

THE TENNESSEE BAPTIST.

J. H. Graves. J. S. Mutual
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"STILL DISSATISFIED."

IN November, 1883, Elder J. B. (Gambrell) published an article in the *Baptist Record*, "Death of the *Baptist Record*" evidently as thrust in the dark at some brother, as is his practice and to which I replied in a proper manner over the signature of "Mississippi Baptist." In his paper of January, 3rd, 1884, the Editor delivered himself in the following style: "The *Southern Baptist* of the 12th ult. contains an article of more than two columns headed, "Startling Prophecy," which was, throughout, an ill-natured and violent attack on the private character of the Editor of the *Baptist Record*. On demanding the name of this anonymous defamer of our character, we were furnished with the name of Elder Jobe Harral. From the first we determined that this paper should not become the vehicle of personal controversy and 'we abide that determination.' Besides, in this case, we could not descend to reply to such a piece. We drop the *Southern Baptist* and Elder Jobe Harral, leaving them alone in the field they have chosen. There will be none of it in this paper, the brethren may be sure." What sweet amiability, to provoke personal controversy continually, and then not allow any of it in his paper. He says he will leave me alone; now let us see if he has kept his word. In the *Record* of May 1st, 1884, he preferred a long bill of charges against Dr. Graves, under the above heading, one of them being: "He openly sympathized with an anonymous defamer of our character." When I saw that charge, I had a perfect right, as the above shows, to believe that he aimed his blow at me, and I wrote him respectfully asking if he alluded to me, and he has not replied. He wants it understood that he aimed at me, but he will not say so, because he wants to have it to say he was not personal in his remarks and I have assailed him without a cause. Can anything be more unprincipled and worthy of severe censure than such continued anonymous defamation? When he said he could not descend to reply to me, and dropped me and Bro. Gressett, Dr. Graves simply said, he supposed we would survive it. Can any man, in possession of the foregoing facts, be in doubt for one moment about who he intended his remarks for? But, because I have not before noticed his slander, as I should have done, he repeats it; he is "still dissatisfied"; he is still venting his malice in the same anonymous way, and now, when I again apply the blister to him, he will again become a very weak saint, and say that I am the aggressor, and he the patient martyr; and his very few special friends and admirers in this matter will, perhaps, as they did before, "earnestly protest against it" as unfit for a religious paper, although they soon to think it eminently right and proper for him to coarsely abuse and slander me in one, and that one his own, for no other cause under the sun but because I demanded Scripture for his intercommunion "fixture," and he could not give it. They will insist that he loves me dearly. "I do love those prophets," but love and slander are not twin sisters, and love does not deal in malicious thrusts in the dark, seeking to injure its object. He is the anonymous defamer himself, as his article, "Death of the *Baptist Record*," fully shows and proves! Has he dared to disclose the name of the brother he tried to injure in as covert a manner as ever did a Roman Catholic Jesuit? Look at it brethren; its shocking coarseness and vulgarity, its low slang and falsehood from the beginning to the end of it, and then tell me if you consider it worthy of a Christian Editor. I can satisfy any reasonable brother that my reasons for believing that the article was aimed at me are so strong as to put doubts of it out of the question, and while he has not the honest, manly courage to own it, he has not denied it, that I have ever heard. Well, if he intended his remarks to apply to me, did I not have a right to reply to them as I did? If his charges are false, did I not have a right to defend myself against his slanders? "But," say the special few, "you did not write in the spirit of Christ," and I asked, "Did he not assault me without provocation, and did he write in the spirit of Christ?" "Well," said they, "If he did wrong, that is no reason that you should do wrong." But I asked with emphasis, "Did he do

insulting, slanderous letter, as usual in the telling me what his friends had written to me: one saying he thought me insincere; another one thought me a mud-flower; another called me a blackguard; another one doubted as not a hypocrite, and he thought it would be nothing for me to see myself as they saw me, used to give me their names; refused to attempt to reply to them; refused to become responsible for them himself, and I did just what I had a legal and moral right to do, I told him that I did not believe any Baptists in Mississippi or elsewhere had written such things of me to him, but I did not make them out of whole cloth. He then caused me to wait until the Convention, at Chrysalis, and we could talk matters over in person. I waited, and we did talk them over, and he kept his word of honor as a Christian minister should. He would, as soon as he returned home, write a letter recalling the offensive one, and in it say because it was "offensive and unjust to me," I agreed, if he did that, to be fully satisfied, to bury our differences forever, and my heart and soul should be to him as if nothing had ever happened. He wrote me a letter, but would not use the words, "unjust to you," and any one can see; and when I urged him to redeem his word, he wrote me another insulting letter, and left his pledge of honor to take care of itself. The proof of this. At the Cold water Association in October, 1884, I asked Bro. Walne to tell Bro. Gambrill, that if he did not keep his word, he would break all friendly relations with him. Walne did tell him, and soon thereafter he had his article, "Death of the Baptist Record." When he wrote that he "could not do any thing to Elder Harral," I felt that he spoke like a man who could forget his pledged word. He was at the lowest bottom and could not go any lower. He had tried to injure me, and the natural result he hated me, and hates me still. His conduct proves. Can any one fail to see that in writing his coarse, defamatory article in the "Baptist Record?" I have no objection in saying that his pretense that he loves Dr. Graves either, is, in my opinion, a sin which he will have to repent. His repeated efforts to injure us both warrant me in saying so. He has been charged with assaulting Dr. Graves in his famous article in his paper headed, "Israel—Rachil—Jerusalem," and I have not denied it. His style is so marked by want of elegance and Christian courtesy, that there can be little doubt that he is the author of it. That as it may, the sentiments contained in it bring disgrace to religious journalism, and well deserve a place in the "Police Gazette." One of his special admirers wrote in the *Record*, "My feelings with pity and disgust from the sentiments contained in "Mississippi Baptist," and I could tell if his soul feasted with delight upon the sentiments in "Death of the Baptist Record," and "Jerusalem" article. If it did, shame lost her hold over him. Every reader of the *Record* knows how he has misrepresented Dr. Graves, even telling the world that the Doctor had become a communonist; challenged him in his banner to defend his "New Treatment," not to let him cry out "persocution," for he wanted to die a martyrdom in the 19th century; that he has no discussion with any one but Dr. Graves, but was determined to force the Doctor to meet him, and his book, "Old Landmarkism, What is it?" and "Inter-communion." When Bro. Walne accepted his challenge, and moved to bathe in the river, he stood one side and fled to the roar, and when he fires from his place of concealment, he does not misrepresents the Doctor, but goes beyond the reach of his blade, like Shimol did when he ran along through the bushes on the hillsides, and abused David but kept beyond his reach. He declines to meet the Doctor face to face, for the reason, that his readers are tired of his article, and write numerous letters to him asking that they stop; they have nobler work discussing questions settled long ago, such as "our people are fixed and fixed to their ways."

TUPPER CHALLENGE AND WHAT HAS BECOME OF IT.

GRAVES:—You will remember that some time since Bro. Tupper, through the *Flay*, gave out he termed an "Arkansas Challenge," and I considered a very cheeky challenge, to discuss the communion question. Of course, I accepted it, and in compliance with his very urgent demands as to time and place. In order to bluff me into a false position, he caused me to back, as no doubt he supposed I would do. He then stated the proposition in his own way, and I, pleased him, refused to make the "slightest change in a single word." In order to brace me up, and, if possible, get the discussion, I agreed with him at a disadvantage and called upon him to come to time. He then tried other tactics to accuse me of following the example of "Dr. Tupper" and backing down, while I had never been guilty of such a thing. The wish must have been rather to the thought. In reply I informed him that he already knew, that Bro. Graves had refused a fair and honorable discussion of the question, nor did I now refuse, but would be ready at the appointed time. In his last reply he said that his temperature has run down several degrees, and he is not so anxious for the debate as he was before. But he was, since he refused to meet me at the appointed place; giving five reasons for his refusal, one of which is a good one, or will shield him from the humiliating fact that he has backed down from his own proposition.

Now await Bro. Tupper's pleasure in setting a time and place, and allow him to arrange things to his own liking, and if I can have anything like fair play, I will be on hand. Will he? The brethren here, or many of them, are anxious to hear this discussion, and if there is a debate lost in Bro. T. we want to get it out. Will he come up and help us to investigate?

It might be of some interest for you to know that Bro. D. B. Ray is writing private letters to our paper, trying to get some church to send him an invitation to come and lecture on the communion question as a kind of reply to your Lectures. Some churches can't get us much enthused, and no one has invited him. But if Bro. Ray really wants to reply to Bro. Graves, perhaps it can be arranged for both to meet at once, and then we can hear both sides, and it might be we could find out what those "scriptural arguments" are, of which he has boasted so much, but so few have seen. J. C. R.

Springfield, Ark., July 21, 1881.

MARKS.—We will meet Bro. Ray in his own church and ours, before his readers and ours, and expose his famous "scriptural arguments" in six, or ten issues until he is satisfied, and we will give dear Bro. Tupper a new hat if he will induce Bro. Ray to accept this, or any fair discussion of the communion question, viz: Affirm his position, that the intercommunion of Baptists is scriptural. Will not our Bro. Tupper accept or withdraw his assertion that we have or desire a discussion with Bro. Ray? He will, we are disappointed in our Bro. Tupper, and —ED. BAPTIST.

WAY A COMMON LAYMAN READS.

