

# THE TENNESSEE BAPTIST.

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

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## Our Pulpit.

### CHRISTIANITY INVITES INVESTIGATION.

BY REV. WM. HENRY STRICKLAND, OF EDGEFIELD BAPTIST CHURCH, NASHVILLE, TENN.

TEXT.—"Philip findeth Nathanael, and saith unto him: We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him: Can there any good thing come out of Nazareth? Philip saith unto him: Come and see."—JOHN 1:45.

WE have no word that sheds a ray of light upon the circumstances of the call of Philip to Christian discipleship, more than this: "The day following, Jesus would go forth into Galilee, and he findeth Philip and saith unto him, Follow me." He obeyed, and exercising what Farrar calls the "divine prerogative of friendship, communicating to others that which his own experience had proved most divine," he seeks out his brother Nathanael, and in the words of the text, says, in fullest confidence, "We have found him of whom Moses in the law, and the prophets, did write Jesus of Nazareth, the Son of Joseph."

But the public mind was prejudiced against Nazareth, and was not willing to accept favorably any man or principle that claimed Nazareth as its paternity. Nazareth was an insignificant place, not mentioned in the Old Testament at all—not alluded to by the historian Josephus.

Its moral tone was decidedly bad—hence the name Nazarine was fastened on Jesus as a term of contempt.

Under the circumstances it was perfectly natural for Nathanael to say to Philip, "Can any good thing come out of Nazareth? How is it possible for Messiah, 'the Hope of Israel' to spring from such stock as Joseph, the carpenter, and from such a sink of iniquity as Nazareth?"

Philip does not argue the question—prejudices are not often removed by argument, but says, "Come and see." Seeing is believing, come, investigate the matter for yourself.

The invitation is given by one who had espoused Christ—given to one who was open to conviction, an honest enquirer after truth, who became most fully convinced, and for himself said to Jesus, "Master, thou art the Son of God, thou art the King of Israel."

"Taking these words of Philip, 'Come and see,' I present this subject for our consideration. Christianity invites investigation.

Writing to the Jewish Christians, Peter says, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty."—2 Peter, 1:16.

Paul in addressing Agrippa, said, concerning the great issues of the gospel dispensation, "For this thing was not done in a corner," i. e., it does not court obscurity; it is not afraid of the light.

My brethren, we have no fears for the issue of any honest, candid investigation of the truths of Revelation.

Christianity challenges the most searching and shifting investigation. It asks no quarter. If it cannot endure the geologist's hammer, the ornithologist's gun, the fires of modern scientific criticism, the sooner it perishes the better! If it must bait its claims and bog for mercy, let it go; it is not worthy the espousal and defense of intelligent beings.

A sermon preached before the Southwestern Baptist University, Jackson, Tenn., at its Annual Commencement, June 1st, 1884.

Let us, to-day, consider the claims of Christianity upon the human mind—consider them as we would any other great religious system of the world. Let us measure it and weigh it, as we would Mohammedanism or Brahminism.

I. Let us consider its claims from the standpoint of its Author or Originator.

II. The influence of Christianity upon the nations.

III. Subjectively—what it does for the soul of man.

While I have given these points in the above order, yet without detriment to the argument, they may be reversed or transposed.

I. The Author of this system of ethics. Who is the originator of Christianity? Jesus of Nazareth, the peasant of Galilee; all agree to this. He lived nearly nineteen centuries ago. References to him are found in the Roman Annals of that age; in Josephus, also, who was contemporary with him.

Asking only that common truthfulness be given to the historian, Matthew, who lived with Jesus in daily intercourse, and who survived him and wrote his life, as an eye-witness, we must make some disposition of this story before we can safely reject Christianity.

We won't now discuss Mark, Luke, John, Paul, they wrote later than Matthew, and may have taken their suggestions from Matthew.

We won't claim for Matthew that he was supernaturally inspired (although we do claim it in all its fullness) but we claim that he was an honest man—that he spoke the truth as he saw it and heard it.

Of Shakespeare, Dr. Austin Phelps, in "Men and Books," says, "From the latest researches into Shakespearean literature, it appears that he seldom or never wrote a tragedy till some one else had first tried the public taste upon the same subject." Applying this to Matthew, whom did he imitate when he wrote the life of Jesus, the Nazarine?

M. Guizot, in keenest criticism of Shakespeare's work, says, "There is nothing else in them so characteristic and so philosophically explanatory of their success, as the fact that they evince a most masterly knowledge of his own age and country, and that he wrote in a spirit of ardent loyalty to them both."

Applying this criticism to Matthew? It is impossible. He did have knowledge of his people and times, but his book is not loyal to those times nor places.

I. Matthew's gospel must be accounted for, and its foundation in truth destroyed, by the rejector of Christianity. Matthew's narrative is a fable and his hero is a myth. This is the theory of Strauss.

Then all the wise sayings, all the height, and depth, and breadth of thought attributed to Jesus emanated from Matthew.

The sermon on the mount, before which the greatest intellects of all ages and nationalities have bowed with admiration and reverence, is put into the mouth of Jesus by the writer. Then Matthew originated all the parables.

It is gravely stated that William Wirt, the biographer of Patrick Henry, did make up that remarkable outburst of patriotic eloquence, said to have been delivered in the house of Burgesses, in Virginia, and attributed it to his hero. This may be true, but if true, the biographer is greater than his hero.

David Copperfield is the creation of Charles Dickens, but Charles Dickens is a greater genius than his hero appears to be.

It is impossible to account for Jesus of Nazareth on such a theory as this.

Who was Matthew? An uneducated, narrow, prejudiced, ignorant Jew, of the lower strata of society. The age in which he lived was the most venal, heartless, selfish, unpatriotic, uninspiring age that the world had ever seen. The Jewish people and ideas were no exception to the general statement.

The policy of Judaism was confining, limiting, narrowing, crystallizing, and that exclusivism adopted upon their leaving Egypt had gone on for fifteen centuries, being more and more compressed, driven into deeper and deeper ruts. No race of people were ever so concealed and conservative as these Jews.

In their estimation the heathen was a dog. Their Messiah was to be a conquering Prince, who would ride on to victory over the fallen hosts of the Gentile world.

Yet, according to Strauss and his disciples, the Jew publican, Matthew, originated Jesus; who, as a Moral Teacher, as an example of humanity, as a philosopher whose reach of love and sympathy was world-wide, is real.

Such prodigy of lofty purity and greatness, with not so much as one stain of passion or flaw of character, could not have been the production of that effete, worn-out age, nor egotistical people.

No other age, nor nation, nor artist, has produced such a man or hero. To state the case is to confute it.

Is Confucius, or Guadana, or Mohammed to be compared with Jesus of Nazareth?

Christ is the Christian's God. How will Jove, or Mercury, Vishnu, or Zoroaster, or Mohammed in life and moral teachings compare with Christ?

It is morally impossible to account for the Founder of Christianity, as you account for the hero of the Aeneid or Adam Bede.

Shakespeare took his suggestions from the sentiments and opinions of the age—his characters are real, as Richard, Henry, John, Julius Caesar, or if not real, they have a counterpart in the men and women of that age, as Shylock, Iago, Ophelia.

But what opinion, or sentiment, or ideal, or man, could have suggested to this Jew-publican such a sketch of such a hero!

But suppose you can account for the story thus—accept for sake of argument Strauss' theory. Let Jesus of Nazareth be the Chef-d'Euvre of the artist Matthew.

