unto thee, Thou art Peter (petros), and upon this rock (petra) I will build my church, and the gates of hell (hades) shall not prevail against it."

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven."

1. Was Peter the rock on which Christ would build his church? If so, Peter himself would have known that fact. In his first epistle, 1:3-6, he says: "The Lord is gracious: to whom coming as unto a living stone, disallowed, indeed, of men, but chosen of God and precious. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore it is also contained in the Scriptures, 'Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded.'"

Isaiah says (xxviii:16), "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; and he that believeth shall not make haste."

Peter said, Acts iv:10-12: "Be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him does this man stand here before you whole. This is the stone which was set at naught by you builders, which is become the head of the corner. Neither is there salvation in any other."

Peter himself merely took an equal rank with the others. 1 Peter v:1: "The elders which are among you I exhort, who am also an elder." He claims no supremacy.

Paul anathematized did not understand that Peter had any supremacy among the apostles. Gal. ii:7: "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." (V. 11.) "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed."

Paul also declares, 1 Cor. iii:11: "Other foundations can no man lay, than that is laid, which is Jesus Christ."

Some claim that Jesus declared Peter to be the foundation on which Christ would build his church, because he first preached to the Jews on Pentecost, and first to the Gentiles at the house of Cornelius. This might, in some sense, make him the founder, but not the foundation of these churches; the builder, but not the rock on which the building rests. The other apostles were also associated with Peter in the Pentecostal preaching. "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance."

Would it be a natural interpretation of Christ's words in Matt. xvi:18, to understand Christ as the rock on which he would build his church, instead of Peter? "Thou art petros (a stone); and upon this petra (rock) I will build my church." The Greek word petros, a stone, is nowhere used in the New Testament except as an addition to the name of Simon; but the Greek word lithos, stone, is used about sixty times, and petra, rock, is used sixteen times, such as "founded on a rock," "the rocks rent," "hewn in rock," denoting a solid foundation, while petros is never used at all except as part of the name of Simon. Turn now to Moses and the Prophets, with whose writings the apostles were familiar, and you will see how frequently they spoke of the Lord by the name rock.

Deut. xxxii:4: "He is the rock, his work is perfect. 15. Joshuram lightly esteemed the rock of his salvation. 18. The rock that begat thee. 31. Their rock is not as our rock."

1 Sam. xlii:2: "Neither is there any rock like our God." 2 Sam. xxi:2-3: "The Lord is my rock and my fortress. The God of my rock, in him will I trust. 32. Who is the rock save our God? 47. The Lord liveth, and blessed be my rock and exalted be the rock of my salvation."

Ps. cxviii:2: "O Lord my rock." xxxii:2: "Be thou my strong rock." Similar use of the word rock occurs frequently in the Psalms. (See xxxii:2; xlii:9; xli:2; xlii:2, 7; and xcvi:1.)

This familiar use of the word rock to denote our Lord seems to me to make it very natural for the Apostles to understand the Savior to use the word petra, rock, in contrast with petros, a stone, and while he complimented Peter by referring to his name, "stone," he indicates that petra, a rock, is to be the foundation of his church. So Peter seems to understand it, Acts iv:11; 1 Pet. ii:6. So also Paul understood it, 1 Cor. iii:11. So Christ often spoke of himself, Matt. xxi:42, and parallel passages.

DEVOTIONAL READING.

NOT SUCCESS, BUT FAITHFULNESS.

A discouraged and despondent pastor was one day brooding sadly over the absence of any visible success in his work, when he fell asleep and dreamed. The Master came to him an put a sledge in his hand, and commanded him to strike as often and vigorously as he could upon a great rock that lay before him. He at once went earnestly and hopefully to work. His heavy blows fell thick and fast. But yet, so far as he could see, they all accomplished nothing. The rock was apparently as sound as ever. And ere long he began to weary of what seemed such useless toil. His blows were less frequent and less earnest. He was almost ready to abandon his work in despair, when the Master again appeared, and asked what was the matter. "O, I do not see that I am accomplishing anything," was the answer, "and I think I may as well give up." With a look that seemed to pierce his soul, the Master replied, "Did I command you

to accomplish anything? Or, did I only command you to strike as vigorously as you could? Do your work as faithfully as you can, and trust me for the results." That dream was like a direct message from heaven to the despondent pastor. The rebuke aroused him to new faith and more persistent fidelity. And ere long he was permitted to see the most joyous proofs that he was not laboring in vain.

It is not pastors alone who need this lesson. But many a Sabbath-school teacher, many a Christian worker, discouraged because no fruit of his work is visible, and almost ready, therefore, to abandon it, needs the rebuke and the stimulus which that dream gave. We, all of us at times, need to emphasize to ourselves the lesson that it is ours simply to do the duties of our respective positions as faithfully and persistently as we can. It is God's to crown our fidelity with a visible success. But whether crowned or uncrowned to human view, it is ours still to put heart and soul into the work the Master has given us. That work is to be done not because we are rewarded with the luscious fruit of our toil, but because life has given us the work to do. Never are we to forget that it is a higher service, more remunerative to ourselves and more pleasing to him, to labor on faithfully when we can see no fruit, than when such fruit is joyously apparent. It is more honoring to God and more invigorating to our own Christian life to walk by faith than to walk by sight.—The Advance.

WHAT IS IN THINE HAND?

What is in thine hand, Shamgar? An ox-goad, with which I urge my lazy beasts. Use it for God, and Shamgar's ox-goad defeats the Phil

INTERCOMMUNION.—NO. 7.

BY E. H. J. COLEMAN, CAROT, ARK.

This should have appeared as Article V, but was overlooked; but it being an independent question discussed, it makes no difference.—*Ed. BAPTIST.*

BRO. HARRAL closes his fourth article with an examination of the Troas church case, and then takes up his second fourth on the same subject, in which he affirms and re-affirms that there was no church at Troas, and says there is no proof that there ever was one there; and further, that there is no evidence in the New Testament that Paul and his companions partook of the Lord's Supper on the occasion.

Now I will examine the testimony relative to there being a church there, or at least disciples—Christians,—and in doing this I will try to observe closely Bro. H.'s rule on "inferences." Let's see the different versions. The Common, or King James' reads thus: Seventh verse, "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them."

Now for the Bible Union Version: "And on the first day of the week, we having come together to break bread, Paul discoursed to them."

Now for the Canterbury Version, same verse: "And upon the first day of the week we were gathered together to break bread, Paul discoursed with them."

I am ready to admit that there is no positive evidence in the New Testament that there were disciples there. Neither is there any positive evidence in the New Testament that anyone ever was immersed. And yet, we as Baptists, fully believe that all the baptisms mentioned in the New Testament were so many immersions. Now, why do we believe it in the absence of positive proof? The answer is, by legitimate "inference."

From such expressions as "They both went down into the water, and he baptized him." Again, "Buried with Christ in baptism." These examples will do.