GRAVES:—I was grieved at the treatment you received from Bro. Gambrell, when he twangled up your article so, charging you so exorbitantly, and then sending that ill-gotten \$12.40 to the State Board of Tennessee to build up what were pulling down. That Board acted the true Christians in rejecting such money. Our attitude, slander, envy, and ill-feelings towards you, "Why are the emissaries of Satan allowed to dwell in the breast of a Baptist?" Who lead the church of Christ out of the idolatrous nations, when they were engaged in pulpit affiliations, and reviving alien immersions? All say Dr. Graves, that no Baptists choose to meet the Goliaths of Calvinism and other isms of error? The sheep of to-day; the devil and all religious sects, vain by wicked means to destroy the Baptists in the first seventeen countries, but when re-

when they applied pressuring and enjoining means and our people had learned to ape. Thus by this embrace, hideous to our Lord, our distinctive features were being obliterated. Who pointed out to us the most forsaken landmarks of Paul, of the Walenses, of Menno, and of our martyred fathers? Bro. Gravos. Now, if Dr. Graves is wrong on the communion question, let us point out the Scripture to show him his error, and he will at once abandon his position, for he is a true Baptist, and the only motto inscribed upon the banners of true Baptists, the Word of God alone for their rule of faith and practice. I have observed closely for the past two years, and it seems to me that another ism of error is springing up in our midst, which may be nominated Gambrellism, its tendency being to have a big boss, and an infallible organ to teach Mississippians the true landmarks, such as making angry thrusts at THE TENNESSEE BAPTIST, and SOUTHERN BAPTIST, that the latter was gotten up to pull down the Record, and the authority of ministers to baptize without the sanction of the church, as Philip did the Eunuch. I do not take the Record now, because I believed I was doing wrong in supporting it. I hope this will not stir up any bad feelings or ill-will in the breast of any one, for no offense is meant, for if we are influencing Christians to go astray we should be warned of it. And I further hope all our editors will realize that truth cannot triumph when no spirit of inquiry and discussion is not allowed, for it is only by much discussion that all questions are settled and the truth established. Now I write this to utter my protest as a Mississippi Baptist against the treatment on the part of Bro. Gambrell to Bro. Gravos, and to try to show that all do not believe like Bro. Gambrell. And I hope it may be a little speck of encouragement to you, Bro. Gravos, to continue on battling against error, and remember nearly all ages of the church have had her Diotropes, and false brethren.

Pleasant Hill, Miss. J. B. MOODY.

Get up clubs for the 4 months offer for 50 cents.

ESTABLISHMENT IN LAUDERDALE CO., TENN.

NEW are aware of the destitution in this county, but when I tell you that I am the only Baptist preacher in the county actively engaged in the work, you can begin to form some idea. Ashport, on the Mississippi river, seventeen miles east of Ripley, is in a deplorable condition. Two years ago they lost their pastor by death, and the floods of the spring of 1883 carried away their house of worship. They are now anxious for a man to organize and serve them. They will rebuild whenever a pastor is secured.

Glimpserville, ten (10) miles from Ripley, on the Fulton road, has been without a pastor for two or more years. The country around Glimpserville is sparsely settled—more unconverted material than my neighborhood with which I am acquainted, and they seem anxious for the gospel. For several months I have been preaching to them every Sunday evening, and I always have a full house. In addition to this indication of their desire to hear the Word, they have already raised sixty (60) dollars toward the support of a pastor.

I would like to say more, but am taking up too much space, so to the point:

I want a man to settle in this county, give every Sunday to each of the above churches, and the balance of his time to other destitute points. To do this the Big Hatchet Board must supplement his salary. I believe it will be a paying investment, financially, and in the salvation of souls.

Bro. Borum recommends Bro. Yeargin, of Dyersburg, as the man for the field. Bro. Yeargin is now in business in Dyersburg, and is anxious, even at sacrifice, to devote his whole time to preaching. Hope the Board may take the matter into immediate and prayerful consideration. The field is an interesting one, and a needy one, and I know can be developed to the glory of God. Its occupation will in no wise interfere with our plan of occupying the centres of influence. Brethren of the Board, let us hear from you soon.

E. C. FAULKNER.

MEETING OF TENNESSEE ASSOCIATION.
Boula, Oak grove church, 3 miles South of Martin, Saturday before the 1st Sunday in September.

Unity, Adamsville, Saturday before the 2nd Sabbath in September.

Central, Bell's Station, Saturday before the 3rd Sunday in September.

Western District, Rabon, Friday before the 1st Sabbath in October.

Southwestern District, Landis Ridge, Decatur county, Saturday before the 2nd Sabbath in October.

Beech River, New Fellowship church, Hardin county, Sept. 27th.

Big Emory, Bethel church, at Rudly, C. S. R. R., Sept. 4th.

Clinton, Coal Creek church, Anderson county Sept. 25th.

Cumberland, Harmony church, five miles from Adam's Station on the N. W. R. R., Aug. 14th.

Duck River, Pleasant Hill church, three miles from Lewisburg, Aug. 22.

East Tennessee, French Broad church, Cocke county, Sept. 25th.

Enon, Liberty church, Macon county, Sept. 11th.

Hawassee, Print Springs, two and one-half miles from Rhea Springs, Aug. 21st.

Holston, Johnson City, Sept. 7th.

Indian Creek, Rock Springs church, Giles county, Sept. 27th.

Johnson, Mine Lick church, Putman county, Oct. 16th.

Judson, New hope church, Hickman county, Sept. 6th.

Little River, Island Home church, Knox county, Aug. 7th.

Mount Harmony, Mt. Lebanon church, five miles from Maryville, Sept. 5th.

Mulberry Gap, Liberty church, Claiborne county, Sept. 6th.

Nolachucky, Big Spring church, Aug. 15th.

Northern Cedar Ford church, Union county, Sept. 16th.

Ocoee, Philippi church, near Cleveland, Oct. 2.

Providence, Mt. Pleasant church, Oct. 2.

Salem, Buena Vista church, Sept. 19.

Sweetwater, Prospect church, Loudon county, Aug. 13th.

Tennessee, Third Creek church, Oct. 2d.

Union, Macedonia church, Smith county, Sept. 27th.

Walnut Grove, Union Grove, McMinn county, Oct. 3d.

Watoga, Taylorsville church, Johnson county, Sept. 11th.

Western District, Ralston church, Weakley county, Oct. 3d.

Four months for 50 cents.

UNITY ASSOCIATION

Will convene with the church at Adamsville, Tenn., on Saturday before the 2nd Lord's day in Sep., 1851, being the 13th day of the month.

Introductory Sermon by Rev. W. J. Hodges.

Missionary Sermon by Dr. J. R. Graves.

Dr. D. J. Franklin, Mod.

W. A. H. McDaniels, Sec'y.

Missionaries and visitors desiring to attend the Association will please send their names to the chairman of the committee of reception as early as possible that homes may be assigned them. State by what conveyance you are coming, also state if your wives and daughters will accompany you.

Those coming by railroad will come to Bethel Springs on Friday before.

Ample accommodations for conveying messengers and visitors will be in waiting for them.

Jno. T. WALKER,
Chairman.

Will not some brother at each of the Associations hold in Tennessee this fall, speak a word in favor of the old TENNESSEE BAPTIST, and rally up a list of new subscribers for it? Also in the Report on Baptist Literature have attention called to the Baptist Book House, where every Baptist and religious book published in America can be had by retail or wholesale at publisher's price, song books and Sunday-school books and helps in full and varied supply, and cheap as the cheapest.

All will see by the announcement in this week's issue, that the Southwestern Baptist University will open on the 1st September prox. If you have a boy to educate send him to Jackson. It has established its character as a strictly first-class college.

Associational and State Missions

THE PLAN OF CO-OPERATION.

- 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.
- 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.
- Let the Executive Committee of the Association nominate for appointment by the State Board, a missionary for its bounds, who shall be the joint missionary of the Convention.

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

HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION.

Maintain the work of the General Agents, refer to Tex. and Arkans., Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest.

TO THE BAPTISTS OF TENNESSEE.

IN order that the Board of the Southern Baptist Convention might the more surely raise the \$100,000.00 needed during the present year, it has made an apportionment among the several States.

The amount suggested for Tennessee is not less than \$5,000.00. The sum asked is small for \$2,000 white Baptists, only about 6 cents per capita.

The question of success is settled when the entire membership is reached. It is clear to my mind that no single plan can reach every want, therefore, I suggest the following:

Pastors preach often, practical missionary sermons; sisters of the churches organize Ladies' Mission Societies; Sunday-school teachers organize Mission Bands. Also I have made out a list of all the Associations of the State, suggesting the amount each Association ought to give during the present conventional year, (see list below,) requesting that at their annual meetings they shall urge the churches to adopt the amounts due by them to the Association's quota. Churches do not claim that this is taxation, it is not. What you have is the Lord's, and He has a right to it. Big Hatchie Association, at her meeting last week agreed to raise \$800 for Foreign Missions during the next year. And to prove her faith, elected a good man to take the field for Foreign Missions, raising his salary by private subscription.

Brother, circulate and read the Foreign Mission Journal; it will give you no uncertain sound. My labor is gratuitous. Yours in hope,
J. M. SENTER, Vice-President.

THE DETECTIVE.

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

BAPTISTS TAKE NOTICE.

J. C. PETERSON, a small dark complexioned man, formerly a Baptist minister, has been excluded from Bethesda Baptist church, Little River county, Ark., for gross unchristian conduct. He still holds his credentials, having retained them to the church when demanded. Baptists of other States take notice.

T. H. HAZLEWOOD.—Reference, Ben. McElroy, Church Clerk, Ashville, Ark.

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

ELD. ROBT. TOMLIN.—Reference, Eld. A. J. Poffy, Memphis, Tenn.

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

T. C. H. GALLAND.—Reference, W. B. Crumpton, Sheld's Mill, Ala.

J. C. LOF, ASL.—Reference Eld. A. Lomax, Hazelhurst, Miss.

R. T. GOODRUM, "Unthibert" was a visitor, Rev. R. T. Goodrum, a Baptist minister of Tennessee, in quest of health, Georgia Indus. He was excluded from the Baptist church for repeated drunkenness.

ELD. JAMES.—A man now traveling in Texas, and member of the Baptist church at Waco, Tex., for swindling.—Reference, the Clerk of that church.

J. H. LEE, expelled from Rosedale church for adultery and desertion of his family. Address S. J. Thomas, Clerk of that church, White county, Ark.

Give your position Bro. Thomas.

JOHN H. RAWHOF, expelled from the Blue Spring church, Savannah, Tenn., for drunkenness, adultery, or striking his wife and children, and for various sins. His skin black-hair yellow, eyes red, and the weight of a yellow cat, and all circa connubio, weight about 140, and some forty years old; a keen, shrewd, bad man. Reference—S. W. Barrell, Savannah, Tenn. Baptist papers west of Mississippi will please copy it.

ELD. J. H. BARRY.—Whereas, this church has charges against Eld. J. H. Barry for unchristian conduct; and at his request, the church calling a council from sister churches to hear the matter, and after the matter, found the charges well founded, and advised the church to withdraw itself from him, and demand his credentials. The church has done so. And whereas, Said J. H. Barry refused to give up his credentials. Therefore, be it resolved, that we, the Elders of this church, publish him, excommunicate from the church, and that his name be added to the Arkansas Baptist and the Tennessee Baptist with a request to publish the same. Done by order of the church in regular Conference, Saturday before the first Sunday in June, 1851.

G. W. Juanus, Moderator.

D. A. P. Ester, Church Clerk.

Xours in hope,
J. M. SENTER,
Vice-President.

