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It, that I might have the key of death's gate to enter in unto them?" "Yes, I will," answered Justice, "only to have him related near enough to the Lawgiver, and to the inhabitants of this cemetery; for he must have been brought up in the court above, as it regards his person, and his going forth must have been of old, from the days of eternity; his human nature must be born in Bethlehem, inside the cemetery, and brought up on the breast of the Virgin, from here, and live within the limits of the cemetery, and to be sacrificed on a tree within this enclosure."

Then the Seed of the woman stepped forward and said: "Wilt thou take me as a bondman?" Justice scanned him closely and said: "Yes, willingly, and for a hundred millions more, if necessary, because thou hast been brought up in the court of the Lawgiver, from eternity; and thou wilt be the Seed of the woman; I see thy bloody heel."

"Justice, what is thy demand?" "Humiliation for exaltation, a life for a life, and death for death." "Here am I," said the Seed of the woman, "putting my hand in thine, and writing my name in the roll of the book which I give thee, that I will make an atonement, whose virtue will counterbalance the sin of the world. And give thou the key of the cemetery to Mercy. Say thou, the great Justice of heaven, what time shall I put down in the bond, which I give in the name of my whole church? When wilt thou have me appear as one of the inhabitants of the dead city?"

"At the end of four thousand years after closing this up." "Very well, I am willing; and herewith I give you a document under my hand: 'Lo, I come!' Here is one copy for thee to keep in the great office of justice; and another copy for the patriarchs, prophets, and Moses, as the chief custodian." "And here am I," said Justice, "placing the key in the hands of Mercy."

"And for the purpose of showing the nature of the payment, the necessity for it, and to work faith and expectation in my church for the ransom year of this cemetery, I set up the ceremonial law in my name, and as a shadow of me, in its sacrifices, and its atoning feasts, to remind of sins, and to show forth the true sacrifice, and that I will not change my mind."

The fire which burned the Jewish sacrifices came originally from heaven, and was a sign of God's avenging anger against sin; and the blood that was offered, was a sign that nothing could extinguish the curse of the law, but the blood of Jesus Christ. Great and long was the contest between the blood and the fire on Israel's altars. But the myriads of dumb beasts whose blood was shed in the flames of the altars, were as nothing in strength, value, or virtue, to put them out. But in the fulness of time, the Messiah was born, of one of the daughters of the cemetery, and he appeared, within it, as the Lamb of God, and the fourteenth day came to take him, and bring him to the altar. He was taken in Gethsemane—he submitted as a lamb for the slaughter; the altar was set, not in the temple, but outside the gates of Jerusalem, on the place of dead skulls. He himself, was the priest, the sacrifice, and the altar. He was bound to the horns of the altar, about 9 o'clock in the forenoon—a day to be remembered forever; the fire took hold of him like a devouring plague, saying:—"I am Justice, I will spare none; justice I must have; I have burned myriads of Israel's lambs, and if I am not extinguished by burning the Lamb of God—who alone can take away the sins of the world—I shall burn the whole cemetery, bodies and souls, in hell below."

The devouring flames of the curse continued to swallow and burn; and the blood to drop down into the flames, until some thought that the fire would conquer. The contest was unparalleled from the 6th to the 9th hour, and during this time of questionable victory, there was nothing but silence over all the mountain. But at 3 o'clock in the afternoon, after the avenging fire had burned through all the feelings of humanity, it touched the altar of the God-head, and, then, it was extinguished. The sun darkened with astonishment; the rocks rent, the earth shook, the graves opened, the dead arose, because they saw God, in human nature, dying on a tree!

In the old sacrifices there was nothing but a reminding of sins, without paying anything; but Christ appeared according to the agreement; and he was seen, with a bag of gold on his back, going from Gethsemane through the streets of Jerusalem, up to meet the bond he gave. He cried before the office: "Father, the hour is come: here is the bag of gold and I am emptying it on the reckoning table."

"Enough, my son! I have found a ransom, and here is the bond that was against thy people to live, given up to thee; it shall lay no longer in Moses' office, on Sinai; take thou it and do with it as thou seest fit."

What did he do with it? Did he tear it up and throw it to the wind? He put it in a safer place. He nailed it to the Cross, when he went from the Cross, he nailed the handwriting there in his stead, and gave the Cross to the twelve apostles and the true preachers, to carry it through the world, with the handwriting nailed and the debt paid. This not Christ that is on it now, but the old debt, which had been against us, and underneath it written in dazzling characters.

"THIS WAS SETTLED ON DECEMBER 1884."

GLASS AND WHAT IT REVEALS.

GRADUATING ESSAY BY MISS L. S. M. GRAVES, MALEY, TENN.

FEW questions have been more discussed than that of the origin of glass. Are we indebted for it to Phoenicia, Thobos, or Sidon? Or, going back into the ages long before the foundation of these kingdoms, must its invention be assigned to a period when man discovered fire and, submitting to its action natural bodies, either separately or together, observed, among other phenomena, the vitrification of certain masses?

Such were the questions that echoed down the corridor of several centuries, and seemed in danger of forever remaining in obscurity, when, suddenly, antiquity herself rose, in doubt, of so long a discussion which threatened her honor, lifted the veil and revealed to us this mystery, that she had so long shrouded.

For it was ascertained that Tuba, Cael, son of Lamech and Zillah, born in the year of the world 160, who, according to tradition, was the eighth man after Adam, knew something of the wonders of glass. And should we go back to others before his time to obtain such a problematic result, we should not have left us more than a hundred years to the creation of the world!

We will, therefore, no longer strain our eyes trying to penetrate the faithless depths of the past to solve this mystery, but come at once to facts attested by actual remains. For, after all this antiquarian erudition, we remain in utter ignorance as to the exact date of the discovery of glass.

But Pliny, our most ancient historian, tells us that once upon a time some Phoenician merchants, having landed on the coast of Palestine, were preparing their repast; and, not finding any stones on which to rest their pots, took some cakes of nitre from their cargo for that purpose.

The nitre being thus submitted to the action of fire with the sand of the shore, they together produced transparent streams of an unknown fluid, to which they gave the name—glass.

Another story is told, which is more likely to be true: that the children of Israel having set fire to some forest, the heat was so intense as to liquify the nitre and sand of the soil so that it ran down the hillsides in transparent rills; which caused them to seek to produce artificially what had been effected by accident.

As to the truth of these stories—let them believe them who can.

Chemists explicitly deny that at any period it was possible to liquify in the open air substances which, in our day with our improved apparatuses, can only be fused by means of furnaces so constructed as to concentrate a heat of 10 to 1300 degrees centigrade.

The earliest material proof we have of the existence of glass was found in Egypt.

It is a lion's head of opaque, blue glass of a very rich color, which was found at Thebes by Signor Drovetti and is now in the British Museum. The under side of this relic bears hieroglyphics naming an Egyptian monarch who lived 2,400 years B. C.

Other relics of glass, bearing inscriptions, with beads and other ornaments of the same material imitating precious gems in their color and beauty, have been found with mummies among the ruins and tombs of that ancient nation, which were placed there with them more than 3000 years ago, showing this now fallen nation to have been far most in this as well as many other fine arts.

For in the tomb of Beni Hasu, which was built at least two thousand years before Christ, the art of glass-blowing is represented in an unmistakable manner and in the ruins of Nineveh glass lenses, vases and bottles of exquisite beauty and great variety have been found, but never have they found any mention of the use of glass for windows during those remote times.