You remove the difficulty but one step back. The author lived four hundred years after the fires of authorship and imagination had gone out in Jewish literary circles—when the paragon of hero-making, imagination, and creative genius springs up and comes to the front in the person of a renegade Jew of the uncultured, ignoble ranks of society.

Christianity is the problem of the ages, but if it be a myth, then Matthew becomes the problem of the ages. He must be accounted for, and it is harder to account for Matthew, the genius, than to account for the man of whom he writes.

2. "But," it is said, "the peasant of Judea did live and that the history is chronologically correct"—he was a good man but weak in intellect, and labored under an infatuation life-long. He believed himself supernatural, labored under that hallucination, and succeeded in convincing men of his claims; thus gathered about him a party and originated a system of religion.

Such an hypothesis assumes a load that will sink it. It is possible for weak-minded men to be

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infatuated. Our asylums are full of them. But when have such minds succeeded in unpossessing the world with their hobbies? Peter, John, Paul, were men of strong intellect. of well balanced minds, and yet they gave unqualified assent to this religion. George Francis Train was laboring under a life-long hallucination, nominated himself for President of the United States; but where are his followers? Did Jesus die in full belief of his divinity, sealing with his blood the sincerity of his devotion to this delusion? How wonderful! A weak-minded man, a fanatic, a crank! and yet he gathered about him five hundred followers who attested his claims while he lived, and when eighteen centuries have passed, that delusion, first implanted in Peter and Paul, is now firmly rooted in millions of the most moral and intelligent of earth's inhabitants. Like leaven, it goes on permeating the mass of society, displacing other systems of religion hoary with age, when its Author lay in swaddling bands! This theory disposes of the resurrection as an imposture, and yet it "will not down at its bidding." He who makes the foundation of Christianity, infatuation and fanaticism, is hopelessly embarrassed with trying to account for the wonderful superstructure. Time will not permit us to examine other theories of the origin of Christianity—is not the most reasonable one, that one set forth by Christians, viz: The Bible is God's revelation to man. Jesus is the Son of God and the Savior of men? Are there not fewer difficulties in the way of the reception of this, than any other theory? Is not Christ, as the Author of Christianity, as well authenticated as the prophet Mecca? Who doubts the story of Mohammed and the Hegua? Who doubts the reality of Julius Caesar and the wars he waged in Gaul and Germany? The life and works and words of Jesus of Nazareth are as well authenticated as those of Julius Caesar. In the language of Dr. H. B. Hackett, the great Greek exegote, "Yes, there are difficulties that present themselves in connection with embracing Christianity, but show me some other system with no difficulties; you ask me to step off the foundation built upon this 'Rock of Ages'—first show me a better or more stable foundation upon which to place my feet." His request is a reasonable one—has it been granted? 2. Now let us consider the influences of Christianity, exerted upon the nations for nineteen centuries. Consider China and Great Britain—the former was a civilized, stable nation, when Julius Caesar first planted the Roman Eagle upon the shores of Dover. It has remained civilized down to this day—but what sort of civilization has it? It has culture, literature, laws, religion, commerce, art—yet the civilization is heartless and soulless. 1. Woman is degraded as a thing, an article of barter and sale, is tolerated in society merely as a convenience to man. In questions most delicate, where her own peace and happiness are involved, questions over which her wishes should give supreme directions—she is not consulted at all. Mormonism is regarded as a blot on American civilization, but polygamy in Utah is mild and decent as compared with polygamy in China. The wife and daughter there are slaves and must commit suicide at the command of the husband or father. She has no social status, no educational advantages, and is made to feel through life that her very existence is a curse sent by the gods upon her parents. Thousands of girl-babies in China are consigned by father and mother to the waves of the sea or wolves of the hills; a burden not to be endured. The social system of Islamism, which shuts up eighty million women in harems is the greatest hindrance to the suppression of the slave trade. I need not take time before this intelligent audience to show the respect and sympathy in which women are held among English speaking people. 2. Contrast the literature of the two nations. I know men delight to pick out gems of thought

from Confucius. He was doubtless a great reformer, but he failed to lift up his people. Chinese literature is local and lateral, as is all heathen literature. What influence has it had on the ages? It is no more than a little local current near the shore, or an eddy on the surface of the great literary stream. English literature is the great current upon which is borne along the purest and best thoughts of all ages. Its source is in the Hebrew classics. David, Isaiah, Moses, John, Paul. It has appropriated and assimilated all that was enduring of the literatures of Greece and Rome. There is no other literature in the world so pure, so ennobling, so refining as English literature. Queen Victoria spoke truth when she presented a copy of the Bible to the Queen of Madagascar, saying, "The truths herein contained are the foundation of all England's greatness." It is but fair to so state it; as contrasted with Arabian or Chinese literature—they are anti-Christian, while ours is Christian. Its models are Chaucer, Burke, Southey, Milton, Bunyan, Addison, Hall, Goldridge, Shakespeare—yet this nation and literature goes not back beyond the battle of Hastings. What it will be when as old as that of China no one can predict. Men, and women, too, who have but little knowledge of David and Paul pore over Socrates and Plato. Great minds were these, but can they be compared with John the Baptist, John Howard, Paul, Martin Luther, or John Calvin as moral influences to elevate society. When Jesus was born in Judea, the civilization of Rome and Greece was at its height, but it was heartless. Civilization has ever failed to elevate man in the moral scale. The most dissolute age of Rome was the last days of the Republic and the first days of the Empire. The rhetoric and logic of Greece and Rome was almost, or quite as perfect as ours. Plato, Aristotle and Socrates are referred to now by our instructors as models. The painting and sculpture of that age has not been surpassed. Phidias, Zenxis, Appelles and Praxiteles were masters then and are masters now. Every sculptor studies the torso of Hercules. The Doric, Ionian and Corinthian architecture of that age still exists in our age. The Roman Senate, Mr. Froude tells us, had their daily bulletin, which was a sort of "Congressional Globe." Their postal system, their taxes, revenue, police system and all, indicated a high state of civilization. But their culture had no heart. No politician or statesman died a natural death in the days of Caesar. Truth, virtue, integrity of the heroic age had left the world. Marriage was a farce; female chastity was almost unknown; divorces were granted on the merest caprices. A noble Roman Senator, it is stated, divorced his wife that his friend might have her—after his friend died he married her again. What was this but free-love-ism? It was said that not a lady in Rome was proof against Caesar's charms. How Socrates is extolled in certain quarters. He visited Courtesa, not to reform her, but to suggest to her how she might ply her trade more profitably. The life of the slave was wholly in the hands of the master; ladies of noble blood and rank had slaves executed for the most trivial offenses. Executions were frequent at dinner parties, to regale the company, as does the brass band now on such occasions. The national amusement was the amphitheatre, and the gladiator butchered his fellow-man for money. Such was Roman and Grecian civilization when Jesus opened his eyes in Bethlehem's manger. Turkish and Hindoo civilization of to-day is closely akin to it. It cultivated the intellect but neglected the heart. It makes the nations great, powerful, wealthy, but failed to make them good. Christianity educates the heart of the nation and makes it good, and pure and gentle. I referred to Madagascar. Herbert Spencer confesses that the civilization and progress made in Japan, under the influence of Christian missionaries, is one of the most wonderful things of the age. 4. The Eleemosynary Institutions of modern