ITEMS.

The Book House has disposed of one invoice of Dr. T. T. Eaton's sermon on "Adultery," and another is now ready for delivery. Orders promptly filled at ten cents per copy, \$1 per dozen.

KIND WORDS.—We notice this paper still holds on its prosperous way. We are glad to see it, and hope all our Sunday-schools will patronize our own Sunday-school paper. Orders may be sent to us.

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.

A PHYSICIAN WANTED.—A physician of moral habits, skill and experience in Southern practice can find a first-class country location at Endura, DeSoto county, Miss., by applying early. A Baptist preferred. Information given by writing to John Harral, Endura, Miss.

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

HOME MISSION BOARD SOUTHERN BAPTIST CONVENTION.

Maintain the work of the General Agents, refer to Tex. and Arkans., Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest.

whom he or she had sworn to cleave to till death should them part?

"Texas is the refuge of legalized adulterers, and in the name of decency we cry out against this shame. The minister of the Rowlett's Creek Baptist church is an adulterer and a homicide in self-defense, it is claimed, against an attack of the brother of the unfortunate victim. The Congregational minister of the city of Dallas is twice married, having a living wife in Missouri, and having lead an innocent young woman, in our city, into a marriage contract against the law of Christ. The churches of Red River Baptist Association have been divided for years by a so-called Baptist preacher who had three living wives at one time. In the name of the purity of the family circle let this shame be denounced by all Christian people until Christ's law shall be enforced and no man shall be permitted to put away his wife save for the cause of fornication."

THAT CORNER STONE.

WE see that Bro. W., in our issue of August 2d, gives us the ceremonies performed by the Masons in laying the corner stone of the new house of worship building in Broad street, Nashville, and says a reader asks for our opinion of such "doings," etc.

We have but one opinion of it, and that is that it was most glaringly out of place and improper. Had it been a Masonic temple it would have been altogether consistent, but had it been an Odd Fellows' temple, or a Knights Templar hall, would any Odd Fellow or Knights Templar have thought it the proper thing for Masons to have laid the stone with Masonic ceremonies? Was such a thing ever done since the sun began to shine? Would not all the Odd Fellow Lodges in the city, and county perhaps, have been invited to have been present and participated, and so honored the occasion with ceremonies appropriate to that order?

That corner stone was laid in a house designed for a Baptist church, a Christian and not a Masonic institution, and it would have been as consistent as beautiful for the First church to have invited all her sister churches in the city, with their pastors and Sabbath-schools, to participate in the act, and with praise and solemn prayer have invoked the blessing of Father, Son and Holy Spirit upon the new enterprise undertaken for the honor of His name in the extension of His cause in that growing city. This would have been as appropriate as beautiful, and God honoring.

Masonry is not a Christian institution. Christ is not recognized as a Divine personage, or as a Mediator between God and man in whose name all prayers must be addressed to God. If a Masonic prayer was offered upon that occasion, it was not, it could not be, offered in the name of Jesus Christ.

That, under Christ, each church is absolutely sovereign and independent of all others, and the truth only, as opposed to a tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

As Baptists, we are to stand for the ordinances of Christ as they stand in themselves, and upon them, in order, and in symbolic meaning, unchanged and unchangeable till the coming of Christ.

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

CHURCH POLITY.

The 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 of all others, and the truth only, as opposed to a tradition in matters both of faith and practice, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

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

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

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

DISTINGUISHING POLICY OF IRVINGTON BAPTISTS.

The non-recognition of human societies as Scriptural extremes by affiliation, ministrations or ecclesiastical, or any alliance or co-operation with them, or the holding of any assembly or logically construed by our members or others or the world at large, in recognition of ecclesiastical or ministerial equality with Baptist churches.

SILENCE IS THE MOST EFFECTIVE ACCOMPLICE OF ERROR.

NO DIVORCE FOR DESERTION.

THE Texas Baptist takes solid ground against divorce for desertion, as every friend of the marriage institution or friend of Christ should do.

Christ established and ordained marriage to be a permanent institution. He, by specific enactment, allowed the marital relation to be dissolved by but one act—adultery. He certainly authorized no apostle to modify this law, much less practically to repeal it.

We must conclude that it is an unwarranted wresting of any utterance of any Apostle to construe his language into a modification of Christ's law, much more into a repeat of it altogether. If the desertion of husband or wife for an unspecified time is a ground for divorce and re-marriage, then the marriage compact can be dissolved ad libitum, and free-loveism assumes the place of the marriage institution. What God hath joined together let no man, whether apostle or minister, or legislator attempt to put asunder.

Dr. Sears, an aged Baptist preacher, made an address in the praise of Masonry, etc., etc. Would not an address in praise of Christ and Christianity, as represented by the Baptists of Tennessee and of all ages since the advent of Christ—an outline of their distinctive principles and what they had suffered for them, and the great deliverance and enlargement vouchsafed to them in this age, have been far more appropriate to that occasion and honoring to our conquering Savior? We think so.

Dr. Sears declared that the laying of corner stones was of Masonic origin, and none but Masons could or should lay them. This may be so. Then Baptists should have nothing to do with them—all card them and the exceedingly questionable ceremonies connected with them in building their houses intended for the worship of the Triune God whom Masonry, as such, does not recognize.

We regret that the resolutions add another cause to one supreme crime which the Savior himself specified as the only lawful cause for divorce. Desertion is no cause for divorce, however long continued.

"Except the cause of fornication," says Christ, the Law-giver. Who authorized the Pastors' Conference of Dallas to add "Desertion?" How often is it that the deserter returns, repentant for so willful an act as leaving the partner of life

nies—for in our opinion the one set could be as appropriate as the other.

We hope and pray that a repetition of these doings will never again occur in Tennessee in connection with the erection of a Baptist house of worship.</p

of an established church that embraces the body of a whole nation, to pretend that all who are admitted to the privilege of membership give satisfactory evidence of piety." (Answer to Brown, 1807, p. 79.) Unitarians, though they differ among themselves in many things, agree in denying the Deity and Atonement of Christ. Membership in such bodies, if made a rule of admission, cannot possibly ensure the reception of those only who hold what even loose Baptists call "fundamental" doctrines, and who also profess "spiritual life."

The following are a few examples of this reckless misuse of that most sacred ordinance, to which none have divine right but members of churches formed of those only who have given good proof of "spiritual life," and have been duly immersed.

Such revels are sometimes held in connection with meetings to raise funds for the Baptist Missionary Society, in order to identify that society as much as possible with loose communion. One of these festivals was held in the Baptist chapel, in the parish of St. Mary's, Norwich, on May 18th, a chapel which has become notorious, from a Chancery suit, which tested the power of loose Baptists to appropriate chapels built to be used for scriptural church-order. The suit failed to secure it for its intended use. The invitation to join in this "missionary communion" was addressed to "The Members of all Christian Churches." The bodies which in Norwich deem themselves to be Christian churches include Episcopalian, Presbyterians, Independents, Methodists, and Unitarians. Among the persons present were two Wesleyan Methodists who said that they had not to apply to any one for either a ticket or an introduction; but had only to go in and take their places, so that in reality the ordinance was open, *without restriction*, to any one who cared to attend. What a mockery of all principle! What scorn of admitted duty! What recklessness of the mischief which might be done by giving to unworthy persons the pledge of life eternal! Another such "Missionary Communion" was held in 1859. A proposal which dispensed in like manner with what loose Baptists say is necessary to communion, namely, "spiritual life" and belief in "fundamentals," was made in Manchester, at a meeting in Dr. McLaren's chapel, in November, 1871. The meeting was reported in the *Unitarian Herald*. Dr. McLaren is one of the most able of Baptist preachers. His church is one of mixed membership, but I suppose that the trustee deed limits the rights of the unbaptized. A leading member of Mr. McLaren's congregation invited all the nonconformist ministers of Manchester and its suburbs, and about an equal number of laymen, to a *sorite* in the reception rooms of Mr. McLaren's chapel. About two hundred persons met, including nearly all the ministers of the Baptist, Congregational, Swedenborgian, Methodist, Bible Christian, Presbyterian, and Unitarian bodies. There were ten Unitarian ministers, and several Unitarian laymen, present. A Presbyterian Doctor of Divinity proposed that once a year a United Communion service should be held by these bodies, and this proposal was warmly commended by almost every speaker. What divine life can there be in those who reject the one sacrifice without which there is no remission of sins? What doctrines are fundamental, if the Deity and Atonement of Christ are not? (See *Christian World*, of June, 1878.)

A few years since, I think it was in 1879, there was a meeting in London of teachers of Sunday-schools, and of delegates from these schools. Those of them who were members of *churches* of some kind were present at a united communion service at the Metropolitan Tabernacle. Mr. C. H. Spurgeon presided. There were between 2000 and 3000 present, and the churches of which they were members must have been very various. Mr. Spurgeon named some persons as having come from the United States, some from France, some from Germany, in addition to those who came from various parts of Britain. Mr. Spurgeon, in his own church, requires none to membership but the baptized. If he acts on principle, he must do this because he believes it to be God's will; but if so, no other bodies

professing to be churches are divinely constituted, and in recognizing all these persons as members of churches, and in administering the Lord's Supper to them on the grounds that they were members of Christian churches, he violated the principles on which he acts in his own church. He implied that these were true churches of Christ. He implied also that membership in these churches is good evidence of "spiritual life," though it is not so. When persons violate their own avowed principles it is useless to argue with them; because it is evident that, in matters of this kind, they are not governed by principle, but by something else, such as love of popularity; and that they have more regard for this something than for principle and for God.

In February, 1882, a united communion service was held in Mr. Spurgeon's Tabernacle, of teachers of Sunday-schools connected with the Lambeth Auxiliary of the Sunday-school Union. This Union represents various denominations. Mr. Spurgeon delivered an address and spoke strongly in favor of loose communion. The report of this meeting which I have, does not state whether these teachers were members of the bodies with which the schools were connected or not. In neither case would there be evidence that they had divine life.