Other nations, we find, were not backward in learning the art of glass making of Egypt, for Pliny boasts of the glass manufactories of Sidon, Hierapolis and Theophrastus herald the praises of the marvellous productions of the Tyrians, which was practiced 350 years before Christ, together with the art of gilding, coloring, cutting and etching it.

Articles of exquisite workmanship were thus produced, but of great cost and known only as luxuries.

Scarcely had Caesar Augustus subdued Egypt, in the year 26 B. C., when he ordered glass to be a part of the tribute to be imposed upon the conquered nation.

Consequently, instead of this tax being a burden upon Egypt, became a source of wealth; for the Egyptians, in order to supply the demands of Rome, always eager for novelty, devoted themselves to a very large export trade of which they had the monopoly until the reign of Tiberias, 11 A. D. At which period the industry began to be cultivated in Rome.

The Romans, gifted with a quick intelligence by employing the processes used in Egypt taught them by the pupils sent to their new province, made such rapid progress that in a short time their productions rivaled the most beautiful specimens that Egypt had ever produced.

Their vases and cups as well as other ornamental and domestic articles were enamelled and beautifully cut and wrought with raised figures of remarkably brilliant colors. When the civilization of the Romans fell under the destroying hands of the barbarians, who carried fire and pillage into Rome, glass-making fell, like every other industry, into such decay that it became almost a lost art in the East.

But during the time of the Crusades, Constantinople the First secured the most famous artists of the East and established glass manufactories at Venice.

For a long time Venice sat enthroned a Queen of the Sea and gloried in her wealth; and being the only city where glass articles could then be found, this industry did much towards filling her coffers.

Especially the art of manufacturing glass jewels, which were executed with such skill that only the most practiced eye could tell them from the real gem, and these jewels were sent to foreign countries and sold in great quantities at good round prices to the poor deluded lover of jewels and fine things. Which art did not wane, it seems, with the glory of its widowed mistress; for the jewelers of our nineteenth century fascinate the eyes of our people with those Venetian jewels and both the rich and beautiful of our land revel with as much joy in their false light and flash as in that of a gem of the first water.

Venice was also the birthplace of glass mirrors and they became rapidly famous all over Europe, gradually taking the place of polished metal which wore the pride of the courts of Elizabeth and Mary Queen of Scots.

The Venetians guarded this stolen art with a

jealous eye, but in spite of all the rigorous and tyrannical means used it at last escaped through the betrayal of the trusted friend of the great chemist, Berovier, and the process of glass-making was soon made known all over Europe, and ere the close of the eighteenth century, all the world had learned of its utility and applied it in every way it seemed possible to devise for the use and comfort of man. It was made to minister most materially to the physical health, comfort and pleasure of man by admitting light and the invigorating rays of the sun into his habitation, and at the same time protecting him from frosts, snows and blasts of winter.

And then again, as eye glass it adds years of joy and usefulness to those who have reached or passed the zenith of life.

For practical utility, as well as its own ornamental importance, glass is indispensable; and when we reflect upon what would be our condition without it, will we not be compelled to pronounce glass to be by far the most valuable material invented by man?

For this is not all. Scientists seized upon it and made it a Promethean rod through which they have drawn to earth the wonders of the heavens and the deep. The telescope and microscope have revealed to us things stranger than fiction and more wonderful than the pictures of the loftiest imagination. The microscope, applied to a multitude of natural objects, charms our eyes, astonishes our minds, and delights our imaginations, as it opens new worlds of living creatures, too minute to imprint a sensible image upon the delicate mechanism of the naked eye. Take, for instance, a drop of water and when examined through a microscope you will see myriads of living beings having each a separate organism and accomplishing its physiological functions like the larger animals. Chemists employ it in all their researches, and in the hand of the physician it serves to discover certain diseases by the mere inspection of vital liquids of the body, and the remedies needed for their expulsion.

The telescope, as we look through it, with no little feeling of awe, seems to lift us up and bear us away into the unknown and infinite realms beyond, and reveals to us what it seems the all-wise Creator did not intend for human eyes to see.

Still again, this is not all.

Progress! is the watchword of the nineteenth century! All industries, sciences and arts have made rapid strides towards perfection, and glass-blowing has by no means fallen in the rear. Glass has made other contributions to scientific instruments of investigation. Scientists have recently invented the polariscope, an instrument used in the polarization and analysis of light.

To enumerate the revelations made by means of this instrument alone, would pass beyond the limits of this paper.

The spectroscopic is an instrument of no less importance, by means of which the most delicate tests known to chemists can be made.

Almost infinitesimal portions of various elements are detected by spectroscopic analysis. Chemists tell us that sodium has been detected in quantities not more than the millionth part of a grain. Several new elementary substances have been discovered by this same test. This most powerful and important instrument of modern research is of invaluable benefit to the astronomer also. Spectrum analysis has thrown considerable light on the question of the constitution of the universe, and revealed through their spectra the substances emitting light from the sun, stars, nebulae, comets.

Inventors are finding means to toughen this material so that its uses are becoming legion.

It is being used for flooring, grating, car-wheels and even for houses themselves. For glass can be cast into any shape and into blocks of any size, which can be colored and marbled and used in the erection of houses just as the stone of the quarry, and is said to be so superior to stone and brick that at the close of the nineteenth century the old and oft repeated adage of our forefathers, "People who live in glass houses should not throw stones,"

will be robbed of all its meaning and be left among the dust of forgotten lore, while we will be compelled to sing its requiem and coin some other one to teach our fellow man not to backbite his fellows in remembering his own frailties.

Even Fashion, the tyrannical queen of society, who scarcely ever takes reason as a companion, will have her votaries bedecked in costly robes of glass, for they are now bringing it on as material for dresses that resembles silk.

Then who knows but what the class of '84 will one day dress in glass dresses, ride upon glass rails, live in glass houses, and yet be not afraid of those who throw stones.

A WORD FROM MISSOURI. EDITOR BAPTIST:—Having been an humble preacher 43 years, and laying all that time been a reader of your paper and knowing it to have been sound in the faith of our people, I would respectfully urge all sound Baptists to pay the price and read it weekly, as it is undoubtedly the most faithful exponent of Landmark Baptist views of any publication extant.

Your views of strict church communion I do most heartily endorse as being philosophical and scripturally correct, despite the sophisms and the satirisms of its opposers. The practice of church communion will take the hat-het out of the hands of the splinters when they see we do not unchristianize them any more than we do our own brethren, and nothing else will, for nothing else is scriptural.

I want your paper and must have it, as I am most thoroughly identified with its teachings. In years to come your teachings will stand as mile-stones in the pathway of Baptist history.

This has been my view for thirty-five years. Yours most truly, J. H. D. CARLIS, Stoddard co., Mo.

A WORD FROM MISSOURI. EDITOR BAPTIST:—A few words about scriptural examples; only one, however, at this time, as it was, and how it is likely to be, and how it should be.

Question 9: Is it scriptural for any person to join or be added to a church of Christ in the absence of a business or church meeting?

The above query was very wisely answered in this paper of January 26th in the negative, and the best of reasons and arguments given why no one should be joined or received into a church, only at her regular business or church meetings.

In the days of Christ's Apostles persons were daily added to the church. (Acts ii: 47.) Therefore, the church had her business or church meetings every day in the week, Sabbaths not excepted.