times are one of the outgrowths of Christianity. The Dorcas Society in the church, the country poor-house, the elegantly furnished and amply endowed asylums for blind, deaf and dumb, inebriates, widows, magdalenae—reformatories, lunatic asylums, insane hospitals—all owe their origin to Christianity. Greece made no provision for her poor and unfortunate, neither by statute nor voluntary aid. Rome, in the delirium of her power and wealth, and greatness, furnished not one "Soldiers' Retreat" or "Home" for her citizens who could no longer take care of themselves. Corn was scattered in the streets for the rabble, but it was on the principle that when the anaconda is gorged he is harmless. Even in Judea there was no organized charity before Christ, hence the poor, the lame, the halt must exhibit their misfortunes before the public gaze to excite sympathy. Lunatics and insane people walked at large and had no protection. What does the Chinese government do for its paupers? What does the Mussulman's religion do for the unfortunate? The Esquimaux gives his old wornout father a good drink of whale oil, feasts him, and leads him out on the snow field, clubs him and leaves him to the wolves. The Hottentot drags his wornout parents by the hair of the head out on the sands, and leaves them as tribits for the hyenas. Men are charmed with Arnold's "Light of Asia." Why not look into their Bibles and see the "light from heaven?" Men grow eloquent over the "Veda" and discuss "Comparative Religions." Well, let them show the power of these religions to lift up men, to touch their sympathies, and cause the strong to feel for and help the weak—then there will be a real practical point of comparison. Not till Jesus of Nazareth came and laid the foundations of his religious system ON THE MUD-SILLS OF SOCIETY, lifting the burdens from the backs of the oppressed, pitying the fallen and lost, healing the lame and giving "object lessons" in love for fallen humanity, taking their loads and bearing them himself—not till then did the selfishness of men thaw out and feel a touch of common brotherhood. "The poor have the gospel preached to them." These words heralded a moral revolution. 5. How has Christianity softened and ameliorated the horrors of war! Surgeons, permanent hospitals, field hospitals, cartels of exchange, white flags of truce—these things go with Christian armies, while the "black flag," the "red flag" and extermination belong to heathen and anti-Christian nations. THE MANWORD SIDE OF CHRISTIANITY stands out in beautiful proportions for the world to admire. "Can any good thing come out of Nazareth? Come and see." Rather has any good thing come from Calvary? Yes, all the pure and noble, the real benefactors of earth, are imbued with the spirit of him who said, " whatsoever ye would that men should do unto you, do ye even so unto them." When the black angel of death hovered over Memphis, New Orleans, and Vicksburg, who but benevolent Christian Associations flew to their relief? What heathen nation sent aid? Not one such helped Ireland during her recent famine. III. Lastly, in the investigation of Christianity we enquire, WHAT DOES IT DO FOR THE SOUL OF MAN? We must all admit that man has an immortal part; all religions proceed upon that assumption. But an inconsiderable minority of the human race deny the immortality of the soul. Extinction or annihilation is asherent to the mind of man; something within us tells us we shall live forever. There are longings before us that the world can't satisfy. Analogy teaches us that they shall be satisfied. For the physical and mental longings implanted in our being, provision has been made Earth and seas spread a table loaded with good

things to appease hunger. Fountains, springs, showers, dew drops, rivers—all have been created to satisfy our thirst. Earth wraps her sable curtain about her, and man and beast are lulled into rest and slumber. My soul finds all of sympathy that it wants in friendship, tried and true. The wonderful and delicate adjustment of the ear is better appreciated after revelling in a symphony of sweetest music. Earth is full of harmonies; the ear may feast on them forever. As we gaze on the varied landscapes of earth, the beautiful and symmetrical forms of our fellows, the exquisite creations of art, the glory of the sunset and the azure cape of heaven on a star-lit night—as the eye drinks in all these beauties, who will not say that these were made to be gazed on—that the eye was constructed for beholding and enjoying? Then has nature implanted one longing within, the deepest and most important that must forever go unsatisfied? No one who has made self a study has failed to note the evil enthroned within. No one who has made earnest attempts to do right, but has been mortified at his failures. Many, discouraged at fruitless attempts, have ceased trying, and yet pangs of a awakened conscience gnaw and make them unhappy. The world can't satisfy a soul awakened to its needs. As the prodigal, feeding on husks, found his condition growing worse and worse, so the immortal part of man hungers and thirsts, and yet must be doomed to everlasting disappointment unless help come from abroad. "This world can never give The bliss for which we sigh." The soul looks back over failures and follies and mourns; it looks forward peering into the uncertain future with chilly forebodings. "Let on a narrow neck of land, Twixt two unbounded seas I stand, And know not where to go." Eternity past and eternity to come press upon us. "When I behold my heart, With sin's dark stain impressed, Fain would I draw a curtain dark Across my quiet breast." What does the gospel offer to such an one? When the Christ came he found men scourged with physical maladies, blindness, deafness, dumbness, paralysis. He healed them and restored their ruined faculties. More, he found men's souls all unbalanced, marred by sin, "all jangled out of tune." He restored these to equilibrium and set them to singing God's praise in harmonious numbers. This and more, the gospel proposes to do for men. "How sweet the name of Jesus sounds, In a believer's ear; It soothes his sorrows, heals his wounds, And drives away his fear." "It makes the wounded spirit whole, And calms the troubled breast; 'Tis manna to the hungry soul, And to the weary rest." Forty years ago there lived in Hamburg, S. C., a family by the name of Goldsmith. The husband and father lay, during the month of August, scorched with typhoid fever. In that day mercury and other strong medicines were administered in "heroic doses." Under this treatment the patient grew worse and worse. His only desire was for ice, for this he begged most piteously as long as he could speak. The physician said to give him ice would result in certain death. At length his case grew desperate and his physicians gave him up to die. He still, in sepulchral whispers begged for ice. Now his wife joined her pleadings with his. "Give it to him," said the physician, "he must die anyhow, and it will do no harm to gratify his last longing." It was handed to him; he clutched it with his bony fingers; a strange, wild joy lit up his eye; he put it to his mouth and ravenously bit and crunched it between his teeth. Like the barbarians at Melita, who watched Paul, the friends looked on, expecting to see him gasp and die; but he began to revive, he appeared refreshed, and from that moment he began to improve and recovered.