Now then, for the inferences of there being a church at Troas, or at least disciples:

First Inference: Why did those seven brethren mentioned in the connection go before Paul and Luke five days in advance and tarry there that five days for Paul and Luke? And according to Bro. Graves' position, and Bro. Bond, also, they put up at a hotel. Does reason justify the conclusion, that they as Christians and young preachers, too, would do that way? If so, they must have had more money than most of our preachers have now-a-days. But, on the other hand, is it not reasonable to suppose that they at least had friends there? And all informed persons know that the preachers of that day found little favor with the masses, heathen. And then to mend the matter, if it can be called mending it, Paul and Luke came, and the whole company remained still seven days. Nine men at a hotel seven days, and seven of them twelve days. But then, Bro. H. says they were waiting for the ship to unload and load. That is a reasonable inference, yet there is not one word of testimony to that effect, and the reader will remember that Bro. H. does not admit inferences, at least on my side of the question, nor does he say that he inferred that, but just says it was so.

Second Inference, is that there were disciples there, and if so, there must have been a church, proof we nowhere have an account of disciples in a town or city but there is some clue to the fact that there was a church there.

With regard to there being disciples there, Luke (Common Version) says that on the first day of the week when the disciples came together. And on the first day of the week, we having come together to break bread, Paul discoursed to them. Now I ask, who are they? And further, Luke says where we were assembled. Now, if there were none present but Paul and his company, could Luke have with any sort of propriety used the term, assembled, when they all came from the same place, according to the "inference" of non-intercommunists. (This is the rendering of the Bible Union.) Webster's definition of assembled is, to meet or come together, to convene as a number of individuals.

Now for the Canterbury, upon which Bro. H.

seems to rely: Upon the first day of the week when we were come together. (The reader will notice the we come together just the same as assembled.) Paul discoursed with them. Now, Bro. H. are the we, and them, the same persons? If so, I see no use for different words, or for a written language, unless it be to conceal ideas, while my understanding is that words were intended to convey ideas. Are not the inferences which I have drawn as good proof of there being a church at Troas as the inferences that persons were immersed, taking the Scriptures for both?

But again, with regard to the communion, each one of the versions states emphatically that the object of the assembling together was to break bread. Now, can a train of circumstances make anything stronger than all these circumstances make it appear that there was a church there, or at least disciples there, and that they did partake of the Lord's Supper? But it is objected by some that there are two words used in the Greek, which means in our language "break bread," *arton* and *ton arton*. Now I do not profess to be a Greek scholar, but I will venture to say that let it be *ton arton* or *arton*, used here, that the breaking of bread on the first day of the week clearly proves that it was not a common meal. It is certainly the most absurd thing to say that nine men would remain at a hotel a whole week, and then come together in the third story of a building on the Lord's Day to eat a common meal. Such a position is certainly a reflection on the man that takes it. And still worse, Bro. Harral says that there is no evidence that any one ate except Paul. Alas! alas! when the object of coming together was to eat, would it not be strange that eight men would accompany Paul into the third story of a building to eat, and stand or sit by and see him eat a common meal and not partake, or Paul not offer to give them any? I can but pity the man that will use such subterfuge to sustain a bad cause, and that upon a religious or Christian institution.

But further, if there was no one present as Breth. Graves and Bond say except Paul, his companions and "Eutychus, the sexton boy," what did they want with so many lights? For every one knows that one or two lights would have been entirely sufficient. This is another one of these "inferences," which, according to Bro. Harral's rule, must be false.

And again, who were "they," in the twelfth verse? Will Bro. Harral say that it was Paul's company who "brought the young man alive and were not a little comforted?" Now for the thirteenth verse: "And we going forward to the ship." Will Bro. H. say that the *they* who brought the young man, and the *we* who went to the ship were the same persons? Further comment is unnecessary. If so, this is but another one of the shifts that Pedobaptists take to evade the proof of immersion. Doubtless "the wish is father to the thought."

Another point that Bro. H. makes is that "Paul ate on Monday morning and not on the first day of the week." I ask what he gains by this? Suppose it was on Monday morning, does that prove that it was not the Lord's Supper, or that they did not eat at all? While Luke says they came together for that purpose, and that Paul did break bread and eat. Now, then, Bro. H., what have you gained by that, unless you conclude that Luke did not make a faithful record of the whole transaction.

Well, I admit that he does not give a full detail of the whole transaction, but sufficient to satisfy any reasonable mind that it was the Lord's Supper.

And again, why does Luke say that Paul broke the bread, if no one ate except Paul? What was the use of mentioning that thing if it was not to show that he followed the direction and example of the Master? And the "cap stone" that I will place on this pyramid of testimony is that Luke says they came together on the first day of the week to break bread, and that Paul did break the bread. Therefore, Bro. H., or any one else who says they did not, does so at their own peril, for Paul was the administrator; therefore, it could not be expected that any but one would break the

bread, while if it had been a common meal Luke would doubtless have said, "We broke the bread."

But again, Conybeare and Howson say, on page 504 of "The Life and Epistles of Paul," that the custom of apostolic times was to take a common meal in connection with the Lord's Supper. And further, they assert that there was a church at Troas, and that Paul, his company, together with the church, did celebrate the Lord's Supper on the occasion in question. But Bro. H. will object to introducing men's testimony. I answer that you have done so, as well as Brethren Graves and Bond, and I have been taught that "a rule that will not work both ways is not a good one." They state further that Paul made three visits to Troas. Turn to pages 241-5, also 478, 480, and there you will get what they say about the whole history of "Paul at Troas." Should Bro. H. still object to the above cited authors, I just say that Bro. Graves has recommended the work, sold it and quoted from it often, and further, I bought it of him. And still further, the use that I make of commentators and all writers on the Scriptures is to see what they say, and if it harmonizes with the Scriptures I accept it, otherwise I reject it. And I think what they say on the Troas case are legitimate "inferences," much more so than Bro. H.'s or any of his coadjutors on the question. I will here give the names of leading lights on Biblical criticism relative to the Lord's Supper being administered at Troas: 1. The "Comprehensive Commentary," (Baptist). 2. Adam Clark. 3. Olshausen. 4. Dr. Whitby. 5. Dr. Hackett. 6. Dr. Harvey, Professor in Hamilton Theological Seminary, in his book entitled "The Church," sold by the Book House, Memphis, Tenn. 7. Dr. Alvah Hovey, Professor in Newton Centre Theological Seminary. All of the above named are Baptists. 8. Lange, the great German commentator. 9. And, as far as I know, every Baptist editor in the United States, except Dr. J. R. Graves. Now, Bro. H., if circumstances and legitimate inferences prove anything, it is a proven fact that there was a church at Troas, or at least the Lord's Supper was administered there, and if there was or was not a church there, and the Lord's Supper was administered, then it is a clear case of intercommunion. Why does Bro. Harral or any one ask for a positive statement in the New Testament for intercommunion, when they know there is not such positive statement there? Nor does any one, as far as I am informed, of all the advocates of intercommunion claim such a passage. Bro. H.'s demand reminds one of the Pedobaptist demand for a single positive statement in the New Testament of immersion, when every scholar among them is bound to admit that the baptisms of the New Testament, or at least a part of them there, in recorded prove immersion, because the circumstances connected go to prove it. So I claim for the intercommunion at Troas. Now, Bro. H., will you not be as just as the learned Pedobaptists?

But Bro. Harral's last argument is that Paul would not have violated so plain a law of Christ as is recorded in the fifth chapter of 1 Cor. Well, the reader will remember that I have fully exploited all the assumed positiveness of that law, so far as its application to the local church is concerned. Bro. H. says that "if it was the Lord's Supper, and if Paul did administer it, that he could not have partaken of it, for, in so doing, he would have violated a law which he had delivered to the church at Corinth." What is this but a partial admittance that that was the Lord's Supper. Just go a little further, Bro. H., and admit, that it was the Lord's Supper, and then our controversy will be at an end. If you will admit that it was the Lord's Supper, to say nothing about Paul, the question of intercommunion is settled. For, according to Luke's statement, they met for that purpose, and he of course was posted on that subject, being a traveling companion of Paul's, and the "we" would include Luke. So I am ready now for the case to go, to the "jury of fair-minded men."