Mr. Moody, your Evangelist, has, I believe, been immersed on a profession of faith. He has just completed 32 weeks of labor, in which he has held about 300 meetings, at each of which the average attendance is said to have been not far short of 5000. But has he preached as, by the rule of common honesty he is bound to do? Judging from the public reports of his meetings, and the approval of what he has done by persons who will not sanction the preaching of baptism, I fear that he has not once called on men as Christ has commanded him to do, to be immersed in his name. What recklessness of the mischief which might be done by giving to unworthy persons the pledge of life eternal! Another such "Missionary Communion" was held in 1859. A proposal which dispensed in like manner with what loose Baptists say is necessary to communion, namely, "spiritual life" and belief in "fundamentals," was made in Manchester, at a meeting in Dr. McLaren's chapel, in November, 1871. The meeting was reported in the *Unitarian Herald*. Dr. McLaren is one of the most able of Baptist preachers. His church is one of mixed membership, but I suppose that the trustee deed limits the rights of the unbaptized. A leading member of Mr. McLaren's congregation invited all the nonconformist ministers of Manchester and its suburbs, and about an equal number of laymen, to a *sorite* in the reception rooms of Mr. McLaren's chapel. About two hundred persons met, including nearly all the ministers of the Baptist, Congregational, Swedenborgian, Methodist, Bible Christian, Presbyterian, and Unitarian bodies. There were ten Unitarian ministers, and several Unitarian laymen, present. A Presbyterian Doctor of Divinity proposed that once a year a United Communion service should be held by these bodies, and this proposal was warmly commended by almost every speaker. What divine life can there be in those who reject the one sacrifice without which there is no remission of sins? What doctrines are fundamental, if the Deity and Atonement of Christ are not? (See *Christian World*, of June, 1878.)

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Tell every body about our 50 cents offer.

EDIGRAMS.

Bro. Pennington, Lincoln co., Tenn.: Your inquiry came while we were away from home, and we see it for the first time to-day (June 20.) You say a Methodist preacher says "the German Bible

says that when they brought little children to Jesus that he took them in his arms and baptized them." Will you send us the name of that Methodist preacher? Will you demand of him the date of his German Bible, and where and by whom it was published? Do this without fail.—That the Quaker Department is rapidly growing in interest is evidenced by the multitude of questions that are flowing in upon us. We have more than we have time to answer or space to publish this year. We again say to all, We do not obligate ourselves to answer any save those which challenge our personal teaching. All others which we deem important as time and space will allow. We protest against being implicated in church difficulties and trials unless the parties implicated unite in stating the question submitted.—"Col. R. G. Ingorsoll said lately of Christianity: 'It is a religion that I am going to do what little I can while I live to destroy.' What are you, a professed friend of Christ, going to do?"—Bro. W. H. Nichols, of Kanton, Tenn., asks us for the name of David's mother. Had he been taking this paper the past year he would have seen the answer to this and over one hundred of other more important questions in its columns.—"Is it possible to obtain your services to preach say five sermons for us on 'The Plan of Salvation,' instead of the Lectures, and if so, what would be the expense of the same?"—J. Tombs, Tenn. When we have the time it would be possible, and for the same small compensation we charge for the Lectures, \$10 per day and our expenses. We make time by over-working, to go out and Lecture, and we would prefer to preach, as often as once a month, that we may be able to fulfil our promise of support this coming year to three young ministers at college. We give the patrons of this paper the privilege of helping us by their voluntary contributions, but the \$400 needed not sent us, we are individually responsible for, and to meet this we are willing to Lecture on to preach, but must require a little remuneration. Churches wishing a visit shall receive an outline of the subjects of the five sermons on Salvation, and the five lectures on "The Church and Its Ordinances."—Will our patrons see the new list of subscribers to the "Young Ministers' Fund" for the coming session of 1884-5? Are there not at least 500 among our thousands of readers who will be delighted to be allowed to help in this the very best of all our missionary enterprises, since it underlies them all? Without educated ministers we can have no Foreign missions; and what about Home missions?—Bro. Coleman's last article of corrections and exceptions, with Bro. Harral's rejoinder, will appear soon. The illness of Bro. C. has prevented an earlier closing of the discussion that has been so fraternal and profitable. —We had promised Bro. Hinton, of Little Rock, that on going or returning from Arkadelphia, Ark., we would preach for the Second church, and on going promised Bro. Yates a call on our return; but the church at Prescott secured the Lectures after the course at A. and it was Monday night when we concluded them and found ourself completely worsted by the excessive heat, wholly notwithstanding the rite reserved by Christ for those who have proved their fidelity by their obedience, and are baptized members of his kingdom. Mr. Spurgeon contributed the loan of his Tabernacle-plate. The communicants numbered more than four thousand. On a slightly raised platform sat twenty ministers. The flags and salvers were more than one hundred. Mr. Moody, though so little scrupulous about the divine authority of such a service in itself, had scruples about his not being ordained and gave way to Dr. Pentecost, who presided.

These are but a few illustrations of the manner in which men of loose principles are using the Lord's Supper. They drink of human flattery and favor till they become lost to the need of being consistent with themselves. In order to honor and please men, they dishonor God. Like the idolatrous heathen they "serve the creature more than the Creator, who is blessed for ever. Rom. i: 25.

Tell every body about our 50 cents offer.

ury Sermon before that body; and we will arrange so that the church shall have two or three if not the full course of Lectures; and Bro. W., we must get up a company, one wagon load at least, to visit Pittsburg Landing and points on the ground of the battle of Shiloh. Don't forget this.—Any church in Arkansas wishing a pastor can address W. F. Regus, Pauliun, N. Y., and Martin B. Anderson, Pres. of Rochester University, for reference.—Mrs. Mary Smith, Piedmont, Mo.: We cannot tell you where you can get the tracts we call for. There are vastly better ones on the same subjects. Send for "What Is It to Eat Unworthily?"—We call attention to Bro. Senter's address to all the Baptists of Tennessee in this issue, stirring up our pure minds for Foreign missions. Tennessee should contribute at least \$5,000 a year for this object.—We hope every subscriber has read Miss Jessie Gray's graduation essay in our last issue; if not turn back, all ye mothers at least, and read it, and encourage his being in it, we equally endorse his errors and make ourselves partakers of his sin. It matters not one whit whether we engage him to preach for us once, or one hundred times, or continually, as our pastor, we cannot divide a principle, if it would be right in us to introduce him into our pulpit to preach once, it would be just as right for us to employ him to preach for us always.

Adam Clark says on v. 22:

"Help him forward, or sanction him in it, let us partake of his sins."

Will any one presume to deny that we do sanction a heretic's being in the ministry, and "help him forward in it," when we invite him to preach and attend upon his ministry?

Mr. Clark says on 2 John i: 10, 11:

"For if there come any unto you, and bring not this doctrine, receive him not into your house; neither bid him God-speed."

"He that acts toward him as if he considered him a Christian brother, and sound in the faith, puts it in his power to deceive others by thus apparently accrediting his ministry."

"No sound Christian should countenance any man as a gospel minister who holds and preaches erroneous doctrines."

Do not Pedobaptists and Campbellites hold and preach erroneous and dangerous doctrines? I can prove it by themselves. The Presbyterians and Campbellites will affirm that the Methodists do. The Methodists and Campbellites will agree that the Presbyterians do; and both Presbyterians and Methodists stoutly declare that the Campbellites do; and all Baptists know that they all do. But hear Mr. Clark further, and then show what he says to your Methodist friends, who think you are too strict and bigoted:

"Nor can any Christian attend the ministry of such teachers without being criminal in the sight of God. He who attends their ministry is, in effect, bidding them God-speed, no matter whether such belong to the established church, or to any congregation of dissenters from it." [Italics his.]

Barnes quotes and endorses this view, and says: "It is as applicable then as now."

This is farther than many Landmarkers have generally gone, but I believe it is the true ground upon which we all ought to stand undeviatingly. Does not our crowding their places of worship constantly with our families apparently discredit and sanction their ministry, and encourage them in their work? Let every Baptist settle this with his own conscience before his God. We must not bid them God-speed, or we become upholders of their errors and partakers of their sin.

How the early churches understood the instructions of the Apostles with respect to those who "taught contrary to the Apostles' doctrine," we learn from Prof. Curtis' statement, who examined the history of those times upon this point, and is undoubtedly authority. He says:

"In former ages of the church—that is, from the close of the second century downwards until heathenism was obliterated—it was generally supposed by almost all, that Christian fellowship, or communion, consisted chiefly in *praying together*. Christians would never unite in saying, 'Our Father, who art in heaven,' would not even pray in the same house of worship, with those whom they did not consider orthodox Christians. Heathen unbelievers, heretics, persons suspended, or excommunicated, . . . and members of other sects were admitted to hear the Psalms, and reading of the Scriptures, and the discourses, but were invariably excluded from the building before the

prayers of the church were offered."—Curtis on *Cont.*, p. 80.

This testimony establishes beyond controversy two facts:

1. That any practice looking toward "open communion" at the Lord's table received no countenance in those early ages.

2. That there certainly could have been no "public communion," no exchange of "ministerial courtesies,"—as the exchange of pulpits, inter-preachings between the orthodox ministers of those ages, and the teachers of manifest heresies, even though the latter belonged to orthodox churches—*as the false teachers in Paul's day did*—much less when they belonged to opposing sects.

3. That the orthodox ministers and churches in those ages certainly held no "union meetings," did not labor together in public worship, or co-operate in the preaching of the gospel and promoting the spread of Christianity generally with those ministers and members who preached, or held, doctrines contrary to the teachings of Christ, and, therefore, subversive of it. How could two consistently walk or work together unless they were agreed? and, from the teachings of the Apostles, the early Christians understood that they did, by their act of worshiping, even in prayer together, say to the world that they were in fellowship with their doctrine and religion.

Who will say, with the teachings of the Apostles and the facts of history before their eyes, that the apostolic churches, and the orthodox churches of the earliest ages downwards, were not "Old Landmarkers" of the strictest sort? Let the candid Christian reader decide between us and those "liberal" brethren, who say that we are trying to bring in new customs and ways of our own invention, unsupported by the Word of God, and unknown to the Baptists of the earliest ages.

Will the *Southern Baptist* please copy?

Send 50 cents and have this paper sent to you, brother or sister, for four months.

THE NEW GREAT IRON WHEEL.

FTER the most unaccountable, and we must believe, unwarrantable delay on the part of the manufacturers, the first edition of the "Wheel" has been shipped to us and ere this is read every subscriber has received both his book containing two steel engravings of its author, one at thirty-four and one at sixty-four years of age, and the extra engraving for framing. All will confess it is truly a nice book, and fully up to our promise, although in the weight of the paper it is not fully up to the contract, which will be remedied in future editions. Our readers will bear in mind that our part of the work was finished on time—no delay at this office.