That man still lives, in Atlanta, an honored deacon of the First Baptist Church. I was his pastor for some years soon after the war. You seize my application. This man's system, taxed by fever, abused by ignorant practitioners, was well nigh exhausted. Yet this one craving, for ice was the needle pointing to the pole. In all probability ice was the only thing in all nature's laboratory that could have saved the man. He cried out for it, he groaned and longed for it, he thirsted for it with a mighty thirst. So, for the soul's longing and thirsting there is a balm and solace, and but one—it is the Lord Jesus Christ. He offers himself a Savior to the suffering, faint, thirsting, bruised, despairing, dying. "Come unto me all ye that are weary and heavy-laden, and I will give you rest." Men die because they will not come to Christ "Ye will not come unto me that me might have life." The testimony of Turner Goldsmith, his wife and children and neighbors declares that ice saved his life. The testimony of thousands, millions of souls declares that, "Whereas I was blind now I can see," "that whosoever calleth upon the name of the Lord shall be saved," that "the blood of Jesus Christ his Son cleanseth from all sin." Can any good come out of Nazareth? Come and see." What more need I say to these young men? I can but commend to them this gracious gospel of the blessed God. Search for its truth, dig deep till its cooling waters spring up and lave your burning lips. Investigate Christianity for yourselves, and rest not in the faith of ignorance or indifference, but build firmly on an intelligent, sound-tried faith. When travelling once, I stopped at Charlotte, N. C., for the night, going to the Central Hotel. On my centre-table I saw an unusual object for a hotel chamber—it was a neatly bound copy of the Bible. Picking it up and turning to the fly-leaf I saw these words, written in a familiar hand, with a beloved brother's initials under them: "The book of God, let man beware, And con its page with earnest care, Heedful to learn what God will say - And not to cavil, but obey." And underneath these lines was another stanza, with the initials of another minister of God whom I knew: "This lamp through all the tedious night Of life shall guide thy way, 'Till thou behold the clearer light Of an eternal day." May you, young men, may I, may we all follow that "Lamp," till, in the "Bright Hereafter," the "Eternal Day" of bliss shall dawn upon us. Amen. FLORIDA. BRO. GRAVES:—In response to a request of Bro. Mahady, made sometime since, I write you a few jottings from this lonely peninsula. If the delightful fragrance of orange and lemon blooms could extract all that is unpleasant from our surroundings, then, indeed, my notes would only bear you glad tidings of good things, but alas I am constrained to see that even here, where everything temporal prospers and advances with such rapidity, and gives promise of staunch and permanent prosperity, that the trail of the serpent is seen, and churches and church-members suffer the effects of the blight which so often follows pecuniary triumph. Bro. Hughes, who came here seven years ago, tells me it is sad to think of the changes that have taken place. Then the people seemed to be hungry for the gospel, and crowds, even in the sparsely settled regions, gathered to receive the bread of life, but now many who are church members spend the Sabbath looking through their groves, showing their lands to prospectors or attending to some temporal business. Many carrying the sin of the Jews (worshipping in the groves) still farther and worshipping the groves themselves. But amid all this neglect of duty there still remains some who are indeed the light of the world, and

who, I hope, may yet prove to be the leaven that will leaven the whole lump. Bro. Hughes is from Macon, Georgia, and two and a half years at Mercer, and a year at the Seminary at Greenville. He is a noble example of what education may do for a vigorous and intelligent minister, in enabling him to study, and, at the same time, magnify the beauties of the gospel of truth. His style is unaffected, pathetic, logical and pointed. He is riding fifty miles to two of his appointments, and twenty to another, making two hundred and forty miles each month. The new church, Midway, four miles west of Leesburg, received four members at its late meeting, two by experience, and two by letter from the Columbus (Miss.) church. These were Sister Armstrong and daughter. Mr. Mayo, a grandson of sister A., is the very efficient superintendent of the Sabbath-school; though not a member of the church, he makes a model superintendent; may God in His mercy enable him to come out wholly on the Lord's side. The S. S. is sustained by funds from the missionary society of the S. S. at Columbus, Miss. The church at Lady Lake is preparing to build a new house at that thriving place, a very desirable lot having been donated by the liberal projectors of the town, Messrs. Lee and Stevens. Bro. J. P. Smith, the pastor remembers hearing you preach at his grandmother's, between Nashville and Lebanon. Yourself and Bro. Pendleton were passing on your way to some denominational meeting when Bro. S.'s aged relative had you both called to stop. Leesburg church is still without a pastor. They have had various ministers to preach for them till they are at a loss to decide who to call. Among these are Bro. Nash, of Ocala, Bro. Gordon, of Tampa, Bro. Allison, of Sumterville, Bro. Leonard, of New Jersey, and Bro. Peck, formerly of New York. A new church will be organized at Wildwood, at the junction of Leesburg & Indian River R. R. with the Florida Transit & Peninsula R. R., next Sunday. This is already a thriving town and destined to be one of no small importance. The R. R. shops will no doubt be located here, as it is about equidistant between Waldo, Tampa, and the prospective terminus on the Indian River. Brethren Peck, Allison and Smith are all confined to the school-room to procure the necessities of life, because of the parsimoniousness of our church members. What a shame! A number of ministers here, who come for their health, are too feeble to do much in the way of preaching. How I would like to hear your voice raised in these ends of the earth in defence of the faith, once delivered to the saints. Cannot you come down to the State Convention at Orlando next December? I have been an attentive reader of the church communion discussions. I entered it with a strong prejudice against your views, but I have become thoroughly convinced that you are right, and I am now surprised that any one who so decidedly prefers to see system in everything, and that everything be done decently and in order, as I do, should ever have been so hard to convince. But such is the power of tradition. May God bless, prosper, and preserve you many years to speak for the "Old Paths." E. H. REYNOLDS. Wildwood, Fla., March 2, 1884. THE NEW HOPE. Men of thought be up and stirring Night and day; Sew the seed—withdraw the curtain—Clear the way! Men of action, aid and cheer them As you may! There's a fount about to stream, There's a light about to beam, There's a warmth about to glow, There's a flower about to blow, There's a midnight blackness changing Into gray; Men of thought and men of action, Clear the way!

A Chinaman told a missionary that his heathen religion cost him one-sixth of his income.

THE 7 DISPENSATIONS.

The following are a few opinions of the Press. The Baptist Quarterly Review, 1887, No. 20. Some of the content...

THE BIG HATCHIE FUND.

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

Table with columns: CHURCH, SUBSCRIBED, PAID. Lists various churches and their contributions to the fund.

Immense Trinity church estate. The Northern Baptists have \$256,000. The Northern Methodists raised \$30,000 last year, and their Conferences have been assessed \$60,000 for the present year.

Now, my brother pastor, what are you going to do? Are you going to remain silent, and witness our defeat, discomfiture and shame, or are you going to tell your people about it—lift a collection—win a victory, and raise a shout? We wait for your response.

BRETHREN OF THE MINISTRY.

FEAR that since my announcement of purpose to retire from the secretaryship you have lost your interest in collecting for missions. This ought not to be. The work is going on and the workers must be paid.

Address me, after June 15th, at Murfreesboro, Tenn. JAMES WALKER, M. S. May 29, '84.

Foreign Missions.

MISS NORA S. GRAVES, EDITOR. Note.—I was requested by the Big Hatchie Association during its last session, to act as agent for collecting through a column of this paper, the \$1,000 promised by that body for Foreign Missions.

BAPTIST MISSIONS.

DETROIT, May 26.—At the Baptist anniversaries, at the closing meeting of the Missionary Union Saturday night, after a long and solemn deliberation, it was voted to begin missionary work on the Congo river, Africa, at a cost of not less than \$30,000 per annum.

THE DETECTIVE.

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

BAPTISTS TAKE NOTICE.

J. J. PETERSON, a small, dark complexioned man, formerly a Baptist minister, has been excluded from the Little River Baptist church, Little River county, Ark., for gross unchristian conduct.

Associational and State Missions

THE PLAN OF CO-OPERATION.

- 1. Let each Association appoint an Executive Committee whose duty it shall be to induce the churches to take collections for State, Home, and Foreign Missions, Ministerial Relief and Education.

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

CHURCH BUILDING NOTES.

HOW much has your church received for this department? Have you taken any collections for it? If not, why not? When will you have a better time than next Sunday? If you neglect it your people lose their best opportunity to do a good thing, and you actually do them a wrong.

The man who does not help to build a house in this world for the Lord, may find when he dies that the Lord has not built any house for him in the world to come.

In no enterprise, perhaps, can a Christian invest his money with better prospect of permanent and oft-repeated usefulness, and profit to the cause of Christ, than in the Church Building Department.

THE LAST ILLUSTRATION.

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

THE LAST ILLUSTRATION.

The lot in this is Bro. R. does not say whether he wishes the Psalmist with or without music. If with, the exchange stands 8 books at 75 cents—\$6.00.