I notice in this fourth article, of Bro. H.'s that he refers again to church independence. Well, I have noticed that subject to some extent in a previous paper, but will here try to settle this question upon Scriptural and logical principles.

I will say, first, that absolute independence is an unknown principle, except with God. Webster says that he (God) is the only absolute independent being in the universe; reason teaches the same. I admit a partial independence, or more properly a limited independence, both with churches, States and governments of all kinds, and with individuals. But a limited independence and absolute independence are two things—very different things. I suppose that Bro. H. will agree with me on the principle, but differ with me in the practice. I prefer to use the term mutual independence in all organizations of governments, whether it be the highest government of a nation or the lowest down to a county, and that the same is true of persons or churches. I have yet to see the man that is absolutely independent of all other men. The same is true of counties and States, or they would not call upon each other for assistance.

REPLY.—NO. 7.

BY HON. JOSE HARRAL, EUDORA, MISS.

BRO. COLEMAN says he "admits that there is no positive evidence in the New Testament that there were disciples at Troas." Hear him again: "Why does Bro. Harral or any one ask for a positive statement in the New Testament for intercommunion, when they know there is no such positive statement there? Nor does anyone, as far as I am informed, of all the advocates of intercommunion, claim such a passage." It does seem to me that controversy with anyone who makes such admissions is unnecessary. If there is no authority for the practice in the New Testament, why do they try to force it upon the churches? The brethren in Arkansas who have been influenced by Bro. C., and who thought there was authority in the Bible for intercommunion, after seeing his admissions, will surely abandon a practice that has no other support than the simple opinions of men. It is amazing to me that a man of Bro. Coleman's mind and acknowledged piety would, all his life, cling to a practice that he says he knows has no positive warrant in the New Testament, and then while making such confessions, write about 60 pages of folio to defend it! If I had noticed those admissions at the beginning, I think I would have called the attention of the brethren to them without writing another line, in full confidence that he can no longer influence Baptists to pursue a practice that he confesses has no Scripture warrant, and that they can see is productive of much mischief. I really feel that I ought not, and should not, say another word about it; but he may think I am unkind if I do not keep him company before the public, and then I may win my brother to the truth. He says also that there is no positive evidence in the New Testament that anyone was ever immersed—that we have only inference for it. That is astounding to me, for in all my life I never heard any other Baptist minister so declare. I thought the Baptists accepted the Bible alone as their only standard, and rule of faith and practice. But what is the Bible worth if its teachings are not plain and positive in everything we should know? The idea that an all-wise and infallible God would give us a written gospel, on the reception of which, and obedience to its requirements, depends our everlasting happiness, and give it in language, about the certain meaning of which we could not be sure, is monstrous indeed. If we do not know positively from reading the New Testament that the baptism of Christ, and all the other baptisms recorded in the New Testament, were immersions, we cannot be sure that we have not made mistakes about its teachings that will be fatal to us. Are the Baptists in Arkansas, or elsewhere, prepared to accept Bro. Coleman's proposition, that "there is no positive evidence in the New Testament that anyone was ever immersed?" If they are prepared to accept such teachings, I see no reason why they should not at once abandon all Bible distinctiveness and fraternize with Pedobaptists on their own terms. If Christian baptism is a matter of inference, so is repentance, faith, the Lord's Supper, and, in fact, the whole work of salvation by Christ; and the Pedobaptists are as much entitled to their opinions as we are. They infer infant baptism, sprinkling and pouring

from the New Testament, and if immersion is only an inference also, I would like very much to know in what we have the advantage of them. The truth is, we would have none at all. We have all ways contended that our advantage was in accepting the plain, direct, positive teachings of the Bible, and I maintain so now. How do we know anything positively that we do not see, except by hearing or reading an account of it from others? Have we positive knowledge that George Washington lived, conducted the war of the colonies to a successful issue, and was the first President of the United States? We think we have such knowledge, and how? By reading these things in our country's history, for you and I and this generation never saw Washington. We did not see the baptism of Christ and his apostles, nor of anybody else in Christ's time, and we know of such things by reading an account of them written by the apostles. What was the language used to convey the idea of immerse? It was *baptizo*, and the best scholarship of the world has decided that it means immerse, and that only, and that baptism means immersion and nothing else but immersion. King James' translators did not translate baptizo, but changed one vowel for another—o. for e.—and transferred it. If a Frenchman was translating the English word immerse into French he would render it *plonger*, and the moment a Frenchman saw it he would have positive evidence that it meant to dip, to plunge, to immerse, and nothing else but that. In just the same way we know that every baptism spoken of in the New Testament was an immersion—we know it positively. There is neither "legitimate" nor "illegitimate" inferences about it—we know it. I do not believe that Bro. C. has a congregation in Arkansas who will agree with him that we have no positive evidence that a Bible baptism is an immersion. With such crude notions of the teaching of the New Testament, it is no wonder that Bro. C. is up to his neck in the intercommunion bog.

Just here I must correct Bro. C. about what I said about inferences. I said "a true inference is one truth drawn from another." Now, let him adhere to that proposition, and truth and he will not go astray about inferences.

If Luke had said there was a church at Troas, and that the church came together to break the bread an inference that they observed the Lord's Supper would be one truth founded on two other truths—the church being there; and coming together to break the bread would be a true inference beyond doubt. But Luke does not say there was a church there, not even a disciple there to welcome Paul and his companions, and an inference that the Supper was observed by a church, is as empty, unsound, and false as Gulliver's travels. There is no "clue" to the fact that there was a church at Troas, because there was none there. It is strange to me that Bro. C. is not convinced by his own reasoning that he is wrong. Hear him: "We nowhere have an account of disciples in a town or city but that there is some clue to the fact that there was a church there." His reasoning is this: If no mention is made of any resident disciples in a town or city, there is no clue to there being a church there, and without a church the Supper cannot be observed. Now, let us see how that will run. Troas was a town or city; no mention is made of any resident disciples there; without disciples there can be no church; without a church the Supper cannot be observed; therefore, there being neither disciples nor a church at Troas, the Supper was not observed there. Bro. C. is surely a church communist, but he wants to grumble and complain a little because we went ahead of him and took our position on the field first; but he is coming, if his above reasoning indicates anything. Why, Paul's seven traveling companions went ahead of him and Luke to Troas, and remained there five days before Paul and Luke came; and why they all remained seven days more; what they were doing; whether they put up at a hotel and had ten cents or a thousand dollars each to pay their expenses, are questions that cannot be answered, because the record is silent about them, except that on the last day of their stay there they came together to break bread,