Conway, Ark. W. M. LEA. REMARKS:—A church may by agreement have a business meeting every day, but every religious meeting is not a church meeting.—Ed. Baptist.

A WORD FROM BARTON, ARK. BRO. GRAVES:—I write to let you know what I think of the old Baptist banner (THE TENNESSEE BAPTIST) which makes its weekly visits to my house. I prize it second to nothing that I ever read, the Bible always excepted. Its good sermons, its sound doctrines on church polity and communion. I am solid on church communion and am happy to say our church (Barton) has, by resolution, decided to observe it as a church ordinance.

I love the Young South; I love to read how the young hearts are being trained up for the Lord. I love all its good reading, and I pray that the "Old Banner" bearer may be spared long to hold its colors up to the world, and may he hold it so high that the shots from the enemy cannot reach it. (We see no shot prints in it yet.) And when the Master sees proper to give him a discharge, may he supply his place with another who will be as able and as faithful.

E. S. SANDERS. Barton, Ark. REMARKS:—We appreciate the sentiments of the writer, and we rejoice to see another church that has placed itself in full harmony with the teaching of the Scripture on the communion question.

HE LEADETH ME.

In pastures green? Not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright, Out of the sunshine into the darkest night, I oft would faint with sorrow and afflict.

Only for this—I know he holds my hand, So whether in green or desert land, I trust, although I may not understand.

And by still waters? Not always so; Oftentimes the heavy tempests round me blow, And o'er my soul the waves and billows go.

But when the storms beat loudest and I cry Aloud for help, the Master standeth by, And whispers to my soul, "Lo, I am I."

Above the tempest wild I hear him say, "Beyond this darkness lies the perfect day, In every path of thine I lead the way."

So where he leads me I can softly go; And in the best hereafter I shall know Why, in his wisdom, he has led me so.

RESOLUTIONS OF THE STATE BOARD.

A T a meeting of the Board of Missions and Sunday-schools of the Tennessee Baptist Convention, the following preamble and resolutions were adopted by a unanimous vote:

WHEREAS, The term of office of our former Missionary Secretary, Bro. James Waters, D.D., has expired and he has declined a re-election; therefore,

Resolved, That we hold in affectionate remembrance our brother's fidelity and Christian zeal in the cause of missions.

Resolved, That while we regret that his duties have called him elsewhere, we tender him our fraternal sympathy in his new field of labor, and will ever pray for his happiness, success and prosperity.

Resolved, That a copy of these resolutions be furnished him, and that they also be spread upon the records of the Board.

Signed: WM. HENRY STRICKLAND, WM. G. BRIEN, AUG. S. LARCOMBE, Committee.

Nashville, July 25, 1884.

[The Secretary was instructed to furnish copies of the above to the Baptist press of the State.]

SAMPLE PAPERS.

We will send THE TENNESSEE BAPTIST until 1st of January, 4 months, to all non-subscribers, for 50 cents. We want them to "sample it." Ministers not subscribers 12 months for \$1. PUBLISHERS.

THE EASTERN QUESTION.

Egypt is in the throes of intestine war and an pated with foreign arms. The Khedive has been vanquished by the so-called national movement, but which is in fact an intolerant Mohammedan crusade, as hostile to the native Coptic Christians as to Europeans. The Khedive is supported by England and France, with the concurrence of the other powers, and nominally by the Sultan, who is suspected, however, of having played false and secretly favored the insurgents. If he Sultan cannot and will not support the Khedive, the task will be undertaken by the European alliance. Meanwhile a "prophet" in the Soudan is raising a formidable revolt against both the Khedive and the Sultan, claiming to represent Mohammed. He has revived the old Moslem war-cry of submission to the prophet or the sword, and is putting to death all Christians that refuse his authority. Possibly it will appear that a flame is rising hot enough to consume the Turkish power, and malignant enough to renew the Saracenic assault upon Europe. It would be strange were Christian nations to find themselves resuming the conflict supposed to have ended in the sixteenth century.

To the enormous mass of artillery already in her possession Germany is constantly adding more. Since 1871 Prussia alone has added 2000 guns to her stock. Many of them are of the heaviest caliber. The destination of a large portion of the new guns is the fortresses on the Russian frontier. In each of these strongholds there are great parts of field and siege guns ready for immediate action in case of war.

THE TENNESSEE BAPTIST.

rel, who has been for the past year connected with the Institution in Northwestern Arkansas called Buckner College, has left and gone to find a home.

ning, and the clay-iron feet and toes, at the con-
 clusion. There is no *plurality* of kings until the
 The kingdom of God was not set up by the time

rel, who has been for the past year connected with the Institution in Northwestern Arkansas called Buckner College, has left and gone to find a home.

In Florida.—Our Bro. Hedlin, of Crockett, Texas, an old acquaintance and friend of our Bro. Coleman, of Arkansas, writes this: "I am so sorry for Bro. Coleman. I learned to love him many years ago from character and his labor and success as a faithful minister of our blessed Savior, but certainly he has been trying to draw water from an empty cistern without looking to see what it had in it, water or mud. Could he have seen the evils of intercommunion as I have seen, surely he would not contend for the intercommunion of the churches." Now this is said in love unfeigned. Many who held their decisions until Bro. C. had concluded his proofs, renounced intercommunion as unscriptural and unreasonable.—Bro. J. E. Newson, McKinney, Texas: Because the Apostles may have believed that the Lord Jesus might come again even in their lifetime was nothing against their true inspiration, but rather for it. The Spirit through them taught the churches that Christ would return again personally, and that his second coming would be a sudden appearance, and he himself taught this, for said he, "As the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be;" yet the time when, the year or the day or the hour, was not revealed to them for a wise purpose, and they were left, as we are, to be in constant watchfulness for the event. Will those men say Christ was not inspired because he taught as he did? "Watch, for in such an hour as ye think not the Son of man cometh?"—D. D. Swindall, for years pastor of the church at Lancaster, Texas, having accepted a pastorate in Illinois, is homesick for his native South, and is waiting and wishing for some church in Arkansas or Texas to say, "Come home." Bro. S. was a faithful and sound minister and we trust some church will send a letter to him at Bernadott, Ill., and invite him to visit it with a view to a settlement.—Let the churches of the Big Hatchie Association remember to send up twice as much money as they did last year to print the Minutes. Its Minutes is a large one and consequently expensive.—Bro. G. W. Griffin: We regret that Stanton church, Tenn., has ebbed so low; hope our young Bro. Young will be blessed of God in rebuilding you one day.—We are asked if charging two days' work for one bushel of corn is not extortion, by a Virginia reader. It depends upon circumstances—1. the price of corn in Virginia, and 2. the worth of that man's day's work. There are men, not a few, that one bushel of corn for three days' work would be a big price.—A prominent Baptist of Mississippi writes: "Our Bro. Gambrell rather commits himself in writing down baptism and church communion as questions settled long ago, and all discussions of them now as unprofitable and a waste of time and space;" and yet he has begged for a discussion with Dr. Hunter on the act of baptism, a subject that has been more exhaustively discussed and understood than any other on record! Verily, the legs of the lame are unequal. It is the communion question that is unsettled in the minds of Baptists. The best minds in our denomination openly declare that our present position that baptism is the true limit of communion at the Table is unsatisfactory and unscriptural.—Any one sending a postage stamp to A. C. Martin, Sipe Springs, Texas, will receive a copy of "Diamonds in Gold Settings," 100 copies of which he proposes to give away. We know one diamond alone in it worth \$5.00.—We are receiving most cordial and earnest invitations to visit the Baptist General Convention of Lower Canada this summer and deliver the Lectures. We are compelled to decline this year, our engagements "at home" leave us no time. We shall leave August of next year, if well, open, so that such a trip may be possible. Say this to the brethren, Bro. J. C. B.—After so long a delay "The New Great Iron Wheel" is ready—an attractive book—one that will sell "like hot cakes." There are Associations just convening; an active canvasser can easily sell from 50 to 100 at any Association in the South, and North also. Sell \$1.50 for a copy to exhibit and sell by, and the

Book House will promptly send to all your subscribers by mail, while the agent will get the regular commissions, less the postage. We want to hear from a brother in every Association in Texas not taken. Don't lose the golden opportunity—this fall's canvass.