Now what will each subscriber do on receiving his book and studying the engravings, but utilize every spare hour he can command, and carefully read it through, and, if he approves it as a fair exposé of Methodism, do as the fathers did thirty years ago, roll it through his neighborhood and county. Let each one make a persistent endeavor to get a club of ten or twelve, or twenty subscribers and receive the advantage of the commission allowed by the publishers, and the satisfaction of aiding in the exposition of error that leads the soul astray.

Brother, you never saw a wheel that will roll itself, but you never saw one that will come so near doing it as this if you will only give it a little push.

Now all hands for a general push, to roll out 5000 by the 1st of January, 1885.

Send in your orders—\$13 per dozen, or \$1.50 single copy; by mail, postpaid.

LATER.—The printers have only shipped 1000 copies. We have ordered another 1000, Aug. 12th, and will fill orders in rotation. J. S. MAHAFY.

Our young ministers, C. Owen and Mahon, will canvass Tipton and Lauderdale counties for the "New Great Iron Wheel" and "The Seven Dispositions" and this paper, and we trust our brethren will liberally patronize them, and thus assist them to clothe and book themselves at Jackson next session. Help them to place this paper in every family they visit, and you will help us and them and bless your family.

QUESTIONS AND ANSWERS.

Q. 108. A man divorces his wife, then unites with the Baptist church by experience and baptism, and afterwards marries another woman. What is the duty of the church in such case?

A. No church should receive a man or a woman who obtains a divorce, save for the one cause mentioned by Christ; and, if divorced scripturally, neither commit an offence against God or man by marrying again.

From the fact that the church did receive him into her Christian and church fellowship after his divorce, it is presumable that he was scripturally divorced, and therefore he was free to marry again.

(There is a query before us from A. A. McPherson, of Vaiden, Miss., but too indefinite to be answered. No Association has the least right to say to a church, "Unless you exclude this or that member we will exclude you." Do not even the colored Associations so?)

Q. 109. Did Christ partake of the bread and wine when he instituted the ordinance of communion (the Lord's Supper)? If he did, what evidence have we of his doing so?

J. P. B.

A. This is a doubtful question. The Supper was a memorial of his sacrificial death for his people, and pointed to himself, and it seems somewhat singular for him to have united in an act done in remembrance of himself. But, then, we know he did eat the Passover with his disciples, and this was a memorial of himself; and, like the Lord's Supper, typifying his sacrificial death for his people.

Q. 110. A Baptist church not far from this place some months since passed a law that its pastor should at every communion invite all visiting brethren present to commune with it in token of Christian fellowship, and that all of its members who should refuse to commune on account of this practice should be excluded from its fellowship. At its next communion several of its best members declined to commune, as several strangers took seats, and at the next Conference they were excluded. Did not the church transgress the law of Christ by doing this?

Priscott, Ark.

A. For a church lawfully to exclude members for doctrinal heresy, that church must prove that those members have manifestly departed from the formulated doctrinal belief of that church, which those members covenanted to receive and hold. But we have never found, in all our historical reading, nor have we ever seen or heard of an article held by any Baptist church in the past, or in the present, that enjoins the belief or practice of intercommunion. But, on the other hand, it is pronounced by all our standard writers a church ordinance or privilege; and so, it must be confined to the members of each particular church and cannot be extended beyond its discipline.

A. This is indeed a very delicate and serious question. But it is not one of interpretation but of *advice* merely. The case is certainly clear from any intentional wrong, and therefore from any reasonable charge of *guilt* in the sight of God. The facts are—

A. The brother was wantonly and wickedly deserted by his wife, and that because of the religious profession he had felt it his bounden duty to accept—the ministry.

2. She was under the baneful influence of her mother and friends, his bitter enemies, and reconciliation hopeless.

3. His usefulness as a Christian minister and his duty as a Bible elder or bishop requires that he should be the head of a family.

4. His brethren in the ministry, and standard lay brethren counsel a divorce and remarriage.

5. The Word of God as understood and interpreted by standard commentators, Baptists as well as Pedobaptists, and by brethren in whose opinions he has unabated confidence, sustain him in the course.

6. In these circumstances he contracts a second marriage.

She added to the design of the Supper and required of her membership to remember their visiting brethren as an act of courtesy, when Christ commanded his churches to do it solely in remem-

brance of Him and not of our friends, relatives, or visiting brethren—thus contravening a plain law of Christ, and requiring her members to sin, or be excluded!

She legislated in that she enacted that her pastor should invite all visiting brethren present to the Supper—although she could find no precedent or example for any such procedure in the Divine Statute Book, and thus requiring of her pastor to sin or be ejected from his pastorate?

"What is he to do to repair his error?" We see nothing he can do to counteract his mistake but to most diligently expound the Word of God aright and do all in his power to keep others from following in his footsteps, and never endorse the act as right by marrying parties in like circumstances.

In his case there is no place left for reformation. His former wife is free from the marriage contract by both the civil and divine law—and she would be more averse than ever to remarry him, if she could. He is legally bound to his present wife and cannot annul the contract if he would, and should not if he could; for he would by so doing publicly brand her as an adulteress and his children with bastardy, blight his own influence and happiness and that of his wife and children—and so the last end of the erroneous step would be worse than the first.

What shall we say of the spirit of that pastor and the members who sustain him? who, to carry their point and thus gratify their own selves, would extend this church privilege to one or two brethren of other churches when they knew they would by the act offend and drive some of their own members from their own Table—drive some of the very best of their own members out of their house who are like circumstanced, and there are scores of others and hundreds of laymen, pious and devoted brethren, who, misled by the false interpretation of 1 Cor. vii, have remarried upon the desertion of their wives. The legislators who framed the law of divorce for desertion were doubtless misled by misinterpreting this passage. Their offense can be condoned by their churches, but they should do all in their power to deter others from committing the same mistake and to obtain a repeal of the iniquitous law that is working the nullification of the marriage institution.

He did it through ignorance of the law, not through willing ignorance, for he diligently sought to know the law, but through a misinterpretation of the law in which he was confirmed by those recognized as the standard and reliable interpreters of the Scriptures, as well as by his fellow ministers and cautious brethren.

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OBITUARIES, ETC.

WE are in receipt of two pages of matter claiming to be an obituary of a minister in Phillips county, Ark., but it has no name signed to it, nor is there a name signed to the note accompanying it, requesting us to publish it, nor is there the requisite consideration for the insertion of lengthy obituaries.

All can see that it would be inappropriate for us to publish this, or the like of it, since irresponsible persons might send us such notices for evil purposes, or to alarm friends, or claiming it as a good joke. And should we publish over a reasonable amount free of charge, we have not space enough in the whole paper to contain the free obituaries and resolutions of departed friends, that would be poured in upon us. We are compelled in self-defense to abide by the published rule, viz.: 7 lines free, if the deceased was a subscriber to this paper; all over, 7 lines, 15cts. a line of eight words, cash with the notice.

PUBLISHERS.

BOOK-TABLE.

Ford's Repository for August is "on time" and a good number. His article on C. H. Spurgeon and his wife is the most interesting we ever read, though the wood cut of Mrs. S. is the worst that could have been made and been called picture.

The price of the *Repository* is \$2.50 per annum. Office, St. Louis, Mo.

The Agnostic: a sermon by Rev. B. H. Carroll, of Waco, Texas. This most excellent sermon, without doubt, originally appeared in the Gatesville *Advocate*, and now issued from that office in a pamphlet of 21 pages, and offered at 25 cents per copy. The copy before us is printed and put up in so wretched a manner that we can take no pleasure in reading it, if we "make it all out." Bro. Carroll does great injustice to himself in allowing so creditable a sermon put out in such a discreditible style.

The *Homiletic Monthly* for August is fully equal to former issues, and this is quite enough to say of it to those who have seen it or our former notices. It is \$2.50 per annum. Funk & Wagnalls, New York.

RELIGIOUS NEWS.

TENNESSEE.—Dr. Griffin, of Tennessee, has a small book in press on the remission of sins. The work is entitled "Both Sides," the discussion being in the form of a dialogue in which both sides are presented. The work will contain about 70 pages, and the price will be 15 cents. There is not the slightest jar in Concord Association between any of the ministers, or between any minister and any church. The Association has the right name. Now let all of our associations follow the noble example set by Concord and Big Hatchie, and great good will be done. Says the *Missionary Baptist*: "Dr. J. R. Graves preached a grand sermon on Sunday morning at New Hope church on 'The way of salvation.' 'We could but wish at the time that the whole world could hear it. Surely good results will follow such faithful, earnest efforts.' Rev. E. L. Folke of Murfreesboro, and Rev. E. A. Taylor, of Knoxville, will exchange pulpits for the space of a month next time. Rev. James Hale baptized two at Union church last Sabbath, a week ago. The outlook in Sequatchie Valley is quite hopeful. Dr. C. H. Strickland will preach the dedication sermon of the new house of worship at Cog Hill Tenn., the fifth Sunday in August. Rev. G. S. Williams and family will spend the month of August at a watering place in Michigan.

LINCOLN.—Lid. E. S. Haynes recently closed a session meeting at Grapevine. Lid. W. H. McLean, of Lincolnsburg of Soda Lake Association, has had a fine meeting at Woodlawn.

Bro. King is laboring successfully with the church at Turtle Bayou. A meeting at Camp Prairie church,

New Orleans resulted in nine baptisms.

Bro. W. Edwards of Austin, wife to the Journal and Messenger, a news letter concerning Texas affairs, wrote to Rev. Mr. Murphy, the following: "The Baptist cause in the nation is hopeful. True, some of our most valuable are without pastors. Virtus late of Mississippi resigned at Colorado City, and their house is wrecked by a storm. San Antonio is rather

desolate, and receives the best gifts. Fasting however impresses the appetite. Murphy has resigned at Ft. Worth, and a growing city needs a strong man to follow the retiring bishop. Sherman, McKinney, Sperry and Bro. Ewing are carrying on a meeting

this week with New Hope church, where the Association met.

The Fisherville Baptist church, in the

4th of July, 1884, by Rev. T. J. Bailey, of Goodman,

Rev. J. T. Barrett, of Ellsville, Jones county, Miss., and Miss Katie West, of Carroll county, Miss.

Mr. Barrett is a graduate of Mississippi College, of

the class of '83. He is now Superintendent Public Education, Jones county, Principal of the High School at Ellsville, and pastor of the churches at Ellsville and Enterprise.

The bride is a former student of Mary Sharp College, Winchester, Tenn.

CUT UP-HIPS FOR THE FOUR MONTHS OFFER FOR 50 CENTS.

SEND US IN CLUBS ON THE 50 CENTS OFFER.