and Paul discoursed with them (see Revelation) until after midnight (not a word about preaching in the original), and they ate an ordinary meal early Monday morning, and all left the city on the day. I do not misrepresent me, my brother, as I am sure you do not so intend. I said: "It is as easy to infer that Paul was the only one who did eat bread, as it is to infer that a church existed at Troas during Paul's last visit there," and I say it still, for there is absolutely nothing from which to infer a church at Troas. Bro. C. lays great stress upon "when the disciples came together;" but does he not remember that brother "V.", the strongest advocate of intercommunion that has written about it, when taking issue with Bro. Bond, said: "The Revised Version, it is true, leaves out the word 'disciples,' but every scholar knew that this word was an interpolation." If Bro. "V." admits so much, Bro. C. surely can. But hear what Bro. Bond said to Bro. "V.": "And I say that the New Versions leave out the words *ecclesia* and *loca mathetoon*, and every scholar knows that Bro. "V." does interpolate when he reads church or disciples as the antecedent of the pronoun them in the seventh verse; and if a Baptist minister will substitute his own opinions for the Word of God, and deliver them to men for God's Word, how can we condemn Romanists, Pedobaptists and the many inventors of false religions that prevail in the world?" If Bro. "V." could not take issue with Bro. Bond, it was because he knew Bro. Bond was right, and so he quietly subsided. If Bro. Coleman thinks he is mightier than Bro. "V." let him try, and if he can find church in the narrative he will be mighty indeed, and relieve Bro. "V." very much. It is just as easy to enter a theatre from it, the narrative as it is to infer a church from it, for no such thing is mentioned in any part of it, nor is there anything said that could favor such an idea. Church is not there, Bro. Coleman. I do not object to introducing men's testimony, but when I know their testimony is false, I am not obliged to receive it as truth am I? If Conybeare and Howson, and one thousand others say there was a church at Troas, and Paul and his companions communed with such church, and they learned all that from Luke's narrative, I know they speak falsely, for I can read the narrative as well as they can, and I know that church is not mentioned there, nor is any mention made of any one, except Paul and his companions, and the young man Eutychus. Now, from the beginning of the fourth to the end of the twelfth verse there is no mention made of anyone except Paul and his eight companions and the young man, and how can Bro. C. or anyone, not having a purpose to serve, find a "large, flourishing church" there? Pronouns represent nouns; now what does "we" in seventh and "we" in eighth verse represent? Evidently it must be Paul and his eight companions, since no others are mentioned in the whole narrative. Pronouns must agree with their nouns in person, gender and number, and between every pronoun mentioned in the narrative and Paul and his companions, there is grammatical agreement that no grammarian can distort. Paul and his companions furnish the antecedent for every pronoun mentioned. "They" in the twelfth and "we" in the thirteenth verse undoubtedly refer to the same persons—Paul's companions. It does make much difference whether Paul and his companions ate on the Sabbath or on Monday, for Bro. Coleman's authors say they were in the habit of eating the Lord's Supper in the morning of the Sabbath, and as Bro. Coleman is so fond of asking questions let me ask him one. What were they doing on Sunday, Sunday night, and until Monday morning that they did not eat the Supper, if that was their purpose? What were they doing there all those twelve days? These things are not in the narrative, but no doubt you can tell. Circumstances, and authors, and inferences, and editors, do not weigh one feather against a certain fact. It is a certain fact that the 20th chapter Acts, which you insist affords an example of intercommunion, does not even intimate that there was a church there at this time, or even a disciple; and it is a certain fact that there is not the shadow of an intimation in

The *Missionary Baptist* announces Rev. G. W. Griffin, D.D., as associate editor. Dr. Griffin is an able man, and we heartily welcome him to the ranks editorial.

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?

Win. M. Dunn, Tenn.: I consider the Seven Dispensations the best exposition of the prophetic Scriptures I have ever seen.

In Cloth, \$9.00; Library Sheep, \$2.75. Sent by mail, postpaid, on receipt of Price. Address Graves & Mahaffy, Memphis, Tenn.

Reader, can you look at these startling
not be moved by the appalling destitution
you read this appeal and feel no inclination
tribute to its relief? *We have given the*
will you heed the signal? There are the
churches worshipping in good houses—and

You remember, Dr. Tupper, in his published in *THE BAPTIST OF MARCH* the importance of sending in all contributions the first of May, in order to enter an annual report for the Southern Baptist Convention. I hope our brethren will bear this in mind promptly, that Tennessee may be able to do for what she deserves. It has been in proportion to the Baptists within her borders as much for Foreign Missions in the States, and that it is her lack of system and timely action that has placed her in the rear of them.

copy.

making his wife and children. He is of a fair
hair and beard, black eyes and the whites of a yellow cast,
of an erect countenance, weight about 140, and some forty
old; a keen, shrewd, bad man. Reference—B. W. Barrett,
vannah, Tenn. Baptist papers west of Mississippi w/ p.
CITY.

[illegible]

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 laity to the conferences was adopted in 1866, and the new M. E. Church South dates from 1866. The other changes, such as the abolishment of the class-meetings, and the Itinerancy and Probation, 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 my thousands of the author's friends, will be 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.

Save 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.

An especial offer to young ministers at school To every young minister in any College or Theological Seminary in America, we will send "The New Great Iron Wheel" at cost, for the next six months—50 cents. New Methodism will confront them everywhere, and consequently, and they should prepare for it. It is a practical work on Polemics. PUBLISHERS.

QUERIST.

Q. 63. A Dunkard in our town (Troutville, Va.) has a book called "Trine-Immersion Traced to the Apostles;" and one of their preachers preached in our town and asserted that three immersions was the apostolic practice, and challenged the world to prove to the contrary. Is this so, or not? M. W. RADEN.

A. We will allow the apostle Paul to answer this Dunkard and his little book.

All scholars and lexicographers of any note admit that *baptismos* means immersion. Paul said, "There is one Lord, one faith, and one immersion."

There were those in the early ages—the early centuries—who immersed three times for baptism, interpreting, or rather misinterpreting the commission to require one immersion into the name of the Father, and one into the name of the Son, and one into the name of the Holy Spirit—but the early fathers who record this fact tell us that these three immersions for one immersion—or baptism, was somewhat more than the Scriptures require.

Think of three burials for one burial of a corpse

Q. 64. Will you explain Luke xxi: 29-30? Do you consider each local church a kingdom of Christ? A BAPTIST.

A. This was spoken to the Apostles and was a promise to them only, and not to be fulfilled to them in this age, but in the age to come—the millennial, when the saints of this will be kings with Christ in that, and reign with him over the nations and on this earth.

The Jews, not the two tribes only which crucified Christ, but the ten lost tribes will be gathered out of their hiding places among the nations, in Asia and Africa, and be united and made one kingdom again as in the reign of Solomon, the type of Christ. (See "Seven Dispensations"). And ever that re-gathered and non-converted nation of twelve tribes Christ promises his twelve Apostles shall be each a king and reign in that age. This is the literal translation of the two verses.

"And you are they who have continued with me in my trials, and I covenant for you, even as my Father has covenanted for me, a kingdom, that you may eat and drink at my table in my kingdom, and sit on twelve thrones, judging the twelve Tribes of Israel."

You see this is yet in the far future and cannot be fulfilled until after Christ's Second Advent, and after he has been crowned King of all kings and Lord of all lords—not until after the return and re-nationalization of the twelve tribes of Israel in their own land.