THE FRUITS OF SPIRITUALISM.

THE Savior said, the tree is known by its fruits—that a good tree cannot bring forth "evil fruit." Now what is the natural fruit of spiritualism of which Samuel Watson, of this city, is an advanced apostle, and President of the late National Convention held in Chattanooga, Tenn? Let William B. Potter, M. D., of Trenton, N. J., a leading medium, who has studied and investigated the manifestations of spiritualism for many years, testify of it.

"Among the innumerable follies of which Spiritualists have been guilty, the greatest is following the advice of tree-lovers, libertines and low spirits, in refusing to dis fellowship the persistently vicious, when it is a notable fact that many mediums are practicing the most detestable trickery, deceit, fraud and falsehood, that leading teachers, noted mediums and popular speakers have deserted companions, obtained divorces, gone off with affluents, or practicing promiscuous intercourse, forget spiritual elements, or to impart vital magnetism for the cure of diseases. Hundreds of families have been broken up, and many effeminate wives deserted by affinity-seeking husbands, many once devoted wives have been seduced, and left their husbands, and tender, helpless children, to follow some higher attraction, many well-disposed but simple-minded girls have been deluded by affinity notions, and led off by affinity hunters to be deserted in a few months with blasted reputations, or led to deeds still more dark and criminal to hide their shame. Yet in the face of all this, at the National Convention of Spiritualists, Chicago, called to consider the question of a national organization, the only plan approved by its committee especially provides, that no charge should ever be entertained against any member, and that no person without any regard to moral character should become a member."

SINGLENES OF HEART

THAT great Christian scientist, Joseph Henry, once said to me during my college days at Princeton—"Mr. A.—sometimes laughs at me. He says that I have but one idea. He can discuss every topic, and aims to excel in many things, but I have learned that if I ever make a breach, I must train my guns continually upon one point."

This sober sagacity found its reward. From the time when an obscure youth he studied *Sullivan's Journal* by firelight in a log cabin, on to the time when he presided over the Smithsonian Institute, he gave his days and nights to physical science. He linked one galvanic battery to another, harnessed the subtle electric current into gigantic magnets, and made them lift prodigious weights. The electric telegraph had its earliest germ in his fertile brain. And when, at last, a bronze statue arose to his memory as the sovereign of American science, the genious of Truth seemed to crown Joseph Henry with this benediction, "Thou hast sought me and found me because thou didst search for me with all the heart."

This same principle furnishes the clew to the highest success in the spiritual life. The first converts at Jerusalem, in the ardor of their first love, served their Master "with gladness and singleness of heart." Jesus had given the command to seek first the kingdom of God, and warned his hearers that no man can possibly serve two masters. The meaning of the "thorny ground" hearers in the parable of the sower, is that two different and adverse crops cannot thrive in the same soil. The weeds choke out the grain. The world chokes out the plants of grace, and a Christian can produce no fruit in perfection. His early followers, therefore, broke with Judaism and broke with the world, and gave themselves to him without reservation. This accounts for their prodigious power. Paul

was a man of one idea; "this one thing I do," he did it.—Rev. T. L. Cuyler, in *Evangelist*.

It was Bro. Gambrell who triumphantly informed his readers that a brother minister in Mississippi, whom we respect, lectured the students at Clinton and warned them, whatever they did in life, never to "ride a hobby"—devote much attention to any one thing. The whole attempt on the part of the Editor, at least, was to train that lecturer's guns upon us. How widely they missed their mark! And the reader can judge of the soundness of the advice from the above facts touching P. of Henry, which are equally true of every man who has accomplished anything above mediocrity in any profession of life.

"LANDMARKISM" IN THE SOUTH.

BY REV. J. L. LONG, D.D.

Some friend recently sent me a copy of THE BAPTIST, containing an allusion from brother "W. B. V." of Mount Vernon, Ill., which, to say the least, is remarkable production. It is not necessary to notice his definition of the word "church," which seems in his conception, to be something "without a local habitation or name." Southern Baptists start with the conviction that Christ always meant what he said, and that therefore when he said, "On this rock I will build my church," that, and nothing else. But when the good brother commiserates the South as afflicted with "moral denominationalism," he becomes so ridiculous as to provoke the risibilities of all good natured Southern Baptists. They are mortified in no respect unless in their uncompromising statement and zealous propagation of New Testament doctrines, and unflinching adherence to genuine Baptist principles. In this course they are sustained by Scripture and reason—by Scripture, because the commission requires to teach "whatsoever things I have commanded you," by reason, because if the Baptist church is the church of Jesus Christ, her doctrine should be fearlessly and perseveringly taught; while, if it is not the church of Christ, every Baptist stillifies himself and humbles the truth by sustaining a useless and unscriptural organization. To class this the Baptist church as merely one of the so-called "denominations" may suit such as are Baptist by inheritance or from convenience, but it is a downright insult to those who have become Baptists against their natural inclinations, and have suffered the loss of all things for the excellency of the knowledge of the truth as it is in Jesus Christ. As the fruit of their faithfulness, Southern Baptists are free from the isms that unhappily afflict some other localities. Spiritualism, open communion, etc., cannot live on Southern soil. If this condition of doctrinal purity results from "moral denominationalism," may the Lord grant us more of it.

Another funny saying of good brother "W. B. V." is that the "obstructive ritualistic policy of our Southern churches is the bane of our denominational growth." Here we are compelled "to smile and laugh." Reverse the statement, and you have the exact truth. From the Baptist Year Book, 1881, I take the following figures. Baptists in Alabama, Florida, Georgia, Kentucky, Mississippi, Missouri, South Carolina, and Tennessee, 937,914. Baptists in Connecticut, Illinois, Indiana, Maine, Massachusetts, New York, Ohio and Pennsylvania, 725,760. These statistics speak for themselves. Then comes this statement from the *Baptist Weekly* of Nov. 3, 1881: "The largest increase of Baptists, since 1870 has been in the fifteen Southern States, where the gain is 761,118, mostly among the colored people. In the six Eastern States the increase is 16,700; in the Middle States, 34,803; in the thirteenth Western States 61,776 and in the Territories, 6,000."

"W. B. V." will take no exception to the fact that the large Southern gain is "mostly among the colored people." Northern Baptists will join us in saying, if this splendid progress comes from "ritualistic bane" the more we have of them the better. If "W. B. V." had ever been South, or had put himself to the trouble to ascertain facts, he would not have thus misrepresented the most aggressive and most prosperous body of Baptists upon earth. Many a pen that assails "Landmarkism" would rest if the principles teaching an influence of Baptists so designated were only half understood. North and South should have no meaning to Baptists. Proud of themselves, proud of one another, grateful to

God for his wonderful blessing upon their testimony for the truth, let them not deprecate but praise faithfulness which is the condition to success.—*The Baptist Weekly*.