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Pastor Callahan, reporting the state of things in his church in Fayetteville, Ark., to the Arkansas Evangel, makes this kind reference to us and our doctrinal Lectures delivered there last week: "I wish to say a word about Bro. Graves' Lectures at this place. The subjects which he discussed were of prime importance. His Lectures, while lengthy, were very instructive, full of interest, and delivered in the most kindly and Christian spirit. I have already seen their good effects in our midst.

THE BAPTIST TRACT SOCIETY.

This is a voluntary association of brethren and sisters, who will pledge themselves to sell and give away the number of dollars worth of Baptist books and Tracts during the year 1884.

ITEMS.

Miss Fannie Wall, who has been teaching a music class at Honey Grove, Texas, has returned to Gallaway, Tenn., on a visit to her parents.

THE LAST ILLUSTRATION.

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

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BIG HATCHIE ASSOCIATION. WILL meet with the church in Dyersburg, Tenn., on Saturday before the fourth Lord's day in July, 1884, being the 26th day of said month.

COMMITTEE OF INVITATION AND RECEPTION.

The following committee has been appointed by the Dyersburg church: J. H. BOHEM, Chairman, E. G. STEG, Dr. W. H. TUCKER, W. B. FIELDS, Dr. J. P. C. WALKER, W. O. CRIBBIE, R. A. BRISTE.

ITEMS.

Persons desiring to attend the Association will please correspond with the Chairman as early as possible, that houses may be assigned them, and they be informed in due time, so that no confusion shall occur on their arrival.

TENNESSEE BAPTIST STATE CONVENTION.

DELEGATES and others, who expect to attend the Baptist State Convention, which meets at Murfreesboro, July 3rd, 1884, will please report their name and address to us as soon as possible, that a home may be assigned them.

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The Tennessee Baptist

THOU HAST GIVEN A HARPER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH.

GRAVES & MAHAFFY Publishers
H. GRAVES, ELLD. Editor and Proprietor
WOODBURY, TENN. Associate Editor
WOODBURY, TENN. Business Manager

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Bismarck—when of patrons of this paper or members of their families, seven lines gratis; all over seven lines, fifteen cents per line.

Distinguishing Principles of Baptists:
1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human tradition in matters both of faith and practice.

Church Folly:
Baptists believe that a Christian church is a local congregation, and complete in itself.
1. That, under Christ, each church is absolutely sovereign and independent.

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

USURPING THE RIGHTS OF THE CHURCHES.

THE strong advocate, by the Mississippi Record, of the organ of the Convention, of the right of Baptist ministers to baptize whomsoever they deem qualified without the presence and consent of a church—the divinely appointed guardian of the ordinances, is already bearing bitter fruit in Mississippi, and calls forth a note of warning from the Southern Baptist, the organ of the General Association, which is a staunch advocate for church order and church rights, while it is also a friend and advocate of ministerial rights—all the rights and prerogatives that scripturally belong to them.

RELIGIOUS CENTRALIZATION:
The gradual development of a disposition on the part of many to assume the right of control, even in religious matters. The gradual encroachments for power. The skillful manipulations of the rights of churches and the slowly, but surely drifting away from Primitive principles and practices on the part of many of those who seem to think it their prerogative to rule, even though it lays bur-

dens on the masses heavy to be borne, has grown to such proportions we think as to interest, if not alarm, the lovers of the truth as it is in Christ. That truth that makes them free; yea, does it not seem as if it was now one of the questions of the times, about which the great masses of our Baptist Zion should be influenced to investigate. Let their rights as Christians and churches be endangered. The strife for religious power, as well as that of political, may be seen and felt in almost all the departments of work for either State or church, among our own people, and even in our own State is to be seen in many instances, the disposition to an assumption of power and domination which is detrimental to free government, and which strikes at the very foundation of Baptist principles, and which tends to popery and hierarchy.

It is, and always has been, from the ambitious strifes of those who would rule or ruin, that the people have received their yokes and burdens. Every step that some of even our own people have made in the last dozen years or more, has been in the direction of centralization, hierarchy and ecclesiastical power, and away from the principles and practices of our ancestors in the faith. This, too, under the specious cry of progress and development, claiming that the end justified the means resorted to.

Thus the people, yea, Baptists, have been deluded into the surrendering of one right after another, until in many instances Christians, and even churches, are shorn of their proper power and their membership left powerless to protect themselves against the arrogance and assumptions of those striving for power and rule who, seemingly, instead of being leaders and servants, would be masters and rulers.

In this last age with all of our boasted privileges, religious freedom and church sovereignty, it requires the most vigilant watch and earnest tending for the faith once delivered to the saints, to protect the masses from being made the servants of ambition and self-constituted rulers, even in this favored land of ours.

WHAT CAN I DO, IF A SINNER?

1. YOU can pray for missionaries and the cause of missions. Never forget that "the fervent effectual prayer of a righteous man availeth much."

2. You can write an occasional letter to some missionary in foreign lands. They who leave country, home, friends, comforts, and many religious privileges, that they may carry the Gospel to them that are bound, should receive from us written words of sympathy and encouragement. Send a returned missionary, recently, referring to a letter received from a stranger: "Everything seemed going against me. I was discouraged, disheartened, despairing. When this letter came from my unknown friend, telling me of her Christian affection and her earnest prayers, I was lifted out of my despondency. I thought, if these kind friends across the water are praying for me, surely God will sustain me and we shall succeed."

3. You can give money. No matter how small your income, give regularly a stated sum for the cause of missions. A lad once adopted the principle of giving a tenth to God. One day he won a prize in money for an essay on religious subject, and thought he ought to give at least one-fifth to God. Since that he has never been able to deny himself the pleasure of giving a fifth. That lad has been wonderfully blessed in his means, and, best of all, in his opportunities for doing good. It was C. H. Spurgeon.

4. You can deny self, that you may have something to give. Dr. Schwartz, the founder of a Christian Jewish Home, one morning received a letter which contained six penny stamps and these words: "Fasted a meal to give a meal." Some young people go without certain luxuries that they may have the pleasure of giving money earned by self-denial. A young girl who was known not to be wealthy, who brought more missionary money to Sunday-school than any of the others, and was always giving to benevolent objects, was asked how she could afford it. Her answer was, "I take one-fourth of the money I used to spend for ribbons, gloves, laces and confectionery. I keep it in a box by itself. I always have some ready."

5. You can do missionary work by distributing tracts. The following touching story related by a reformed man is the best argument which could be given of the utility of tract distributing:

One morning a young man overtook me, and as he passed me, begged my acceptance of two small tracts. I took them, little thinking what they contained. I read them; one was on 'Regeneration.' I walked on in all the horror imaginable. I thought I should die; and if I did, I was sure of going to hell. I could not proceed on my journey, which was for a criminal purpose; my conscience smote me; I trembled every step I took. I reached home very ill; none could tell what was the matter with me. I lay three days deprived of rest. I disclosed my feelings to my wife, but she was unacquainted with my case. I read the tracts again and again, and found great relief. Afterward I took up the Bible, and these words afforded me comfort: "As Moses lifted up the serpent in the wilderness, so must the son of man also be lifted up." The Jews that were bitten were invited to look at the uplifted serpent, and were healed. It appeared to me that Christ was lifted up on the cross in like manner for the soul. I also remembered some words I had formerly read: "Look unto me, and be ye saved." My mind seemed to be enlightened and to understand the Scriptures, which was great consolation to me. That was a blessed day for me. But were I to tell you what I had been it would make you tremble. Excuse me this; I have been guilty of every atrocious crime, except murder. I am much cast down, but O I have reason to be forever thankful. I am an altered man. The Lord has provided employment for me, so that I have been able to pay my debts and clothe my family, which were almost naked and starved."