You widely mistake the proper meaning of this passage if you think it is a warrant for the members of one church of the present visible kingdom of Christ to eat at the Lord's Table in any church of his kingdom; in other words, that the Lord's Supper is a kingdom ordinance, and any member of Christ's kingdom has a right to eat it wherever it may be spread in Christ's kingdom. It is not a kingdom ordinance. Christ's kingdom has no ordinance, and no officer except its King and Lawgiver. And you, and those brethren who think with you, mistake the whole passage widely if you think that the eating referred to here has any reference whatever to the Lord's Supper. It was only appointed to be observed until he came. We cannot conceive that the ordinances of baptism and the Lord's Supper will be observed in heaven, or in the Millennial Age, by the glorified Saints.

You had better a thousand times give up an unscriptural usage than to misinterpret and pervert the Word of God in this outrageous manner to make out a semblance of a support for the error. A double perversion of this most sacred ordinance of Christ and of his blessed Word.

Q. 65. What was the occupation or trade Jesus worked at until he was about thirty years of age? We know Joseph, his reputed father, was a carpenter. H. H. SWINE.

A. All we know is just what is revealed. It is presumed that he learned his father's trade, and that he worked with his father during his minority, although the Scriptures do not explicitly mention the trade—as they undoubtedly would have done had he left home to live away to learn another trade. It could not have said that until his majority he was "subject to his parents"—unless he had lived with them.

Q. 66. What children and kingdom are referred to in Matt. viii: 12? Garrett, Ark.

A. The children are the natural seed of Abraham, and those cast out are the unbelieving Jews, and the kingdom was the old Jewish Theocracy or literal kingdom of Israel, which was a type of the visible kingdom of Christ.

The unbelieving Jews are rejected from the kingdom of Christ in this age and they will be rejected from the enjoyments of it in the age to come.

Q. 67. Grove church called her pastor and two as a Presbytery to ordain one of her members of the ministry. The brother was ordained minister and two deacons. Was he a minister and two deacons? J. R. VICK.

A. A score of ministers and deacons would have made no better Presbytery. It is a fundamental, vital principle in Baptist church polity that a

church can select and ordain her own officers. She has in herself all the ecclesiastical power on earth, and a Presbytery of a thousand ministers would not add one iota of authority to what is possessed by each church. No church in apostolic times went beyond her own officers for a Presbytery.

ITEMS.

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

To a brother who asks us how we were relieved of our almost fatal case of bronchitis, we answer. By various remedies: 1. We had our uvula amputated. Hundreds of cases of the disease are caused by an elongated uvula—cut it off, it occasions no inconvenience. 2. We used a stringent gargle. 3. We used counter irritants upon the outside—on neck and upper part of chest. 4. We put on Banning's Lung Brace, which relieved the bronchia of the effects of a protracted condition of the internal organism—evidenced by a "goneness"—a languid dragging-down feeling.

The, for putting the, has, again. Who will read this?

The following lines were inscribed on a village grave-stone erected to the memory of a godly woman:

"A Sarah to Her Husband,
A Eunice to Her Children,
A Lois to Her Grandchildren,
A Lydia to God's Ministers.
A Martha to Her Guests.
A Dorcas to the Poor, and
An Anna to Her God."

Beautiful, are they not? The discussion between Brethren Coleman and Haral closes with this issue. It has been able and fraternal. Bro. C.'s correction this week oils the only ripple on the surface of the water. The discussion has done good—it has demonstrated the fact that two Christian men can discuss an exciting question in the spirit of Christ—it has shown to all where the great strength of intercommunion lies—i. e., in the idea of the organic dependency of the churches, or that there is one Baptist church, of which the local churches are but parts. This, like all the previous discussions, closes without the finding of a Scriptural warrant for, or example of, the intercommunion of the primitive churches. These columns are still wide open and light solicited.

"We have no sympathy whatever with 'new tests of Baptist orthodoxy.'"—A. W. Lamar, in replying to Religious Herald, Virginia. We do not know what Bro. L. alludes to, by the "new tests of Baptist orthodoxy," but the Herald meant opposition to alien immersions and ministerial affiliation with Pedobaptists and Campbellites, for it has been persecuting us to the extent of its influence the past twenty years for opposing these, and latterly for our church communion views. Since Bro. L. wrote the above to the Herald he has openly avowed his deepest, fullest "sympathy" for one of those tests—opposition to alien immersion, and we trust before he writes again he will see the unscripturalness and inconsistency of pulpit affiliations, and lift his voice for church communion. He is a noble brother, with a warm heart open to the conviction of truth, and we love him.

CORRECTION.

BRO. GRAVES.—In my review of Bro. Haral, No. 5, I credited him with a quotation from J. Newton Brown's Church Manual, which was wrong. The quotation was due to Bro. Bond. Look at THE TENNESSEE BAPTIST of January 27, 1883, and on page 5 you will find the exact words that I quoted. The error was in accrediting it to Bro. Haral in the place of Bro. Bond. I find in referring to the papers that I had this paper in the place of Bro. H.'s last article, and suppose that was the way the mistake was made. All who know me know that I am always ready to correct any mistake when I see it. I here ask Bro. H.'s pardon for the error. Cabot, Ark. P. S.—I am just able to be up from a long and severe illness. R. J. C.

RELIGIOUS NEWS.

TENNESSEE.—The annual sermon will be preached before the students of Knoxville Institute on Sunday May 1st, by Rev. Dr. Samuel Henderson, of Alabama. Literature address on Commencement Day, May 2nd, by T. R. Russell, of Athens. You and the friends of education are cordially invited to attend.—Bro. J. D. Anderson, Germantown, Tenn., April 12th, writes: "I am sorry to inform you that Bro. J. M. Scott, a leading member in our church here, had his house burned last Thursday. Almost all the contents were lost. Sister Scott and Sister Neal—mother and sister, sustained a heavy loss also. Bro. Scott had a horse burned last July while he was at the Association. There was no insurance on this property. Loss about \$2,000."—The Editor-in-Chief of this paper has been invited to preach the opening sermon of the new Baptist house of worship at Arkadelphia, Ark., the 1st, Sunday in June, and to follow this with a course of lectures, and he has accepted.—The church at McMinnville is still without a pastor, but some of the members are anxious to have Bro. Kitemiller purchase property and locate near them with a view to serving them, at least a part of the time.—There are enough Baptists for a small and active church, but no organization and no preaching.

ARKANSAS.—Bro. H. C. Hinton, Little Rock, writes as follows: "Bro. Kincaid preached for us last Sabbath. We received two members by letter and one for baptism. We are quite hopeful. Our growth is gradual and healthy; we now number twenty-seven members—all grown people, and I can count on my fingers some fifteen more to follow as soon as they can procure letters, etc."—From the Evangel we glean the following: "We had an excellent meeting at New Hope church, Yell county, Saturday and Sunday. Several young men presented themselves for prayers; one was approved for baptism on Saturday and another on Sunday. We also baptized a young man at Dardanelle Sabbath evening. Pastor Early has had a most glorious meeting at Morrilton. His church has decided to do the nice thing and send him to the Southern Baptist Convention."

MISSISSIPPI.—Six have recently united with the church at Hazelhurst.—A protracted meeting is in progress in Kosciusko, conducted by the pastor of the church and Rev. E. E. King, of Starkville.—The "Earnest Workers," a band of Christian girls belonging to the Natchez church, bought and presented to their church a beautiful communion service. They earned the money themselves by doing fancy work.

GEORGIA.—In October next Georgia Baptists propose celebrating the organization of their Association at Washington, Ga., when the principal feature of the jubilee will be the endowment of Mercer University with \$100,000.