Such a noble and truthful vindication of Southern Baptists and Landmarkism from the pen of a Northern Baptist is truly refreshing. It should hearten every strict Baptist to stand faster, if possible, by his "colors"—those scriptural principles so obnoxious to Pedobaptists and the "liberals" or policy Baptists of our own section, and the papers that reflect their sentiments and cease not to make war upon a "too stringent denominationalism," as they are pleased to call simple faithfulness to Baptist principles.

The Woman's Suffrage party has succeeded in disgusting all thoughtful people by the policy and plans for conducting its political campaign, demonstrating that female suffrage can offer no promise of purifying the polls, but contrariwise, and the Prohibition party, that claims to be presentimentally the "godly party," and that all ministers and all Christians should unite with and work through it, comes forth and enters the political campaign with a Presidential and Vice-Presidential candidate, although the election of these men, which no one believes probable or possible, would cause one barrel of whisky less to be annually consumed in this desolate America!

But this is not the worst of its designs—inaugurated: it is prostituting the Sabbath by holding religious, 2. ratification meetings and Prohibition party meetings in the name of the Lord.

We copy a paragraph from the *Light* of this city:

"But on Sunday last the Prohibitionists held a rousing ratification meeting at Pittsburgh, Pa. They justify the innovation on the ground that their cause is one of love and religion, and that for that reason they are perfectly justified in holding 'Christian temperance meetings' on Sunday. To show the good people of the community that they are not as the politicians; that they are moved by higher, better, more religious motives than the 'secular' parties, they introduce and conclude their platform in a way that will serve to overcome the scruples of the Sabbatharians against their Sunday political meetings. They devote the first resolution to demonstrating their trust in the Lord, while in the final one they thank Him for having guided their movement on its prosperous course. Then besides this they throw in an occasional remark about 'God being with them' in their other resolutions, which gives their entire platform a decidedly religious tone. Working on such a platform they can boldly hold ratification or mass meetings on the Lord's Day, and dare anyone to condemn them. Under this guise of its being a 'Christian temperance meeting' they can, as they did on last Sunday, praise their Presidential candidate, St. John, up to the skies, give the Republican party a raking fore and after for its 'unsteady stand on the Prohibition question, denounce the 'impurities' Democratic party for its infamous declaration in favor of the foes of heaven, they can in fact carry on one of the liveliest campaign meetings on Sunday without anyone thinking the worse of them or daring to interfere. And while thus doing such yeoman service for their cause they can laugh in their sleeve at the discomfited Republican and Democratic managers who must witness the sight without being able to do anything toward preventing them reaping their tremendous advantage."

Now what will this avowedly political party constrain the Democratic and Republican parties to do, but to hold their Sunday ratification meetings all over the land on Sunday afternoons to counteract this undue advantage taken by the Prohibitionists? And this they threaten to do; and if it is right for one political party to thus desecrate the Sabbath by holding political meetings, it is equally so for another. We advise all Baptists to let this political Prohibition party *severely alone*.

We heard sentiments uttered at the last session of the Concord Association that we never expected to hear from the lips of Baptist ministers, and we hope never to hear again.

We have published two of the essays of the graduating class of Mary Sharp College that parents might see the high moral tone that characterized their productions. We this week give one drawn from the domain of the practical and useful in life:

FAIR LAKE CHAUTAUQUA.

LEAMUR MOSS, D.D., LL.D.

Fair Lake Chautauqua on whose shores,
Our days have sped in peace and love;
I hold it true, thou wouldst adorn
The new Jerusalem above.

Did you ever? The new Jerusalem John located upon the new Earth and under the new heavens! Wonder if this spot on that Northern lake would add much to the adornment of the church now the Lamb's wife. What would she do with it upon her person?

Be it good that we do, let us do it,
Giving soul and sin strength to the deed,
Let us press the hard rock and pass through it,
And compass the thing that we need.

Does Fate, as a dark cloud, hang over,
And over our heads from the light?
Does Fate mock the heart of the lover?
Most wrong be the vision of right?

A fair Fate, there is food on for each one,
Enough for tomorrow as well;
And the birds of all nations that reach one
May come, but they never shall kill.

Look onward and upward and pursuing
The one that is true to the day,
And strength to the strength by thy doing
Thou shalt find it, not faint by the way.

And though thou art beset with small things,
Which mock and thy labor may try,
Of the small set in that and small things,
Thou shalt find it, not faint by the way.

Do not think thy heart is with faint measure,
Nor grieve with a little of hate
Or pleasure, but of thy pleasure
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—i. e., regenerated, and therefore saved, and this regeneration and absolute salvation is an essential qualification of Christian baptism in youth or age. No one ever was or ever will be *paralyzed* or enter the kingdom of God until born of the Spirit. "The Lord added to the church daily those who were saved," and not to procure the remission of their sins or to save them. The Editor of the *Christian Messenger* has never been baptized and has no more spiritual discernment of the nature of Christ's kingdom than Nicodemus had after that conversation with Jesus, and never will have until he is born again or of the Spirit.

PARALYZED IN HIS PULPIT.

DR. J. R. GRAVES STRICKEN WITH PARALYSIS IN THE MIDST OF ONE OF THE MOST ELOQUENT SERMONS OF HIS LIFE.

The *Appeal*, of this city, gives the following account of it, which is substantially correct:

"While filling the pulpit of the First Baptist church yesterday (Sunday morning, 17th) Dr. J. R. Graves was stricken with paralysis and was taken home in a condition which excited the gravest fears. The announcement that Dr. Graves would preach at First Baptist church drew out a much larger congregation than is usually assembled during this warm weather. The minister had been in excellent spirits all the morning, and never had he given promise of a finer sermon than when he gradually unfolded his argument, the necessity of all men and all nations for a God and a religion. He was hardly launched forth into the body of his discourse when it was noticed that he occasionally hesitated and seemed lost for a word—a very unusual thing for him. These symptoms gradually grew worse. He had an inclination to lean over toward one side of the pulpit. He made a desperate effort to go on with his sermon, and a number of the congregation, who had been watching him closely, grew very much alarmed. Almost at the same instant Mr. R. G. Craig, Capt. R. B. Ingram and Mr. Hatchett left their seats and hurried to his assistance. They reached him not a moment too soon. Mr. Craig caught him in his arms as he was in the act of falling. Dr. Graves gave no sign of pain, though he was at first unable to speak. The congregation began to crowd around but were soon made to understand what had happened and dispersed. The sufferer, in a calm voice, requested that a final hymn be sung and the congregation dismissed. He named "On Christ, the solid Rock, I stand." While the hymn was being sung he explained to those about him that his right side, arm and leg were useless, but his head did not seem to be in the least affected. He was conveyed to a carriage and to his residence on Union avenue, where he arrived without growing any worse. His wife and daughter and other members of his family displayed the most heroic fortitude and did not give way until they reached home. Dr. Frayer and Rogers were summoned, and the latter has been attending him very closely ever since. About sundown he was apparently growing worse. His breathing was difficult yesterday and at noon his tongue was stiff. At supper time he was no better, and Dr. Rogers thought the crisis would be reached sometime during the night. Dr. Graves has attained his sixty-fifth year, and though vigorous for a man of his age the gravest doubts of his recovery are entertained."