MAKE OUR 50 CENTS OFFER KNOWN AT EVERY ASSOCIATION MEETING.

THE YOUNG MINISTERS' FUND OF "THE TENNESSEE BAPTIST" FOR 1884-5.

WANTED

\$100

Relying upon the assistance of the patrons of this paper, we have given our personal obligation to be responsible for the board of three young ministers the present year, two at Jackson and one at Carson College. The least sum that will be sufficient to pay the board, lights, and washing of these three will be \$100. The young ministers have been selected, and they are each devotedly pious, and notably promising men. There will be over forty this year applying for help in part, or altogether, and we can not propose to do less than to guarantee the expenses of three believing that among the thousands of our patrons, God will put it in the hearts of four hundred to help a little, and divide on the sum. We believe that all the young ministers who have been aided by this fund, who are settled

pastors, will contribute annually to this fund. Frank DeCourcey, who graduated last June, promises \$5 yearly, and if possible monthly, until he has paid back all and with interest.

This is noble, and should encourage all to contribute. In a few years this Baptist fund alone will keep

young ministers at school.

PAT.

Mrs. J. R. Graves, \$1; Miss Nora S. Graves, \$1; Miss Lois M. Graves, \$1; Miss Lou T. Graves, \$1; Miss Little Myrtle Graves, \$1; Mr. Graves, Jr., \$1; George S. Graves, M. D., \$1; Willie C. Graves, \$1; Master Calvin Z. Graves, \$20; Mrs. W. P. Marks \$1; Frank DeCourcey, \$5.

The Young South.

Mrs NORA S. GRAVES, EDITOR.
To whom all communications for this Department may be addressed, care THE BAPTIST.

POST-OFFICE.

DEAR CHILDREN:—I have just returned from a two months' trip in and around Nashville, where I saw many things I will once in a while talk to you about, but not this week, for although I tried not to let you miss me while I was away from my desk, yet I find a host of letters awaiting me, and many a dropped link in our chain of work to be caught up.

And we must always put duty before pleasure, you know.

So, first of all, I want to say a word to our "enigma workers."

"Uncle Tom," that good old friend of ours, writes me that he will give a prize book to each of those five or six dear cousins who have been working so hard on the enigma and see no hopes of outstripping Van Farrar and Lou Anna Ball.

And now I trust they will take renewed courage and push on to the end. I hate to see them drop off after beginning such a good work, though I know it was hard to until so many hard knots without any hope of a reward.

So, remember "Uncle Tom's" kind offer, dear children, and show him what you can do.

Lovingly, AUNT NORA.

Clarance Wingo.—I have received no answers to enigmas from you since May 1st. Have they been lost, or have you stopped working them? See "Uncle Tom's" proposal.

Samuel Owen.—I find you are not credited for enigmas of June 14th, and July 12th. Did you send them to me? I fear several cards of yours and Willie's have been lost. My mail had to be forwarded to me, sometimes two or three times, so we can hardly hope, but what some mistakes were made.

Ennie Phillips.—I find your twenty cents lying in my desk, so you step up among the "12 mos." this week with several others. I hope to see a solid phalanx of "12 mos." under the head of Little Workers by Christmas.

AUNT NORA:—I have just been reading the nice little letters in the Young South, and I thought I would write and send my two dimes. I enjoy reading those letters so much, and I love for the time to rot around for me to send mine. Our school will be out in thirteen more days. I am going to say a recitation the last day. It is "Curfew must not ring To-night." Your little niece,

BELLE BLACKWOOD.

AUNT NORA:—I have been wanting to write to you for some time, but could not get up enough courage. I have been attending college. It closed in June, but will commence again in September. I will send an enigma, you can publish it if you see fit. Your friend and nephew,

Scarey, Ark.

AUNT NORA:—Enclosed you will find one dollar, given by our little Sunday-school, for Mrs. Sanford. We expect to take up a collection in our Sunday-school once a month for her. I send one dollar, and twenty cents, for which please credit me down as a Little Worker. With much love to Mrs. Sanford, Aunt Nora, and the Young South. I am your loving niece,

CORAH JOHNSON.

P. S.—My grandpa and grandma have gone to Salina City, Kan., to see my Aunt, and they said that they would go to see Mrs. Sanford if they stayed in San Francisco long enough.

I set yours down as a "prize letter." Cora, I rarely open such. But tell me if you would have your Sunday-school class credited differently in the fund? Write again soon.

Enigma.

Who killed Abel?
Who sat by the wayside begging?
Who was Samuel's mother?
Where did the ark of the Lord continue three months?
Who died at the right hand of the Bible?
What is the name of the twenty-second book of the Bible?
Who said, "I have sinned?"
The initial letters spell the name of my pastor,
Rogers, Prairie City, Texas.

Enigma.

Who showed David that Saul had slain the Lord's priest?
The name of the man whose wife's name is not given in the Bible?
The eldest son of Hebron?
The father of Esau?
The third son of David?
Who was born in Jerusalem?
Who is of Jehovah?
Who has led the wilderness?
The first son of David?
Aitham's son?
Samson's wife?
The initials of the correct answers of the above spell the name of the best minister in the State of Arkansas.

QUINT HOLLOWAY.

Answers to Enigmas for July 20th, 1884.

Edgar Burton's.—Micah, Rebecca, Gaius, Theobaz, Samson, Abri, Uriah, Neba, Daniel, Eutychus, Ramathias, Zophiah, Sheziah.
Initials spell, Mr. G. T. Saunders.
Answered by Van Farrar, Willie Graves, Pearl and Flora Longmire.
Carrie Byrd's.—Jeremiah, Capernam, Benjamin, Reotram, Al, Ninevah, Daniel, Obad, Nah.
Initials spell, J. C. Bradon.
Answered by Van Farrar, Willie Graves, Pearl and Flora Longmire.

MOTHER'S WORK.

PART I.

Baking, stewing and brewing,
Roasting, frying and boiling,
Sweeping, dusting and cleaning,
Washing, starching and ironing,
Rippling, turning and mending,
Cutting, basting and stitching,
Making the old like new;
Shoe-strings to lace,
Faces to wash,
Buttons to sew,
Stockings to darn
White the children play,
Stories to tell,
Tears to wipe away,
Making them happy
The flowing day;
It is over thus from morn till night
Who says that a mother's work is light?

PART II.

At evening, four
Little forms in white,
Prayers all said,
And the last good-night,
Tucking them safe
In each downy bed,
Silently asking
Over each head,
That the dear Father
In Heaven will keep
Safe all my darlings,
Awake or asleep.

PART III.

Alas! dear me! I often say,
As I hang the tumbled clothes up,
And the tears drop start,
While my burdened heart
Aches for the mother across the way.
Where, oh where are
Her nestlings downy?
All, all are gone,
Save her alone!
Folded her garments
With the tenderest care,
Unpressed the pillow
And vacant the chair
No ribbons to tie,
No faces to wash,
No hair all awry,
No merry voices
To hush into rest,
God gave them,
He took them,
And he knew best.

But ah, the heart anguish! the tears that fall,
This mother's work is the hardest task.
Philadelphia, Sunday, Aug. 12.

THE BOY WHO DID HIS BEST.

HE is doing his best, that boy of sixteen, stretched out before a bright fire in an old tanning-shed. Reclining upon an old sheepskin, with book in hand, he is acquiring knowledge as truly as any student at his desk in some favored institution, with all the conveniences and facilities for learning.

He is doing his best, too, this same boy, Claude—as he helps his master prepare the sheep and skins for dyeing, so that they can be made into leather. He is doing his best by obedience and by respectful conduct to his master, in endeavoring to do his work well, although he often makes mistakes, as his work is not so well suited to his tastes as the study of Greek and Latin.

"See there, young rascalion!" calls out Gaspard Beaurelas, the tanner. "See how you're mixing up the wools!" For Claude's wife were "wool-eating," "air enough; but he was not "sooting the wool right."

"Aye, aye, sir," replied the apprentice; "but I will fix them all right." And he quickly sets to work to rectify his mistake.

"He'll never make a tanner," said Gaspard to his wife, "and much I fear he'll never be able to earn his bread."

"Sure enough," replied his wife, "And yet he's good and obedient, and never gives back a word to all your scolding."

And in after years, when the aged couple received handsome presents from the distinguished man who had been their apprentice, they thought of these words.

One evening there came a stormy, boisterous wind, and the little stream in which the tanner was wont to wash the wool upon the skins was swollen to a torrent. To attempt to cross it by the ford at such time would render one liable to be carried down the stream and be dashed to pieces on the rocks.

"We must get all the skins under the cover," said Gaspard to his apprentice. "A storm is at hand."

The task was finished, and the tanner was about

to return to his cot and Claudoto his shop, when the boy exclaimed:

"Surely, I heard a cry. Some one is trying to cross the ford!" And in an instant he darted toward the river, followed by his master carrying the lantern. Some villagers were already there; and a strong rope was tied around the wrist of the boy, who was about to plunge into the stream. For a man on horseback was soon coming down the river, both rider and horse much exhausted. Claude succeeded in grasping the rein; and the strong hands of his master that held the rope drew him to the shore and all was saved.

Soon after, the stranger sat by the tanner's cheerful fire, having quite won the hearts of the good man and his wife by his kind and courteous manners.

"What can I do for your brave son?" he asked. "He's none of ours, and not much credit will be given to any one, we fear. He wastes too much time over useless books," was the bluff reply of the honest tanner, who could not see what possible use Claude's studies would be to him.

"May I see the books?" asked the stranger. Claude being called, brought the books of Greek and Latin classics and stood with downcast face respecting to be rebuked. But, instead, he received words of commendation from the gentleman, who after some talk and questions, was astonished at the knowledge the boy had acquired.

A few months later, instead of the old tanning-shed for a study Claude might be seen with his books in a handsome mansion at Paris, the house of M. de Valdins, whose life he had saved, and who had become his friend and benefactor. The boy felt that he had only done his duty, and that he was receiving much in return, and he determined to make every effort to meet the expectations of his patron.

He succeeded. Claude Copperender, the boy who did his best, became the most distinguished Greek and Latin scholar of his time. At the age of twenty-five, he filled the chair of Greek Professor in the Royal College of Paris. More than this, he became a man who feared God, and was much beloved for his goodness and amiable qualities. He never forgot his former master and wife. Their old home was decorated by many tokens of remembrance in the form of substantial gifts from the man who, when a boy, studied so diligently by the fire of the old tanner, but who would never make a tan.