KENTUCKY.—Rev. J. M. Phillips, who recently came at the call of this church, Henderson, from Tascaloosa, Ala., is meeting with marked tokens of the divine favor upon his pastorate. Since entering upon his work, less than a month ago, twenty-six have been received into the membership of the church, fifteen having been baptized last Sabbath evening. \$3,000 have been raised for remodeling and repairing the house of worship, and work is to begin at once.—Journal and Messenger.

MISSOURI.—The Central Baptist thinks that Missouri ought to have at least one hundred young men at college preparing to preach the Gospel.—The new Baptist house of worship at Liberty has been completed—a beautiful structure and abounds in conveniences.—Bro. Kenny, at Hamilton, has recently baptized about thirty, and others await the ordinance.—North Liberty Association is the largest Association in the State; its churches contain about 4,000 members. Last year it stood fifth in its contributions to the work of the General Association.

FLORIDA.—A missionary of the American Sunday-school Union reports: "During my third year of labor in Georgia and Florida, I have organized forty-nine schools, with two hundred and twelve teachers and 1,908 scholars; visited and aided thirteen other schools; distributed two hundred and ninety-six Bibles and three hundred and sixteen Testaments, and books and papers to the amount of \$677, by sale or grant; visited three hundred and fifty-four families; delivered ninety-five sermons and seventy-four addresses, and aided the schools above reported." This work has been done largely in Lafayette and Suwannee counties in Florida, a part of it in six counties in Georgia. Most of the schools were organized where there had never been any before."

LOUISIANA.—During a trip to two parishes in Louisiana, occupying nineteen days, a missionary of the American Sunday-school Union organized six new schools, with twenty-five teachers and three hundred and seventy-nine scholars, among a population whose moral condition was deplorable. He visited and aided other schools, delivered fourteen sermons and addresses, visited sixty families, distributed seventy Bibles and ninety-six Testaments. He had a variety of experiences. A lady living on an island of the Red river begged him, with tears, to send a preacher there. They had heard no sermon in three years, but there were eight whisky shops near. The city of North-reeks, with 1,800 inhabitants, has only twenty-two Protestant families and some of these mixed, for whom there is a Baptist, an Episcopal, and a Methodist church, but a not enough attendance to support one church. Scottish

prejudice is a bone here as elsewhere, entailing Christian effort and destroying its efficacy.—The following is from the New Orleans Democrat: "There has been a decided movement of late in the city for paying off the indebtedness on churches. We have now to add the Coliseum Place Baptist church to the number of those freed from debt. In two years the \$10,000 debt has been liquidated. The notes have been paid and the mortgage canceled. It has required labor and some sacrifice, especially by those who have little of this world's goods, but now all rejoice in the result. Of the \$10,000, in round numbers, \$4,000 has been raised abroad, and \$6,000 by the city. With thanks to all who have given a helping hand, the pastor and congregation look forward to greater results in doing good. During the present year the Coliseum Place church has originated and taken under her auspices two industrial schools. One on Clio street, between Dryades and Rampart, and the other in Carrollton on the corner of Clinton and Second streets. A comfortable chapel has been erected at Carrollton, on a lot donated to the church by Mrs. Martha S. Haygood. In this chapel is held a Sunday-school, and occasional preaching services. Both of these industrial schools have been gathered and managed by Mrs. M. J. Nelson, a missionary of the Mississippi Baptist convention. Through her agency also the Mission Chapel has been built. Last year she labored in the industrial schools of the First Baptist church, corner Second and Magazine, and at Valence street near the river. Leaving these schools in the charge of two other missionaries, Misses Gardner and Cole, she has this year opened the new schools of the Coliseum Place church. Mrs. Nelson has the true pioneer, missionary spirit, and is an industrious and efficient organizer. These industrial schools are religious, but not denominational in their teachings. They aim to elevate the character and home life of poor children."

TEXAS.—"Brother George K. Neal, who has been spending the winter in Texas, sends us glorious news from Dallas. After a separation of something over four years the two churches there have been, through the efforts of Dr. Hayden and others, united, and in the forenoon of the same day there was a glorious meeting of the divided churches at the First church, when the two became one. There were tears of joy and hand-shaking, etc., and the meeting closed with old 'Coronation.'"—Central Baptist.

A letter from Salado to the Texas Baptist says: "Our spiritual condition is like our sanitary, only in a more malignant form. The church is very sick, dangerously ill, and if we do not get a pastor soon, to say the least of it, we will run a great risk. The one thing needful with us just now is a live, working, stirring pastor. What a field here for work! The church at Madisonville, the county site of Madison county, is without a house of worship, and have had for the past three years to depend upon the kindness of the Methodists for a house to worship in. They own one of the finest lots in the town but are not able to build a house. There are only six male members. A committee has been appointed to see what can be done in the way of raising funds. It will require about \$1000 to put up the class of building desired."—The brethren at Bolton have agreed to raise \$500 of the \$800 needed to put a roof on Bro. Penn's Nickel church at Palestine.—Dr. Spalding, of Galveston, says: "The church is in good condition. We have the receipt for the last dollar paid on our beautiful house. We are out of debt. The financial condition of the church is good. There is a general peace, a growing unity, and an increase of prayerfulness and effort. For one month we have had an active colporteur in the city who has visited over 300 families. Possibly we may soon begin a small mission in the city."

OBITUARY.

A MOTHER IN ISRAEL HAS FALLEN.

TATUM.—Mrs. Elizabeth B. Tatum, who was born in South Carolina, May 28th, 1820, died at her home in Somerville, Tenn., on the 25th of March, 1884.

Her mother having died when she was two years of age, she was raised by her aunt, Mrs. Thomas Bragg, near Greenville, Ala., when early in life she became a Christian, and was baptized by Elder Latimore. She was more than forty years a devoted member of the Baptist church. For a number of years prior to her death she was quite feeble in body. But the messenger came suddenly. Nature yielded. The summons was answered promptly. But she had lived to be ready for such a departure. She lived, her trust in God and his Christ.

Her religious experiences were eminently practical. God promised—she believed him. Her usual remark about the grave was, that she entertained no dread of it. A person more retiring in disposition never lived, and yet no one was ever more devoted to principle than she was. Though it seems to mortals that the light of another home has gone out, the bereaved husband and children grieve not as those who have no hope. While her band, sons, daughters, friends and church feel that the loss is irreparable, all have the blessed assurance that their loss is her everlasting gain. Look not, then, into the grave with eyes bedimmed with weeping tears, and the soul shrouded in gloom. Look up to the paradise of God where dwelleth the wife, the mother, the sister. Somerville, Tenn., April 14th, 1884. PASTOR.

BRO. GRAVES.—I am pained to have to announce the death of Elder J. F. Astory, one of the rising young ministers of our Tipton Association. He died on the 1st of April, leaving a young wife and two helpless children. May the Lord comfort and protect them.—Bro. Astory was one of the clearest students we had—devouring everything good in literature that he could find. He was by his close application raising himself to the first rank of a clear and logical reasoner. The pastor called for him, and we bow in submission. Yours truly, Ashland, Miss. April 14th. H. L. FINLEY.

Mrs. MATTIE E. FENWORTH, daughter of Elder R. F. Davant, died in Forrest City, Ark., March 30th, 1884, after a short illness.