6. You can invite the poor whenever you see them to church and Sunday-school. Mr. Moody, when only a lad of nineteen, hired two pews in the church of which he was a member, and kept them filled with poor young men. He used to go every Sunday morning to the saloons, and along the streets where poor boys congregate, and invite them to church. He built up one of the largest Sunday schools in Chicago by going into the by-ways and hedges compelling the poor to come to his school.—Illustrator.

EDIGRAMS.

Bro. J. B. Horn, Mo.: We are under promise to visit Southwest Missouri this fall. If possible, and if a list of appointments could be judiciously made we will devote the month of November to the visit—and your Golden City could be included. The brethren can consider the matter and act as they best about it.—"I heartily endorse your comments on the great Union meeting of your city, and thank God there is one Editor who is not afraid to speak his convictions in defence of God's truth and oppose error in practice and in doctrine." So writes a standard deacon of one of the Atlanta churches, Ga.—"Some ask what good has all the discussion of intercommunion accomplished? I can tell you some good, and I think great good in my section of the State. Three years ago it was the prevalent custom when a church was to have communion to send out a committee to invite all the surrounding sister churches and pastors to come in and enjoy the feast, and the Supper was virtually made a moment of good fellowship for the brotherhood rather than to remember Christ only, and the church members looked forward to the meeting of the brethren far more than meeting with Jesus—and big dinners were prepared by the members for their visiting friends. Since the discussion this reprehensible practice has been discontinued; and this is a great good—and more, when churches invite fewer visitors accept the invitations, and if it goes on none will ere long." This is what we are learning from other quarters, and there is no division or ill feeling.—A brother reports that when his church was about to pass the resolution to invite sister churches to a "sacramental meeting," as they called it, a good brother arose and proposed that, as there was some doubt about the practice being scriptural, the resolution be laid upon the table until the pastor or the mover show them some warrant in the Scripture for it—and that the resolution still lies on the table. Who can

and any fault with this course?—The excommunication of 4,000 Roman Catholics, members of St. Procop's church, in Cleveland, Ohio, is suggested. They are Bohemians, and have refused to submit to a decision of Bishop Gilmore. The Bishop says: "My interdiction meant that neither mass shall be said nor the sacraments administered, and the dead shall have no funeral service. Nor shall the members receive the sacraments in another parish or at the hands of any other priest in the diocese of Cleveland!" The Bohemians say they will never submit.—"The best way to outgrow denominationalism is to be grandly loyal to our own denomination. The best way to learn to love the man farthest off is to begin by loving the man nearest to you. Breadth is often a pet name for thickness, and Liberalism a euphemism for indifference."—Dr. Parkhurst. A young Baptist minister who is a candidate for popularity was heard to say that he never expected to limit his preaching to one denomination, but would preach for all.—J. H. Pettit, "the giant writer" of Southern Kentucky, as he is called in an article on communion published in the Baptist Gleaner of January 17, says, in defining the apostolic practice: "This consisted in the joint participating by the church, etc., if others were invited, I cannot find it. The burden of proof rests upon those who affirm it." Then it rests upon Bro. Ray, of the Flag, to step forward and prove it, not to require of us to prove that none others were invited—and will he do it? We will publish every line of his proof, and he shall publish our Reply. If he declines to accept this so fair a proposition, then let him turn his Flag and give up the field and his fierce opposition to the primitive practice. We rejoice to number Dr. Pettit among the defenders of church communion.—"To me the Querist Department of THE TENNESSEE BAPTIST is worth more than the price of the paper." Glad to hear it. A minister of standing informs us that in a large blank book he pastes all the queries, and has for years, and that it is a treasure to him. Another brother says the poetry in THE BAPTIST is worth the price of the paper to him, and often one piece. He is a brother of taste, as is another brother who says, if we will publish in one book the poetry that has appeared in THE BAPTIST from the beginning, he will give \$10 for one copy of the book. One of our daughters may next year do this very work. Another brother thinks the "Observatory" page worth sets, a week, or \$2.50 a year, to him—and why should it not—it costs us \$150! Who will say what the Young South is worth to his children a year? We want to get up the estimated worth of the paper to each subscriber by these estimates.—Bro. Kendall, W. Va.: The distance is so great and the expense would be so great that we cannot think of coming for that alone. When business calls us North we might "stop off" and spend a few days.—Are you a friend of ministerial education? Make you give on a dollar this year? Twenty-five are wanted for this month on our two young brethren. Will you not give one—or fifty cents?—"Your paper was quite a treat and carried my mind back to boyhood days. Well I remember when I was quite a little fellow, think in the year 1858, I went with Father George W. Whitfield to hear you preach in Camden, Ark. This is the first number of your paper that I have seen since the war of 1860-5." So writes Bro. J. B. Whitfield, of California. We hope, like his father, he will enlist as a life reader of his father's paper.

INTERESTING FACTS.

IT may be considered a singular statement, yet it is undoubtedly a true one, that the Bible, universally esteemed as it is—issued from the press in countless thousands, and sent in such vast streams across the continent that every household can be supplied—is read understandingly by comparatively few persons, and in spite of its wide circulation, and almost universal possession, but few, even among those who read it, have a connected idea of its contents. One cause of this is that parts of the Bible are untranslated and hard to understand by the ordi-

nary reader. There are also many repetitions where different chroniclers have narrated the same events. The versified form in which it is written is also different from that of other books, and increases the difficulty of reading it with facility. From these, as well as from other causes, many people look upon the Bible as dry and hard to read. Yet in the history which it contains and the stories which it narrates, there are portions more deeply interesting than any work of fiction.

Now a book has been prepared in which the main portions of the Bible, from its beginning to its end, are rewritten in simple language and continuous form, with the difficult passages made easy and the repetitions avoided, but with the Bible narrative closely adhered to. At the same time such brief comments are added as are necessary to the elucidation of the text.

As this book takes the form of a narration, or story, it is appropriately entitled the "Story of the Bible." It must not be confounded, however, with the numerous Bible Story Books which rehearse disconnected portions of Scripture, together with more or less of the author's own thoughts about them.

In the "Story of the Bible," which differs from all other books of its class that have ever been prepared, the writer has carefully avoided writing about the Bible, and has earnestly endeavored to present a simple version of the Bible itself, so far as this could be made from those portions of the Sacred Book appropriate to a work of this character.

Persons whose acquaintance with Scripture is limited to occasional, disconnected reading of the Bible, would be surprised at the absorbing interest of this book. They are astonished at the ease and pleasure with which, through it, a general knowledge of the Bible can be obtained. Not only grown persons, but young children, read with delight, its easy and simple language, acquiring at the same time a better knowledge of the Bible than, perhaps, their elders have attained by years of the usual mode of Bible reading.

As the popularity of a book is best indicated by its circulation, it should be stated—That, 127,000 copies of the "Story of the Bible" have been sold in the United States alone, and that its sale is at present greater than at any time since its publication.

That, it has been reprinted (without benefit to the author), in England and Canada, by publishers there who have been attracted by its wide popularity and great sale in the United States. That, it is being translated by missionaries in different parts of the world, for the instruction of the heathen.

Much curiosity has been aroused to see a book which has attained such an immense sale, and which is awakening such interest in this and foreign lands. The "Story of the Bible" is wholly non-sectarian, and is in use by all evangelical denominations.

For sale by GRAVES & MAHAFFY, Memphis, Tenn.