W. H. Spring.

W. H. Spring's grandmother was trying to teach him the art of handing any thing to a person, when he asked, "Well, grandmother, if you was going to hand a wasp, would you hand it by the sting?"

This paper from September 1st to January 1st for 50 cents.

Our Missionary Fund.

We want all our young friends to help us with their pocket money to raise a new sum to send Mrs. Sanford for the other Union in San Francisco. Try, children, and see what we can do for the cause.

Philadelphia, Sunday, Aug. 12.

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Philadelphia, Sunday, Aug. 12.

KENDALL'S SPURE

San Francisco, Cal., Jan. 16, 1882.

Messrs. B. J. KENDALL & Co.,
Gents:—Through the recommendation of a friend a year ago, I was induced to give your Kendall's Spavin Cure a trial and I am pleased to say that I was fully satisfied with the results. I used it in several instances upon splints, which after a few applications were entirely removed. I also used it on a spavin with the same result. The medicine has grown in popularity in this vicinity in the past few months and what is sold here to-day I believe is put out upon its merits.

ALEX. MCINTOSH,
Foreman for City R. R. Co.

ABYSSINIANS.

Seven out of every ten persons met with have some kind of disease, showing itself in sores and eruptions. No doubt their excessive dirtiness spreads disease more than anything else. The women, for instance, wear a simple long gown, like an ordinary nightshirt, originally white—that state we have not yet seen—but worn to various shades about the neck, band becoming a clot of grease, caused by the continuous plastering of paint on their heads to stifle the itch that is so easily set in motion by a filthy condition of hair. Fashions of head-dress are various, some wearing their hair short and curly like the men, and men as well as women wear it in thin plait taking from the forehead down back over the cranium in corduroy fashion, but knotted on the nape of the neck. Young girls will cut their scalps close, leaving a halo of fringe determining in loose streamers behind. This is indeed very pretty especially round the handsome face which is not by any means uncommon in Abyssinia; and, in addition, dirty carelessly thrown about them well-shaped figures (worn when they grow) are in rags would attract even the hardest-hearted of our mission, cut to the usual, as well as the optical, knowledge of their uncleanness. The men looked a little cleaner, but they are no other signs, the rank mutton fat impregnating the atmosphere wherever they may be.—Or. London Daily News.

Dr. Price's Cream Baking Powder does not contain and does not contaminate food articles in which it is used with the poisons "Ammonia" and "Lead."—See "The Truth from Great Men."

Dr. Price's Cream Baking Powder does not contain "Ammonia."—See "The Truth from Great Men."

Dr. Price's Cream Baking Powder is pure and wholesome, and is mainly discovered in every respect. The Royal which contains "Ammonia" and "Lead."—See "The Truth from Great Men."

Dr. Price's Cream Baking Powder is a genuine compound from pure material.

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"A Powerful Drug."

Place a can top down on a hot stove until heated, then remove the cover and smell—AMMONIA. This is the test for ROYAL BAKING POWDER.

ADVERTISED

"ABSOLUTELY PURE"
CONTAINS AMMONIA.

**Prof. H. W. SCHEFFER
SPEAKS
"SCIENTIFICALLY PREPARED"
"PURE MATERIALS."**

"Its Excellence"
"Not Endangered"

"By Ammonia!"

Office of Prof. H. W. SCHEFFER, Chemist,
ST LOUIS, MAY 22, 1884.
PRICE BAKING POWDER CO., Chicago Ill.

Gentlemen—All examinations which I have made of DR. PRICE'S CREAM BAKING POWDER have but one result, to wit: That it is scientifically compounded from pure materials, and yields the largest amount of Carbonic Acid gas that can possibly be produced by such compounds. It requires, therefore, NOT ONLY ANY ADDITION OF ANY MATERIAL LIKE AMMONIA to increase its qualities as a Baking Powder, but such addition would actually ENDANGER ITS EXCELLENCE. Respectfully,

H. W. SCHEFFER.

**DR. PRICE'S
CREAM BAKING POWDER
DOES NOT CONTAIN AMMONIA.**

In a million homes for a quarter of a century it has stood the
consumers' reliable test,

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,
CHICAGO, ST LOUIS

**FOR—
NASHVILLE,**

Chattanooga,

Atlanta,

Florida,

AND THE—

SOUTHEAST,

TAKE THE

N. C. & St. L. R'y.

THE

FAVORITE!

Call on Nearest Ticket Agt.

Or Address,

A. Y. Stevens,

Pas. Agt. Dallas, Texas, or

W. L. Danley,

G. P. & T. A. Nashville, Tenn.

WANTED A WOMAN
of honest energy and responsibility for our business in
locality, middle-aged, married. Salary \$1200 to \$1500.
Registered exchange GAT 1800, 14th Street N. Y.

**TRAVELER'S GUIDE.
ARRIVAL AND DEPARTURE OF TRAINS.**

Louisville and Nashville Railroad.
City Time. Leave. Arrive.
Express, daily..... 11:10 p.m. 4:30 a.m.
Mail, daily..... 8:25 a.m. 8:25 p.m.
Brownsville Accom'dn, daily (except Sunday)..... 4:55 p.m. 8:25 a.m.
Post's Accom'dn, daily..... 10:10 a.m. 8:40 p.m.

Memphis and Charleston Railroad.
City Time. Leave. Arrive.
Through Express, daily..... 11:10 p.m. 11:30 a.m.
Local Mail and Express..... 8:15 a.m. 8:30 p.m.
Somerville Accom'dn, daily except Sunday..... 4:25 p.m. 8:10 a.m.

Memphis and Little Rock Railroad.
Leave. Arrive.
Mail train daily..... 4:40 p.m. 10:30 p.m.
Passenger train daily..... 5:00 a.m. 8:00 p.m.
Freight..... 6:00 a.m. 7:00 p.m.

Mississippi and Tennessee Railroad.
Leave. Arrive.
New Orleans Mail, daily..... 12:35 p.m. 10:10 a.m.
Express Freight, daily..... 3:45 p.m. 8:00 a.m.
Brinkley Train, daily except Sunday..... 6:30 a.m. 7:50 p.m.
* Freight trains carry passengers.

Texas and St. Louis Railroad.
Leave. Arrive.
Brinkley..... 6:00 a.m. 7:50 p.m.
Clarendon..... 6:30 p.m. 8:30 a.m.
Brinkley to Clarendon—Connects with Memphis and Little Rock Railroad at Brinkley, and at Clarendon with the Arkansas Midland Railroad.

Batesville and Brinkley Railroad.
Leave. Arrive.
Brinkley..... 12:30 p.m. 1:45 p.m.
Columbia..... 1:30 p.m. 2:45 p.m.
Connecting with the Memphis and Little Rock Railroad, Texas and St. Louis and Arkansas Midland Railroads, and with daily stage from Colona to Augusta.

A TIMELY SHOWER.

"I was mighty thankful for that rain we got yesterday."

"Yes, it did the corn a world of good. How many acres have you got planted in corn?"

"I've got no corn planted this year at all, I wasn't thinking about crops."

"Well, how then can the rain benefit you?"

"You see I don't often get a decent dinner at home, as my wife says she can't cook in hot weather, but yesterday there was to be a church picnic, and she fixed up a lunch basket for the preacher's table, but it rained so the picnic could not come off. To keep the preacher's lunch from spoiling we had it for dinner, and it was the best dinner I've had since we were married. There was no end of chicken, ham, jellies, and that sort of allusions. I feel like a new man, just as if I was born again. Don't tell me that rain yesterday didn't do the country any good. It was the most delicious shower we have had for years."

A scientist asserts that he can see stinging once in two minutes. We would respectfully submit that this is quite often enough.

You can lead a horse to the water, but you can't make him drink, say the old saw. You could make some men drink either, if you took them to a hydrant.

THE FIRST BAKE.

Savannah, August 4.—The first load of the new cotton crop was received and sold to-day. It was much cut and discolored, having been packed green. It was classed about good ordinary and was sold for 10 cents a pound.

Every Sunday-school Superintendent and Teacher should procure a copy of "Selected Notes on the International Lessons," price \$1.25 postpaid. Address, GRAYSON, A. M. V. HARRY, Memphis, Tenn.

Berlin, August 4.—The principal of the German Colonization Society has decided to communicate with St. Louis to ascertain his views in regard to the proposed German emigration to Colorado and the best means of carrying out the scheme.

**AYER'S
Ague Cure**

contains an antidote for all material disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chilid Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

Dr. J. C. Ayer & Co., Lowell, Mass.

Sold by all Druggists.

**SOUTHERN BAPTIST
UNIVERSITY!**

The next session of this institution will commence Sept. 1st, with a corps of seven Professors. Two courses of study: Scientific and Classical. Instruction thorough. Special provision for Preparatory Students. Superior advantages offered for those who wish to take a Business Course.

Board from \$10 to \$13 per month. Write for catalogue to

G. W. JARMAN, LL.D., Chairman of the Faculty, JACKSON, TENN.

**NO POISON
IN THE PASTRY**

ARE USED.
PREPARED BY THE
PRICE BAKING POWDER CO.,
Chicago, Ill. St. Louis, Mo.

Dr. Price's Cream Baking Powder
Dr. Price's Lupulin Yeast Gems,
Best Dry Hop Yeast.
FOR SALE BY GROCERS.
WE MAKE BUT ONE QUALITY.



GROCERS SELL THEM.

PREPARED BY THE
PRICE BAKING POWDER CO.,
Min'ts of Dr. Price's Special Flavoring Extracts,
St. Louis, Mo.

TEACHERS WANTED—10 PRINCIPALS
2 Assistants, and a number for Music, Art
and Speciales. Application form mailed for
postage. SCHOOL SUPPLY BUREAU, CHICAGO, ILL. TENNESSEE BAPTIST.

THE NEW SHORT LINE.

KANSAS and the West.

Attention is called to the new Kansas City railroad line now completed and in operation between Memphis, Tenn., and Kansas City, Mo. By this new route the south and west is brought into close touch. Saving several hundred miles and many hours travel between the two sections. It is in fact now the only practical route from the south to all points in Kansas, Missouri, Colorado and all western States. A through train with Pullman Palace sleeping car and elegant day coaches leaves Memphis daily, running through to Kansas City without change of cars, where it arrives in time to make connection in the Grand Union Depot with all trains leaving Kansas City. For emigrants to the Pacific coast and the Northwest, or for homeseekers in Kansas and Missouri, time and money is saved by this short route as against the circuitous route via St. Louis, heretofore the only outlet. Special low rates are made for this class of business and all are carried through to Kansas City in first-class cars on first-class trains. Round trip, Land Explorers' tickets on sale at low rates. Send for the "Emigrant's Guide," an eight page paper, giving full and reliable information in regard to Kansas and Missouri—mailed free. Address,

J. E. Lockwood,
Gen'l Pass. Agt., Kansas City.

or H. D. Ellis,

Tkt. Agt., 31 Madison St., Memphis, Tenn.