She was born November 12th, 1858, and married Mr. Mark W. Fenworth April 5th, 1876, by Elder A. M. Russell. She made a profession of religion, and was baptized by her father into the fellowship of the Mountain Home Baptist church, last August.

She leaves a husband and four small children to mourn her loss, the youngest a babe. A loving wife, a devoted mother, an affectionate sister and daughter now sleeps beneath the sod. May the Lord comfort and sustain the bereaved. G. A. G.

RESOLUTIONS OF RESPECT.

Resolutions prepared by the committee appointed by the Salem Baptist church for adoption. Sacred to the memory of Jesse Swain, deceased. At his home in Gordon county, Ga., April 3, 1884, at the age of eighty-eight years, four months and two days. Who was buried beside his consort near Adairville, Ga., who had been buried there twenty-nine years before. He was born in Abbeville, S. C. Was married November 8th, 1821, to Talitha Smith, by Elder Sanford Vandiver. Obtained a hope in Christ at an early age, and in the year 1840 united with Ochochee Baptist church, and soon thereafter was ordained a deacon, which office he faithfully held as long as he was able to do so. In 1864 he moved to Terril county, Ga., and during his stay there of nearly two years his membership was at Sharon church, when it was returned to Ochochee. In 1868 he carried his membership to Unity church, Gordon county. In 1878 he was mainly instrumental in the organization of Salem Baptist church, Gordon county, which church now numbers one hundred and also. Where he has ever been a faithful member till his death. To him were given ten children, all still living but one, and members of the church, except two.

Resolved therefore, 1st That as he has been given a long life of usefulness, and that he was not only unexceptionally moral and upright, but punctual in attendance upon meetings as long as he was able to go, steadfast in the faith of the leading doctrines of the gospel, and liberal to the poor; and a regular open-hearted supporter of the gospel at home, and abroad, and that his works will live.

Resolved 2nd, That as not only his life, but also his testimony in such expressions as these: "I am perfectly resigned, living one day only at a time, glory to God; has given undoubted assurance of his future blessedness, and never ceasing happiness, that we, therefore, submissively resign to the purpose and wisdom of Him who has called our brother to his home in heaven.

Resolved, That a copy of these resolutions be presented the surviving family, and that the Christian Index and Tennessee Baptist be requested to publish the same. Also that it be deposited in our Church Record. Salem Baptist church, Gordon co. Ga., April 6, 1884.

A. S. TATUM, Pastor,
A. W. KATO,
B. L. McWORTHEN,
C. J. WRIGHT.

Committee.

MARRIED.

CHAFFIN-HAYNES.—On the 3rd inst., at the residence of Col. S. C. Rogers, near White Station, Tenn., by Rev. J. D. Anderson, N. W. Chaffin M. D., and Miss Katie Bell Hynes.

After receiving the congratulations of many friends, the happy couple left for a bride tour through Texas. May they be happily returned are long to their many friends.

Some ingenious observer has discovered that there is a remarkable resemblance between a baby and wheat, since it is first cradled, then thrashed, and finally becomes the flower of the family.

\$100. WANTED. \$100.

We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$100 for the present scholastic year, commencing September 1st, 1884, and ending June 1st, 1885, for the support of two young ministers at the Southwestern Baptist University, at Jackson, Tenn. All that falls to us, and by your readers will be given by yourself personally. All expenses have been paid up to January 1, 1884. There will be \$100 wanted to carry them through this session—six months. The following sums have been received on this term:

GIVEN FROM FRIENDS.

John Mincey, Tenn. \$50; T. A. & Art Dep't Mutual Self Education and Benevolent Ass'n \$200; J. B. Jordan, Tenn. \$50.

we have the newest, best
articles out. No capital required.
EMPIRE CO., 514 Canal St.,

PERPETUAL INJUNCTION.

In the United States Circuit Court in Maryland, it was, on the 10th of March, 1883, adjudged and decreed that a perpetual injunction be issued against Louis E. Wetter, and eighteen others, restraining them from imitating the labels of the Rumford Chemical Works, manufacturers of Hosiery, Baking Powder, and also from using their old bottles.

The defendants were required to bring into court all fraudulent labels, and all imitation powder, for destruction.

It was decreed that the Rumford Chemical Works be entitled to receive the profits which have been diverted from it by reason of the infringement, and the defendants were ordered to pay all costs.

This is another victory scored for the Rumford Chemical Works, who, not long since, caused several parties to be heavily fined for violating the injunction of the Supreme Court restraining all persons from offering for sale "Acid Phosphate" (so-called) in any package which shall be a substitution or colorable imitation of Hosiery's Acid Phosphate.

"Yes," said the young man, "I made my tailor knock off five dollars on the price of the suit before I ordered it. I thought it was better not to owe so much money; and I guess he finally came to look at it in a similar light. He doubtless made up his mind that it would be better to lose \$40 than \$50."

TORPID LIVER.

Night sweats, fever, chills, indigestion, dyspepsia, cured by "Wetter's Health Renewer" \$1.

Old Booswax—"No, sir, never contradict a lady. It's a waste of effort. Just give her time and she'll do it herself."

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.

Are marriages in railroad cars to be considered railroad ties?

Hemorrhages and Asthma.

Extracts from letters of persons who were cured with East India Hemp, and now order for their friends:
"I know all about the Cannabis India. Fifteen years ago it cured my daughter of the asthma; she had it very bad for several years, but was perfectly cured." Please send me a box of your medicine. JACOB THOUT.
Deep River, Poweshiek Co., Iowa.
"I fear Cousin is in a decline, and as my medicines cured my only brother of a hemorrhage of the lungs about a year ago, I wish enough to take them." THYRUS FRIED.
HANNAH MICKLE, Near Woodbury, N. J.
None but pint bottle, \$2.50 per bottle, or three bottles for \$6.00. Address: CHAPDICK & Co., Sole Proprietors, 1032 Race Street, Philadelphia, Pa.

T. MILES & SONS

MANUFACTURERS

CUSTOM MADE SHOES.

HAND AND MACHINE REWED.

Wells and Pumps, Fine Soft Uppers and Pliable Soles.

For Retail RETAIL through Mail or Express, by

MILES BROS.,

No. 225 Fifth Street, PHILADELPHIA, PA.
SPECIALTIES—Lawn Tennis, Cricket, and Bicycle Shoes.



SAFE CURE

Disease is an effect, not a cause. Its origin is within; its manifestations are without. Hence, to cure the disease, the cause must be removed, and in no other way can cure be effected. WETTER'S SAFE KIDNEY AND LIVER CURE is established on this principle. It realizes that

95 Per Cent.

of all diseases arise from diseased kidneys and liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a food and restorer, and, by placing them in a healthy condition, drive disease and pain from the system. For the innumerable troubles caused by unhealthy kidneys, liver and urinary organs for the distressing disorders of women for malaria, and for physical derangements generally, this cure is a remedy that no equal. It is a safe, pleasant, and effective cure for all these ailments, and its effects are permanent.

For Diabetes, ask for WARNER'S SAFE DIABETES CURE. For Sale by all dealers. H. H. WARNER & CO., Rochester, N. Y.

SALESMEN WANTED!

To sell Nursery Stock. Full line of new and valuable specialties. Permanent employment and good salary to successful agents. Address, giving age and to "Grove," P.O. Box 100, Nurserymen, Rochester, N. Y.