LATER.—At this writing (Wednesday) Bro. Graves, while yet in a critical condition, is, we hope, somewhat improved. His right eye and tongue have been restored to their natural condition, and his left leg has considerable animation in it. We think it proper to state that Bro. Graves' mind has not been affected, nor has his right arm and leg been injured in the slightest. THURSDAY MORNING.—Bro. Graves rested well last night, and his physicians pronounce him very much better. Bro. Graves' family are very grateful for the many expressions of condolence and proffered assistance, and request the prayers of God's people. We hope to have a more favorable report by the next issue.

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The suggester of a different theory upon which to explain "the days of these kings" (Dan. ii: 34) was Mr. Colgrove, the Presbyterian pastor at Prescott, Ark., who, unlike the Presbyterian pastor at Arkadelphia, attended all the services we held in that place last July, and gave us most *respectful* attention. He accepts the privilege we gave to him and thence to answer—give our matured convictions touching any matter *germane* to our discourse, concerning which any honest inquirer wished more light, or could suggest a better explanation.

If such doubts or such beliefs as the above are
 inculcated into your mind at the Seminary, you
 had better leave it at once, and no other minister,
 who is studying to prepare himself to defend and
 advance the interests of the church of Christ,
 should ever go there. You may as well adopt the
 agnosticism of Toy and not only deny the inspira-

By mess. Terry Norman and John W. Johnson, a small, five-compartment, large-mouthed, four-legged, wax-encased man, Surghur Baptist church for gross disorder and unchristian conduct, stealing. He stole hands, his potentials, stating that he has lost them, with a statement the church refuses to accept. Reference, Thomas Neal, church clerk, Portonburg, Ky.

JEERING AS A WAR-WEAPON. Long before the origin of the comic-caricature as a political war-weapon, scold and jeers were a favorite projectile in Oriental warfare as they are in the East, at the present time. The jeers of Tobiah, against the Jews who were rebuilding the walls of Jerusalem under Nehemiah, was: "Even that which they build, if a fox go up, he shall even break down their stone walls." This was, in spirit, much like the Jewish jeer at David, Our blind and lame can keep your host at bay. "Come on, thou rider of a *mekesh*!" (a hack-horse.) was the cry of one shaykh to another in a combat in Palestine, as reported by the press. Finn, and the response of the other was: "At least I am not the son of a *kevay*!" Arab warfare is so far not unlike Chinese warfare; and so far the present is much like the days of David, in the East. I suggest why should Christians and Christian Editors resort to this Arab policy rather than to attempt, as scholars and Christians, to answer his arguments?

It is known to all our readers that Presbyterianism is a branch of the Church of Christ was established in the family of Abraham and has contracted neither law, baptism having taken the place of circumcision to Gentile as well as Jew. For the Covenant of Grace, Presbyterianism to concede that the kingdom of Christ was set up in the days of the Covenants is to use the whole ground upon which Presbyterianism is based.

BY C. R. GRAVES.

1. The Act of Baptism.
2. The Symbolism of Baptism.
3. The Relation of Baptism to Salvation.

3. **The Lord's Supper a Church Ordinance.**
4. **What is it to Eat and Drink Unworthily?**
5. **Conscience: What is it?**

These six sermons are beautifully bound in one volume of 331 pages, and sold at only 75 cents, postpaid.

The publishers believing that there are thousands who would be pleased to have all the great Denominational Sermons preached by the author, put in nice style for their libraries have brought out this first volume, which will be followed by a second volume, if the enterprise is a success.

Send for a copy for your libraries. Address Baptist Book House, Memphis, Tenn.

has lately given \$201.74 for foreign missions. In the last ten years the contributions to missions in Concord Association have increased about 1,500 per cent. This is certainly fine progress, and if the pastors and churches of this association will testir themselves, all Concord has a grand future. *North- ells Baptist* — Bro. J. H. Grimes writes: "Our meeting at Prosperity is getting along well. There has been one profession, twelve are anxious, and the church is greatly revived. The whole house is a choir. The prospect is good for a great work."

Award from Prof. Terrill, of the Winchester Normal, says: "During the first week I have introduced, and many more will enter the second week. We have as many young ladies as gentlemen. This has not been so till this year. For the students who have attended here the past six years and are now teaching. Have we not a right to be proud of this record?"— Union church, in the Holston Association, pays its Pastor D. F. Maury promptly every month. In an annual settlement last week, it was found that they had over paid him. Write _____ thank him. The church also pays him \$400 every year, without fail, for his life. In the neighborhood of 4000 are members of the church. It all our churches would act as this, the face needed much discussion and better settling of our Associational Missions would be called.

The Holston Association, composed of W. S. T. Brady, college, Bristol; a hearty endorsement of the

ARKANSAS. Bro. T. J. Parker, of the Arkansas conference, of five days at Hot Springs, in Cal. county. There were 100 delegates, eight by experience and baptism. This charge will require a large number of men with a view to the future.

A meeting at Hantsville, conducted by Rev. C. H. Harris, resulted in twenty-six conversions. The Hantsville church has reported six new worshipers. There has been quite a revival here, with forty church, six or seven miles east of Conway, during the past week under the pastorate of Mr. Davis. Some twenty conversions were reported in this region.

TEXAS. At Ingram, Rock county, a Baptist church, erected eight years ago, is reported to be the first of the kind in that section. It is a fine building, and a great success. One Episcopal church is reported to have captured as many as 100 slaves. The Methodist church here is called the "pious people." The Baptist church at Fort Worth. The Episcopal church at the Sab-

Antioch Bible Society, out of the city, was reported to have 123 without the Bible. Deacon John Savage, of Belts, while engaged in prayer at a quarterly meeting at Pink Hill, was taken with a stroke, paralysis, and died in a few hours. — *Id.* 144. The San Antonio Afro American reported that at Taylor, August 2, 1888—The Ninth Annual Convention of the Grand Colored Baptist Association met at Rockdale, July 29th, with a large attendance. — *Id.* 145. The church at China Grove, Ga., had 20 members. — *Id.*

pression, is compelled to announce that he cannot entertain the Tryon Association, as desired, next October. Bro. W. H. Kelly, clerk of the church, sends the notice with expressions of regret on the part of the church. — Bro. G. W. Tobey, of Willow Hole, has had an interesting meeting at Friendship, twelve miles north of Hartsville, re-

gathering in six baptisms, with the prospect of larger gatherings in the future. From the *Journalist's Record* we clip the following in reference to Wood's Prairie: "The protracted meeting that has been in progress for a week at the Baptist church, still continues with much interest manifested. Up to this writing, the 14th, there have been 10 conversions to the church. The pastor is assisted by Elds. Moore, Williams and other ministers."