C. N. WINNER,

Southern Pass. Agt., 28 Wall St., Atlanta

Georgia.

15-60 to 15-75.

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.

SINGLE EYE GLASSES.

"The custom of wearing single eyeglasses," said a well-known optician yesterday, "is a feature of the English craze, which, happily, does not seem to be growing in favor. The few that I sell are, almost without exception, for use in public or private theatricals, to be worn by characters of the Lord Dunmore stamp."

"You say 'happily' the custom is not growing. What is the objection to their use?"

"I will tell you. There are a few exceptions, as there are to every rule, but the eyes of most people are so full that a glass of that kind cannot be kept in place without a decided distortion of the face. This distortion is apt, in time to become permanent and disfiguring aperson for life."

"The use of one by a person with good eyesight, simply as an affectation, is extremely injurious to the eyes for the vision then not being binocular will soon be more or less impaired."

"They are only suitable for momentary use, where there is a difference in the vision of two eyes. But even when such a difference exists it is much better for a person to have a double glass, one lens, if an eye is good being of plain glass, and the other especially adapted for the defective eye."

"A person can thus look at the world serenely, without any disturbing influence."

"I have no hesitation in saying that in the majority of cases the use of single eye glasses is an affliction, and an injury rather than a benefit." Boston Globe.

**DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and ACUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.**

DRUGGISTS—Paraphrase in min-

isterial labor, receive credit in the

druggist departments.

WORTHY OF HER NAME.

For thorough, honest work, complete and extensive course of study, and the high standard of scholarship attained by its students, the Mary Sharp is admitted to stand first, and the high place she occupies has been fairly won through decades of patient effort.

Catalogue, information, and testimonials of the widest and best men cheerfully furnished on application to

A. T. BARRETT, Sec'y of Faculty.

6-14

BROWNSVILLE

THEOLOGICAL SEMINARY

LOUISVILLE, KY.

Professors Boyce, Broadus, Manly, Whittle and Hagan.

Full Theological Course, or a Partial Course

at the option of the student. For catalogue

address A. S. Woodring, 100 Main St., Louisville, Ky.

Annual fee, \$150.00. Board, \$12.00.

Students may board in the dormitory or in the

adjacent houses. Tuition, \$150.00.

Books, \$15.00. Board, \$12.00.

Thousands have used Kendall's Spavin Cure for rheumatism after all other remedies had failed, and have experienced instant relief.

HORACE MAYNARD'S MONUMENT.

A beautiful monument has been placed at the grave of Hon. Horace Maynard, at Gray Cemetery, Knoxville. It is of a low, heavy cottage design, and is made of silver gray Hallowell, Maine, granite by the Hallowell Granite Company. The base is 6 feet by 4 feet 2 inches, and weighs 5000 pounds. The total height is near 8 feet and total weight about 15,000 pounds. The letters are plain square sunk. On the side of the die next to the street is "Horace Maynard," on the end next the drive is this inscription: "Born, Westboro, Mass., August 30, 1814; died, Knoxville, Tenn., May 3, 1882." The caption is adorned with heavy relief and carved work.

A Christian Editor's Opinion.

Mr. G. B. Lyons, publisher of the Alabama Christian Standard, writes: "I am all over the State, and my friends say they find your Lemon Elixir a most excellent medicine. My book-keeper and foreman both use it in place of calomel, pills, etc. Twenty-five Years a Citizen of Georgia and the past seven years I have suffered continually from indigestion, and bronchitis of a most severe type. I was treated by two prominent physicians, and they recommended no medicine or nostrum for these diseases. I got no relief, and continued to grow worse until I commenced the use of Dr. Moxley's Lemon Elixir. One dozen bottles has made a final cure of both diseases. J. H. Hill, No. 12 Connally St., Atlanta, Ga.

A CARD.

From a number of St. Louis' prominent citizens to the manuf. of Dr. Moxley's Lemon Elixir, the following named gentlemen pronounced it the only pleasant, thoroughly reliable and economical remedy they have ever used for the disease for which it is recommended.

J. H. Alex. — Davis, Fourth and Chestnut streets.

Judge John P. Hughes, 101 N. Fourth St.

Hon. J. L. Martin, office opposite Four Courts.

T. P. Gray, Law office, 1107 Clark Avenue.

Capt. J. L. Scott, of the St. Louis Red Cross Company.

Dr. Moxley's Lemon Elixir, prepared at his drug store, 114 Whitehall street, Atlanta, Ga.

It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, rheumatism, blood and mucus prostatitis, debility and nervous exhaustion by regulating the liver, stomach, bowels, kidney and blood.

Mifty cents for one half pint bottle, one dollar for pint and half bottle. Sold by druggists generally, and for all wholesale druggists, Memphis, Tenn.

xvi xvii 28 29

\$350 to \$450 per year. Mrs. P. A. Hobart's West Side Sonnary 2102 1/2 Ave., N. Y. Beautiful location. English, French, German, Music, Painting.

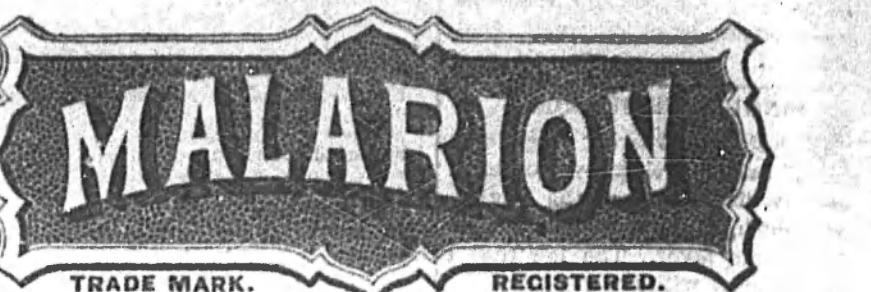
10.4

C. C. GREGG,
DEALER IN
FURNITURE,

CHAIRS AND MATTRESSES,
662, Main Street,
(Near Gayoso),

MEMPHIS, TENN.
xvi xvii 29

IT HAS CURED MANY.
IT MAY CURE YOU.



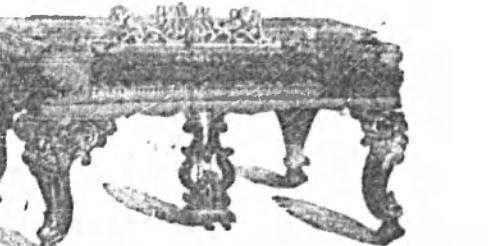
FOR MALARIA, TORPID LIVER and BILIOUSNESS.
Eat and drink what you please, for it will not irritate you. It is purely vegetable, and contains no arsenic, strichnine, mercury. Sold by Druggists and Medicine Dealers everywhere. Each bottle contains to half-teaspoonful doses. Price 25c.

W. V. WILKERSON & CO.,
Wholesale Agents, Memphis, Tenn.
xvi xvii 29

HOLLENBERG'S NEW MUSIC HOUSE.

Chickering,

Steinway,



PIANOS.

Bay State,

Burdette.

& New England

ORGANS.

MEMPHIS, TENN.

229 MAIN STREET.

The Mechanical Orguinette, THE MOST WONDERFUL INVENTION OF THE AGE

S. C. TOOF & CO.

Steam Printers,

LITHOGRAPHERS,

AND

Blank Book Manufacturers,

No. 15 Court Street,

(Between Main and Front)

Memphis, Tenn.

Orders solicited, and Estimates cheerfully furnished.

xvi xvii 29

Chesapeake, Ohio & South-

western Railroad.



The most successful Remedy ever discovered as it is certain in its effects and does not irritate. Read proof below.

Kendall's Spavin Cure.

Dr. R. J. KENDALL, Co., Sirs.—I wish to acknowledge the merits of your Kendall's Spavin Cure. My horse has had a large ringbone, and it had not only been cured, but the swelling removed entirely, so that good judges of horses say it is the best horse in the race. It was on, as I have invited several to tell, and invariably they get the wrong foot, not an exception. Yours truly, J. T. TAYLOR.

Kendall's Spavin Cure.

Dr. R. J. KENDALL, Co., Kenosha, Wis., Vt.—I have used the Kendall's Spavin Cure on a horse that had been spavined for over a year, so she could not work. I used a bottle and a half, and it cured her completely. I had a colt that was kicked on the hindfoot, so after a week's application of Kendall's Spavin Cure he was well. Please send me your "Treatment on the Horse and his Diseases." Yours truly, J. T. TAYLOR.

Price \$1 per bottle, or six bottles for \$6. All druggists have it, or can get it for you, or it will be sent to any address on receipt of price.

To Dr. R. J. KENDALL, 200 Main Street, Edinburgh Falls, Vt.

Office of Man'tg Co., Conn., May 1, 1876.

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 prolapse to the internal organs.

Now, after a personal experience of

nearly twenty years, and the added exper-

ience of more than one thousand min-

isters and public speakers upon whom I

have fitted the Brace with invariable suc-

cess, I am prepared to testify of its real

merit. Without it, I am satisfied I

should have laid aside from public speak-

ing 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

To all Sufferers from Pro-
lapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you, since more than eighteen years ago, I was thoroughly broken down in voice from excessive preaching; I would 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 chronic laryngitis that soon superinduced bronchitis, which seriously threatened my life. I was now compelled to desist from preaching, and, as 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 silent forever. I applied to the most eminent physicians, and was but little helped; save the excision of an elongated uvula, they could do nothing but advise rest; and this I was compelled to take. What caused and continued that constant irritation and hacking cough, they could neither explain nor prevent. Providence threw the remedy in my way. My wife was suffering from prolapsus uteri, and the professor of the theory and practice of medicine in the University of Nashville, Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down;" and no language could better express my feelings, and especially after preaching. It occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself, and thereby gives strength to the body.

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

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

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

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

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

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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:

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The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly

afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour; and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace.

I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigued and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration.

Coleman, Mo. DAVID UTT.

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

J. A. KARHOLME.

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I send the Brace sent by your

self during my late canvass of

the State. It was of very great

service to me, and I feel very

satisfied that if I had com-

menced its use a week earlier

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been effected at all. The first

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