ARE THE HYMNS IMPORTANT?

If so, why does not the minister read them? Paul says something about knowing "what is piped or harped," but how can all know unless the words are read, as only few congregations are fully supplied with books, while the style of the music and the enunciation of the singers fail to give the listeners but little idea of the sentiment expressed. The reading of the hymns (if well read), to my mind, is a very important part of public religious worship. Something is lacking when the minister merely announces the page and number, mayhap gives the first line, or even the first stanza, as if he considered it of little consequence anyway, or else conscious that he was a poor reader of poetry. Hymns should be read, not with a sanctimonious drawl, neither with a measured, pompous tone, but impressively, expressively. If I were a professor in a theological seminary, I should say to the students, "Select your hymns carefully as to their relation to the circumstances and the subject of the sermon, hymns calculated to prepare the minds of the hearers for the occasion and subject, and, if

possible, deepen the impression which you desire to make. Then study those hymns—draw your own souls with their sentiment till you can read them with the spirit and with the understanding also." If the songs of a nation give to it its tone and character, should not the songs of Zion be so rehearsed and sung that fresh life and zeal may so infuse the hearts of the hearers that they be responsive to the true spirit of worship?

—A LISTENER.

ITEMS.

A man's meaning is expressed by words but impressed by actions. In the territory of the Southern Baptist Convention there are 40 churches which have over 400 members. The First church, of Richmond, is the largest of the 40, numbering 905. The Third church of St. Louis is one of the number, having 400 members. The Big Hatchie is the largest Association in the South, if not in America. What Association can score above 5000?

The old saying, "Birds of a feather flock together," expresses a very obvious truth, and suggests, at the same time, one of the greatest perils to which all are exposed from the force of fellowships. While there are degrees of depravity, the laws of sympathy and association tend inevitably to bring all who are drawn into a common circle down to the same plane, novices in wickedness are not long in taking rank with the most corrupt adepts. Entering such a circle with an inclination to evil, with a proclivity to sinful indulgence, many a young man of good promise, through the influence of seducing associates, has been borne along in ways of sin where he had never thought of going alone. Such an one might withstand an occasional and individual temptation, but when he has become one of a circle animated with fellow feeling and mutual regard, with warm passions and hearts beating together, then he finds how difficult it is to break through the magic influence that steals over him, and stand up alone against the wit, and revery and sympathy of those about him. Under such circumstances, surrounded by such concentrated powers of sin, how perilous.

A WORD FROM J. F. GRIFFIN. BRO. J. R. GRAVES:—Permit me to give you a brief report of my ministerial work in this (Cass) county since December 25th, 1883. I have held three revival meetings, two of which lasted three weeks each, and the other two weeks. Making all eight weeks. I have had but little ministerial help and the major part of the time have preached twice a day. Hence I have preached twice a day, hence I have preached between eighty and ninety sermons in the last two months. Immediate results—some thirty happy conversions. Have baptized six, and there stands now approved for baptism, fourteen, with several others to join soon; there have been added to the church, in all, twenty-six. The first meeting was held at Freeman church, of which I am pastor. The next meeting was with Grand River church, of which Elder F. P. Davidson is pastor, but owing to sickness in his family, could not be present but little of the time, and only preached once during the meeting. The last one, which closed last night, was with Pleasant Ridge church, of which I am a member and from which I hold my credentials to preach and administer the ordinances of God's house.

The "Old Banner" gets better all the time to me, and the "Seven Dispensations" I received from you a short time since is being eagerly read by my aged mother, who is now seventy-five years old, and it is a feast to her soul as it approximates the tomb. I herewith send you a list of subscribers, with the promise of more to follow soon. I am greatly encouraged in the work of the Lord. Pray for me, and may heaven's richest blessings attend all your efforts to promulgate the truth, is the sincere prayer of your brother in Christ.

J. T. GRIFFIN. Lone Tree, Mo., Feb. 26th, 1884.

REMARKS:—We heartily rejoice with you in your success, Bro. G.

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QUESTIONS AND ANSWERS.

ADDRESSED TO ALL LOVERS OF OUR LORD JESUS CHRIST.

Q. 86. I. What is the difference between disseminating infectious or contagious disease, and disseminating deadly religious errors?

2. Which is most to be condemned, he who vends poison or he who vends falsehood?

3. Which is the worst enemy to our country, he who undermines the faith of citizens in its Constitution, or he who undermines the faith of citizens in its religion?

4. Which is most to be dreaded, he who assaults the Government, or he who assaults the Bible?

5. What is the difference between proclaiming false doctrines from my pulpit myself, and sitting by and knowingly allowing it to be done by another?

6. What is the difference between allowing a man to assault the Bible from my pulpit, and allowing a man to assault the Bible through the columns of my newspaper?

7. What is the difference between the principal in a crime, and the accessory?

8. Which is most to be dreaded, he who kills the body, or he who kills the soul? Matt. x: 28.

JAMES.

Q. 87. As the church has no Scripture warrant for levying "forced assessments" upon her members, several of us would be glad to have your opinion on the following queries:

1. Is it not the bounden duty of every member of the church to give of their means, as soon prospers them, for the support of the church and the spread of the gospel? What should be done if they refuse to do their duty?

A. It certainly is, and this they covenant to do when they enter the church—if they are properly received.

Q. 88. If members of the church agree to an assessment and promise to pay, but when called on refuse, or stave off the payment indefinitely, what ought to be done with such members?

A. He renders himself liable to the discipline of the church for two reasons:

1. For breaking his covenant with the church, 2. For a violation of his word, which is perpetrating a falsehood.

There is so little discipline in our churches that members, as a general thing, do not respect their church—not one-half as much as Masons and Odd Fellows respect their lodges.

A member who will act as above indicated should be excluded, and every member who will do so should be disfellowshipped. The churches are half full of such, and the cause suffers by them immensely. What good does the retaining of such in fellowship do them but induce them to believe they are Christians, while they injure the church?

Q. 89. Why could not the Apostles cast out the dumb spirit? Also give chapter and verse which explain the cause of failure. D. R. HENSLEY. Kansas, Va.

A. "And Jesus said unto them, Because of your unbelief." Matt. xvii: 20.

Q. 90. 1. Is the Sabbath or Lord's day of divine origin? Please answer this for the benefit of a lady friend.

2. I see from a back number of THE BAPTIST that you are opposed to assessing members of the church—the amount they should pay into the Lord's treasury. Now what should be done with members who do not pay anything? Also those who have plenty of this world's goods and pay but little? Please answer this for the benefit of Zion church. JACOB JONES.

A. 1. The first has been fully answered by the able essay of Dr. Daniels, of this city, recently published in this paper; and the first and second chapters of Genesis and the Decalogue.

A. 2. That member violates his covenant vow, &c., to bear his part in supporting the preaching of the gospel and the expenses of his churches, and should be dealt with accordingly.

We do not find a warrant in the New Testament for the deacons to assess each member and for the church, by "pains and penalties," enforce the collection of the tax!

If a brother gives "little or nothing," the church can discipline him for covetousness, or for falling

to discharge his pecuniary obligation to the church, and if he refuses, exclude him, for he justly forfeits his membership. His continuing in the church is an injury to him, to the church, and to the cause.

Q. 91. The Baptist church at Garza, Texas, had in fellowship a brother and wife that had each a living husband and wife. The church, at her March meeting, excluded both on the charge of adultery. Did she do right? A. She discharged her bounden duty.