GEORGIA.—"W. A. M." writes to the *Fellow-Traveler* concerning Georgia affairs as follows: "Our Baptist outlook in this state is almost every way encouraging. Our churches are gradually going up to possess the land. More money is being expended yearly for both Home and Foreign Missions, while our State work, under the guiding hand of that dear old 'Man of God,' Dr. Devotie, is being greatly enlarged. Only one drawback so far as seen by human ken, and that is our churches do not show increased spirituality. A relaxed discipline is getting in its ruinous work in a growing indifference, and worldly conformity among our

DEFENSE—Cattle in Lincoln county are dying from mountain or Texas fever. The First National Bank of Murfreesboro has \$32,000 surplus.

page 1. It is gratifying to note that several counties in the state are taking an interest in the New Orleans Exposition. The insane asylum at Knoxville is progressing finely. The third story has been reached, and the Richards employed are pushing the work rapidly to completion. A Clarksville

report says it is a fact worthy of mention that since the 1st of April there has not been a negro put in the Marion county jail, while usually from three to five incarcerations are made any week — the want of destruction of fish in Elk River by shotguns is complained of Franklin county is everywhere reported violations of the fish law, and

instruments will be secured at the coming session of the Circuit Court. The Fayetteville Observer complains that for a long time the educational interest of Fayetteville has suffered on account of the old dilapidated houses fit only to be inhabited by wretched folk, in which the children have been

ward. Next, before in the history of Columbia were so many valuable improvements being made at once. The rail is being built at a cost of \$22,500, the flour factory costing \$17,000, and sixteen new barns on cotton factory ground, costing \$3,000. The City Council of Union City ordered an election to ascertain whether the voters within the

Corporate efforts to create a sustainable system of public schools there. The present rate hole voted upon is no different on the poll and fifteen cents on the \$100 is a significant advance from the city limits. The Columbia Herald comments suggestively by a correspondent that a monument be erected on the Public Square

KENTUCKY—Clover six feet high is being cut in Bourbon County. A Louisville man worth \$100,000 is to marry his wife in his will.

Bro. D. B. Miller, of Evansville, becomes co-editor and proprietor of the *Kentucky Baptist* and will henceforth give a portion of time to the interests of that paper. Bro. Miller came to the Baptists a year or two ago from the Cumberland Presbyterians.

Reports from many parts of Kentucky say

that tobacco plants are frenching badly, and that the crop will be a short one. — Five thousand acres of tobacco will be raised in Bourbon County, this year. Ten years ago not ten were raised.

TEXAS. Texas has 165 looms and 12,274 spindles. — Good rains have fallen in Northern Texas, but in the southern part of the State an extraordinary drought is prevailing. — A severe frost on September 10, 1880, killed the cotton crop in an extensive area in the southern part of the State.

which insures good crops. From an exhaustive statement of the cotton prospect in Texas, just published, of fifty-seven counties, embracing the main cotton growing districts, the outlook is slim. The crop was put in late in all quarters, and is now suffering severely from drought. A contract has been let for the building of a Jewish synagogue at

Bustrop to cost \$1,000.—Says the *Texas Baptist Herald*:—"Weep the following from the *New York Herald* as having occurred at Dallas at the Confederate reunion; was it intended as a religious act, then it was solemn mockery. If as an act of patriotism, then it was an insult to large numbers who were present. Did Gen. Gano stand godfather?" "At the conclusion of Gov. Hubbard's remarks

Rev. L. M. Lewis baptized and consecrated the ten-months old daughter of Col. and Mrs. C. G. Mitchell, and named her as his daughter. The little

lady, whose name is Grace. Hector Altanen, was
in the arms of Gen. Cabell, while Gen. Lewis
made a few prefatory remarks, giving the child
to the soldiers, not as the daughter of the regiment,
but as the daughter of all the regiments of the Con-
federacy. The little one bore her honors bravely
and was passed about from one to another,
and was kissed and rekkissed, especially by the ladies."

—An Important convention, largely attended by colored people, was recently held in Houston, to consider the social, mental, and moral interests of their race. Among other things temperance, gambling, veracity and purity, were discussed. Such meetings will accomplish far more than mere political gatherings.

MISCELLANEOUS.—Macon, (Ga., Telegraph: There is a vast iron, coal, cotton and sugar section south of the Potomac that appeals to the patriotism of Southern men—A \$40,000 walnut log raft from San Francisco river has landed at New Orleans, and will be sawed up and shipped North to be converted into sewing machines—There is very perceptibly a more hopeful feeling among business men in North Alabama. A bank officer told an Age reporter that judging from present indications the merchants of Birmingham, as a rule, will be in both condition next fall than they have ever been—

The new postage law in regard to news papers and other second-class mail matter, adopted June 9, 1881, is as follows: "Be it enacted, etc., That the rate of postage on newspaper and periodical publications of the second-class, when sent by others than the publishers or news agent, shall be one cent for each copy of each issue, and one cent therefor and shall be paid by the post office."

each four ounces of fractional part thereof, and shall be fully prepaid by postage-stamps affixed to said matter." — The Seminole Indians can not understand the white man's method of dealing with fire water. They say: "He first licenses a man to distill it, then he licenses another to sell it, then he pays a police-man to catch those who drink it and

take them to jail, and when they come out, they drink and are put up in again. Don't understand." — Prof. Brewer, of Yale College, strikes a key note of American life when he states that 15 of our 21 Presidents were farmers or sons of farmers. There is no calling which has greater opportunities

than agriculture for usefulness, honor and position for young men of ability and education.—The Augusta, Ga., Chronicle is of the opinion that foreign immigration will not turn toward the South until the North and West have been filled to overflowing. There is much truth in the position. The negro population in the South is a barrier to immigration.

Foreigners, as a rule, have great repugnance to the negroes race. A vessel with 10,000 barrels of Kentucky whisky left Newport News last week for Europe to escape the Federal tax—About 600,000 persons are engaged in the mining and manufacturing business going on in the South—The

product of the cotton seed oil factories at the South is now worth about \$1,000,000.

THE YOUNG MINISTERS' FUND OF "THE TENNESSEE BAPTIST" FOR 1881-5.

\$400	WANTED	\$400
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With 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 \$400. The young ministers are all devoted and they are each devotedly pleased

have been selected, and they are each devotedly pursued, and notably promising men. There will be over forty this year applying for help in part, or altogether, and we cannot 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 us a little, and divide up 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 De Courcy, 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 ten young ministers at school.

Mrs. J R Graves, \$1; Miss Nora S Graves, \$1; Miss Lola M Graves, \$1; Miss Lou T Graves, \$1; Miss Little Myrtle Graves, \$1; J R Graves, Jr. \$1; George S Graves M. D. \$1; Willie C Graves, \$1; Master Calvin Z Graves, 25c; Mrs. W P Marks \$1; Frank DeCoursey, \$5.

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NO AMMONIA! NO POISONOUS DRUG! NO POTASH! NO LIME!

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"Ammonia is obtained in large quantities by the putrefaction of the urine of animals."—*Encyclopedia Britannica.*

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Academies, etc. Price list and
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Florida, —AND THE— SOUTHEAST,

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GREAT FUTURE!
School Teachers, Musicians, Young Men and
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in 5 days. Secure territory quick. Also,
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TRAVELER'S GUIDE. ARRIVAL AND DEPARTURE OF TRAINS.

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City Time. Leave. Arrive.
Express, daily..... 11:10 p.m. 4:40 a.m.
Mail, daily..... 8:25 a.m. 4:20 p.m.
Nashville Accommod'n.
Daily (except Sundays)..... 4:55 p.m. 8:25 a.m.
Pass' Accom. daily..... 10:40 a.m. 3:40 p.m.

Memphis and Charleston Railroad.

City Time. Leave. Arrive.
Through Express, daily..... 11:05 p.m. 11:30 a.m.
Local Mail and Express..... 8:15 a.m. 8:55 p.m.
Somerville Accommod'n.
Daily except Sundays..... 4:25 p.m. 8:10 a.m.

Memphis and Little Rock Railroad.