SAWARTAN NERVE

IS UNFALLOING AND INFALLIBLE IN CURING Epileptic Fits, Spasms, Falling Sickness, Convulsions, St. Vitus Dance, Alcoholism, Opium Eating, Seminal Weakness, Impotency, Syphilis, Scrofula, and all Nervous and Blood Diseases.

For Clergymen, Lawyers, Literary Men, Merchants, Bankers, Ladies and all whose sedentary employment causes Nervous Prostration, Irritability of the blood, stomach, bowels or kidneys, or who require a nerve tonic, appetizer or stimulant, *Sawartan Nerve* is invaluable.

Thousands proclaim it the most wonderful invigorant that ever sustained a sinking system. \$1.50, at Druggists. The DR. S. A. RICHMOND MEDICAL CO., Sole Proprietors, St. Joseph, Mo. For testimonials and circulars send stamp. (18) Lord, Stoughtonburgh & Co., Agents, (1) New York, N. Y.

NELLORE.

REV. DAVID DOWNIE, the highly-esteemed Baptist Missionary to the Telugu, soon to return to Nellore, says: "Since coming to this country, I have been on the lookout for a good Baptist Hymn Book or use in the English services of the Telugu Mission. I have examined a number, but have found only one that comes up to my ideal. I consider THE BAPTIST HYMNAL one very best that has ever been published. It is in use in the church of which I am a member, and gives satisfaction. It deserves to be in every Baptist Church in the land." Similar testimony comes from all parts of the country, from pastors and chorists of the numerous churches that have adopted THE BAPTIST HYMNAL. "Exceed all others." "Cannot be surpassed." "Worth all others." "Perfection for the service of song." "Gives grand impetus to the spirituality and enthusiasm of worship." "More for the moment." "Such are the commendations after giving the book through testing in public worship. If your church is considering the purpose of a new Hymn Book, be sure to send for our pamphlet of testimonials. You will find THE BAPTIST HYMNAL in all respects an excellent choice of choice of choice. It is open, suggestive and durable binding; low-priced. Address the American Baptist Publication Society, Philadelphia, Boston, New York, Chicago, St. Louis. n-24,46.

IT HAS CURED MANY. IT MAY CURE YOU.



FOR MALARIA, TORPID LIVER and BILIOUSNESS. Eat and drink what you please, for it will not sate you. It is purely vegetable, and contains no arsenic, strychnine or mercury. Taken by druggists and Medicine Dealers everywhere. Each bottle contains 10 half teaspoonful doses. Price 50c.

W. N. WILKERSON & CO., Wholesale Agents, Memphis, Tenn.

HOLLENBERG'S NEW MUSIC HOUSE.



PIANOS.

Bay State, Chickering, Steinway, & Knabe, Burdette. & New England ORGANS.

The Mechanical Organette, THE MOST WONDERFUL INVENTION OF THE AGE

GERMAN MILLET



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 eighteen years, that I may make it a benefit to my paper by making it a far more useful to you.

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

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

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

Hundreds of old men yearly are using the Brace for weak backs with invariable satisfaction. I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by pro-lapsed of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

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

It expands and enlarges the lungs, and thus renders breathing free and easy, and thereby promotes digestion. It relieves chronic constiveness and piles when all other means have failed.

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

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

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

OUR IMPROVED BRACE.

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

Let All Take Notice.

This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that those manufactured for J. E. Graves, L.L.D., are made different, and are more durable, and an improvement over the present style now in market. We sell no other party South of the Ohio River. E. C. DANFORTH, 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 uplifting of the bowels and relief of all causes of prolapsus of the internal organs.

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

dollars for it, if she could not get another one of the same kind. S. TURNER, M.D., Haynesville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of weak lungs, weak lungs and lumbago they are invaluable. CRAWFORDVILLE, IND.

TESTIMONY OF PUBLIC SPEAKERS.

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

Executive Office, Nashville, Tenn., December 21, 1876.

Dr. J. E. Graves—Dear Sir:

I used the Brace sent by yourself during my late canvass of the State. It was of very great service to me, and I feel very well satisfied that if I had commenced its use a week earlier that my voice would not have been effected at all. The first time I used it I addressed a large crowd of people in the open air, and I found that my voice was very much strengthened, and at the close of a two hour's speech I was free from my usual feeling of weariness and exhaustion. Very Respectfully, JAS. D. PORTER.

MINISTERS' TESTIMONY.

DEAR BRO. GRAVES:—Ten made me a back or in a wagon, follow my plow, in fact, endure more walking than general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical I need. H. C. LOWRY, Horn Lake, Miss., May 19, 1877.

For Horse-back Riding.

I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparative ease, without fatigue, and believe it would have been utterly impossible to have stood it without the Brace. It is pre-eminently the very thing for those who have to travel much on horseback, and who would have it to do a Brace as soon as possible. R. E. MELVIN, Camden, Miss., January 3, 1877.

PRICE OF BRACES.

The price of this Brace before the war was \$20, and \$25 when fitted by the medical profession. The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:—

Plain Brace, ordinary size.....\$10.00
Single Elastic Brace, ordinary size.....\$15.00
Double.....\$20.00

I offer my Improved Brace to any one as a premium for a club of 18 subscribers to THE BAPTIST at \$2 each, seventy-five cents for every subscriber you fall to get of the club.

Or one Brace for ten Braces with cash, \$10 each.

Notice.—All sizes over 16 inches, having to be expressed, add \$2.00 extra. Front Pad and Spring duplicated for \$3.00. Hosiery Pad (separately) for single or double shipment \$2.00. Sent by mail, post-paid.

DIRECTIONS FOR WEARING.

Take a tape, if you have not a regular measuring tape-line, and measure two inches BELOW the ribs or the hips around the abdomen, and send the measure in inches. The Braces are all marked in even numbers, and can be enlarged two inches.

In all cases the cash must accompany the order, with the name of the nearest Express office, as none are sent out on trial to be returned. But a perfect fit is guaranteed. We send out Braces by mail, when 35 cents additional is sent to prepay postage and register fee. The Brace will be changed by purchaser paying express or mail charges. Address J. E. GRAVES, Memphis, Tenn.

Every minister, strong or weak, should have one. A. ROUTH, Union Depot, East Tennessee.

TESTIMONY OF FARMERS.

I have seen years ago of your Body and Lung Brace since last August, and I am free to express my gratitude to you for its great benefits. I am a farmer, and when I commenced the use of the Brace I was unable for manual labor, and had been, for seven years, almost worthless on account of a weak back and general debility. From which the Brace has given me great relief. In riding horse, no one has any conception of its worth. I believe it to be all you claim. T. E. HUNTER, Wataga, Tenn.

The Testimony of a Christian Woman.

Her Fellow-Servants, I have ordered from you forty Braces for my female friends. The parties all live in a small West Point, Miss. All have been benefited; and none of them are disabled for manual labor, and had been, for seven years, almost worthless on account of a weak back and general debility. From which the Brace has given me great relief. In riding horse, no one has any conception of its worth. I believe it to be all you claim. T. E. HUNTER, Wataga, Tenn.

A GEORGIA EVANGELIST.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with before; I would not be without it. T. C. BOYKIN, Sunday-school Evangelist, A. Janta, Ga.

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

Bro. Graves:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited; though, as you say, I am a farmer, I can ride horse, follow my plow, in fact, endure more walking than general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical I need. H. C. LOWRY, Horn Lake, Miss., May 19, 1877.

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