Leave. Arrive.
Mail train daily..... 4:40 p.m. 10:50 p.m.
Passenger train daily..... 5:00 a.m. 8:00 p.m.
Freight Train, daily except
Sundays..... 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 ex-
cept Sundays..... 8:45 p.m. 8:00 a.m.
Freight Train, daily except
Sundays..... 6:30 a.m. 7:50 p.m.
Freight trains carry passengers.

Texas and St. Louis Railroad.

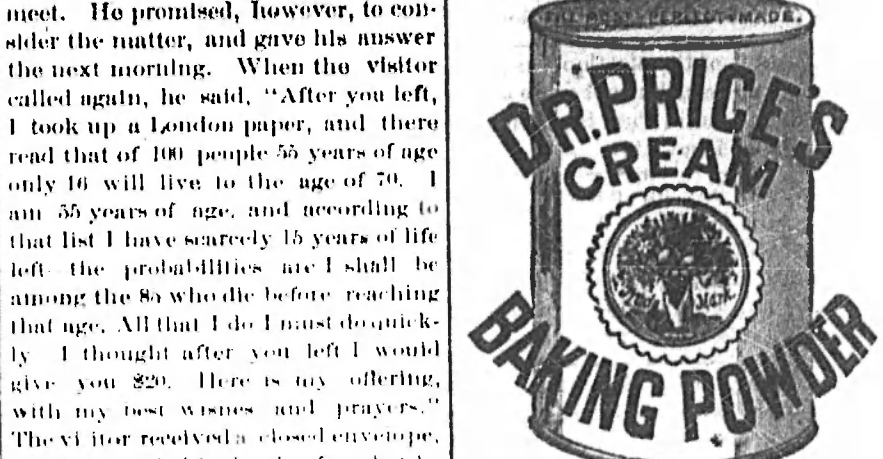
Leave. Arrive.
Brinkley..... 6:30 a.m. 7:50 p.m.
Clarendon..... 6:30 p.m. 6:20 a.m.
BRINKLEY TO CLARENDON—Connects with
Memphis and Little Rock Railroad at Brink-
ley, and at Clarendon with the Arkansas Mid-
land Railroad.

Bataville and Brinkley Railroad.

Leave. Arrive.
Brinkley..... 9:40 a.m. 8:30 p.m.
Colona..... 1:00 a.m. 1:40 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.

TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure
CONTAIN AMMONIA.



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ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has
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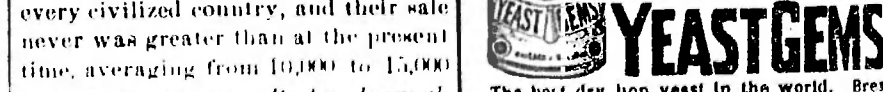
THE TEST OF THE OVEN.
PRICE BAKING POWDER CO.

Dr. Price's Special Flavoring Extracts,
The strongest, most delicate and most effective known,
Dr. Price's Lupulin Yeast Gems

For Light, Healthy Bread, The Best Dry Hop
Yeast in the World.

FOR SALE BY GROCERS.
CHICAGO. ST. LOUIS.

LIGHT HEALTHY BREAD



The best dry hop yeast in the world. Bread
raised by this yeast is light, white and whole-
some like our grandmother's delicious bread.

GROCERS SELL THEM.
Prepared by the
Price Baking Powder Co.,
Makers of Dr. Price's Special Flavoring Extracts,
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TEACHERS WANTED—10 PRINCIPALS
12 Assistants, and a number for Music, Art
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postage. SCHOOL SUPPLY BUREAU, CHICAGO,
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Attention is called to the new Kansas
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south and west is brought into close rela-
tion. 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, Mis-
souri, Colorado and all western States. A
through train with Pullman Palace Sleep-
ing car and elegant day coaches leaves
Memphis daily, running through to Kansas
City without change of cars, where it ar-
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coast and the Northwest, or for home
seekers in Kansas and Missouri, time and
money is saved by this short route, as
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—mailed free. Address,

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Close connections daily. No Sunday day delays. Through tickets on sale over this road at principal coupon offices. Be sure your ticket reads via C. O. & S. W. R. R.

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To all Sufferers from Pro-lapsed Organs.

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

I will briefly give you my reasons for recommending this invaluable article to you. More than sixteen years ago, I was thoroughly broken down in voice from excessive preaching; I could speak but a little while without getting hoarse; my throat was generally sore, and easily irritated, and its tone became heavy and dusky; soon a hacking cough set in, that increased, until at the close of a long meeting, my voice failed entirely, under the effects of a chronic laryngitis, which seriously threatened my life. I was now compelled to desist from preaching, and, if possible, overcome those difficulties, and recover the lost treasure—the voice, that to a minister or lawyer is more valuable than gold or jewels,—it is 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 me timely in my way. My wife was suffering from prolapsed uteri, and the professor of the theory and practice of medicine in the University of Nashville Dr. Winston, was her physician, and he prescribed for her this identical Brace, which speedily relieved her. She complained of a "dragging down," and so language could better express my feelings, and especially after preaching, it occurred to me if it was good for one case of "dragging down," why not for another. Without consulting any one, I procured one large enough for myself and put it on, the first time doubtless was ever worn by a man for such a reason, and the result was, the irritation of my throat soon quieted, and the hacking ere long ceased, and the voice commenced building up, until I could articulate, which I had not done for twelve months, and very soon I commenced to preach again. That Brace I wore nearly ten years without communicating its wonderful advantages to any one, because I thought I was using an article that was invented for the use of females only. Privately, to a few special friends who were suffering as I suffered, explained the use of the Brace, and through them they obtained it, and were relieved as I was. I now made known the power of the Brace to restore, strengthen and preserve the voice in public speakers, and then commenced offering it as a premium to ministers for subscribers.

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

Now, after a personal experience of nearly twenty years, and the added experience of more than one thousand ministers and public speakers upon whom I have fitted the Brace with invariable success, I am prepared to testify of its real merits. Without it, I am satisfied I should have been laid aside from public speaking eighteen years ago. By using it, I have fully recovered a lost voice, and am blessed with one of the most powerful and enduring. Without it, two or three sermons exhaust and give me

the sense of fatigue, and leave me with a heavy, husky voice; with it, I can speak four hours a day without exhaustion or hoarseness. I now use it only when speaking, and thus preserve my voice and physical energies. I do not believe that any one would ever be afflicted with hernia, or piles, or weakness of the back or loins, should he wear it ordinarily loose, and only tight when speaking or putting forth unusual efforts. It is a preserver of a good voice and of a sound physical condition. It should be worn by every minister and public speaker to carry the energy and vigor of his youth far into old age, and by every old man to assist him to support the growing weakness of age.

Hundreds of old men yearly are using the Brace for weak backs with invariable satisfaction.

I do not claim that the Body and Lung Brace will cure every disease that flesh is heir to; but it will relieve, where it does not fully cure, all that great army of ills and aches that soon break down the best constitutions, which are caused by prolapsus of the muscles which support the internal organs. This is the only mechanical contrivance ever discovered that uplifts the abdomen rather than compresses it, as all trusses do.

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

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

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

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

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

E. C. DANFORTH.
Office Main & 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 prolapsus of the internal organs.

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

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

S. TURNER, M.D.
Hayneville, La., April 19, 1877.

All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak lungs and lung bags they are invaluable.

W. C. LAWRENCE, M.D.
Crawfordsville, Ind.

TESTIMONY OF PUBLIC SPEAKERS.
From the Governor of Tennessee.

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

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

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

Very Respectfully,
JAS. D. PORTER.

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