Q. 92. What should a Baptist church do with a member who does not attend the prayer meeting and Sabbath-school of their own church, but who attend the prayer-meeting and Sabbath-school of a Methodist church in the same town?

A. We think the pastor should have an affectionate talk with such and show them the bad influence of their example, and if this will not do, let the matter be brought before the church and an expression of its conviction taken, and if such members will not bear the church, the way as very plain, and the duty of the church clear is the shining sun.

ITEMS.

Romanists in Brazil say that Mary was without original or actual sin, was consulted with regard to man's redemption (while angels were not,) and is seated on the throne of divinity, while God himself sits wondering at her glory.

THE WONDERFUL NORTHWEST.—How little we know of the country we live in! The survey last year of the River Yukon, in Alaska, shows it to be a stream of the second magnitude. It rivals the Danube and the La Plata. It is navigable for light draught vessels for fully 1,500 miles. The expedition was undertaken last year by Lieut. Schwatka. The exploration was made on a very frail raft, but it navigated over a thousand miles of a dangerous river. Some day Alaska will be a State, and a very rich one at that. Demos's Monthly.

The formation of character is a momentous work. We may subscribe to perfect creeds, and yet our worship may be untrue. A man may be doctrinally sound and still be practically corrupt. It is possible to become, in a sense, defender of certain dogmas and yet be destitute of true spiritual life. You may have right conceptions of God but never worship him. Or, you may be as regular and punctilious as the old Pharisees, and yet your services may not be acceptable to the Almighty. I fear that much of the religious life to-day is merely mechanical. I know that we have many true and godly characters in society; we are not blind to the fact, however, that there are also many shams. As in the days of the prophet Ezekiel, so now there are some who "with their mouths show much love, but their heart goeth after their covetousness." There is a formalism of the new which threatens the spiritual power of the pulpit.

Jerome was versed in the heathen literature of his day and in the works of classic writers. He tells us that in a dream he once thought himself arraigned before the judgment seat of Christ, where he was asked the nature of his profession. He answered, "I am a Christian." "Thou art not!" said the Judge; "thou art a Ciceronian, for the works of that author possess thy heart." The Judge then gave order that he should be scourged by angels. Although it was only a dream, his chastisement never was forgotten; it changed the direction of his thoughts. "From that time," he says, "I gave myself to the reading of divine things with greater diligence and attention than I had ever read the other authors." To give undue attention to secular reading, to the neglect of sacred literature, is a temptation peculiar to the cultivated believer and it is a real temptation, for one may be as scrupulous in the acquisition of knowledge as in the pursuit of wealth. To many a Christian student, a dream like that of Jerome's would be a blessing.

If only half what Elder N. B. Cobb is reported to have said in the last N. C. State Convention be true, ought not every pastor and deacon make a special effort to introduce a good religious paper into every family of their churches? "I have been in the Baptist ministry over twenty-three years, have preached in the bounds of thirty-four Associations and had pastoral charges in ten Associations

in North Carolina and one in Virginia; I have traveled through ninety of the ninety-six counties of the State, and I give it as the result of twenty-four years experience as a Baptist, and a careful and widely extended observation from the Seaboard to the Smoky Mountains, that those Baptists who read their denominational paper and those only, can be relied upon for regular and systematic work in any of the general or special enterprises of the churches, Associations or Conventions."

READ THE BIBLE.—God's Word was intended to give light to the people, and it does give light in every human habitation where it is permitted to shine. It is a lamp to the feet; and a light to the path of every human being who will receive it as a guide, and then humbly walk by it. For the mind of youth there is no such enlightener in the world, it not only gives the light of truth, but the light of life and immortality. It creates new hopes when all earthly hopes perish. Its very entrance, as the Psalmist says, gives light to the mind. Let it but once enter the mind of youth, in all its divine fullness, power and beauty, and that mind is already far more than half educated because a moral and intellectual discipline is thereby inaugurated which can never cease, which must go on as long as life itself. Under its influence all the faculties of the mind are expanded, invigorated and elevated, all the purest and the best emotions of the heart are refined, exercised and ennobled; all the highest, manliest, most beautiful attributes and virtues of the character are moulded into symmetry, and assimilated to the likeness of Christ and of God. —Interior.

THE VALUE OF A TRACT.—Says an exchange: "A word fitly spoken is like apples of gold in pictures of silver;" a tract given in love may win a soul to Christ and cover a multitude of sins. The following shows the value of one tract:

"Nearly thirty years ago, in a time of revival in the Walnut-street Baptist Church, in Louisville, Ky., two Christian women, Mrs. J. Lawrence Smith and Mrs. W. W. Everts, went forth together to visit from home to home, and to distribute tracts and to invite sinners to the house of God. Very near the church building they found the family of a theatrical actor, and, in the circle they addressed a slender, youthful son, already on the stage. To him also they gave a tract and an invitation. He accepted both, read the tract and went and heard the gospel preached, and soon was saved. His life was now immediately changed, as well as his heart, and he promptly consecrated himself to the ministry and to labor for the salvation of others in preaching the gospel. Thus George C. Lorimer, D. D., was won to Christ and the service of his kingdom."

In a certain Lincolnshire village, where a Baptist church is flourishing, a strange evil spirit was manifested the other day by members of another denomination. The Baptist friends are noted far and wide, for their tea-meetings. A tea-meeting was arranged for (only last week.) The friend who has helped us for many years in a similar way made the cake, and sent it to be baked at one of the two public bake houses existing in the village, and to her surprise the proprietor refused to bake it. She sent it to the other bakehouse and again a refusal was given. The proprietor of each bakehouse is a member of the Wesleyan Society in the village, and we scarcely know what to think of the little plot, hatched in jealousy to check Baptist popularity. Verily, the minds of some men are narrow.—London Baptist. The open communion principles of that Baptist church do not seem to have been very effectual in removing the "odium" which attaches to our people in certain quarters; and the open communion principles of those Methodist bakers appear to have had little power to inspire them with liberality and charity toward their neighbors. We incline to think that the prescription of open communion as a cure for social bitterness is a kind of broad-pill practice, fit only for ecclesiastical "quacks." At any rate, in this case the disease ragged all the same—even in those who administered the reputed remedy to others and made of it themselves. Our English brethren gain nothing by their laxity.—Alec. Did any one ever hear of Baptists treating other denominations in any such persecuting manner as this?

RELIGIOUS NEWS.

TENNESSEE.—Eld. J. C. Cain, pastor of Chelamunga church, has served that church since 1879. The membership, then, was 25, now it is 75. The church has a nice house of worship, lately built. The church at Cog Hill, East Tennessee, has a new house of worship which will be dedicated in the near future. Pastor, Rev. C. Denton.—The Reflector says "Dr. G. A. Lofton preached an excellent sermon at the First church, Chattanooga, Wednesday night. It was novel, in that it was in the form of poetry. The sermon, with other poems, is being published in tract form, and will be read with interest by many." The friends of Rev. B. E. Butts, pastor of the second Baptist church, will be surprised to hear that he had a fit last week on one of the principal thoroughfares of the city. It occurred at the clothing store of Sol Simpson & Co., and came about in this way: One of his deacons took him into the store and ordered the clothier to let his pastor, and he did not. An effort is being made to revive the church at Mill Creek, in Davidson county. There was once a strong church there; they have a good building. Good Springs church, in Meigs county, has 25-30 Eld. J. R. Lawton, pastor. A new school has been organized. It will be the first meeting will soon be commenced and then a protracted meeting is expected. Eld. Thomas Hamilton will baptize two young ladies at his next appointment at Liberty.

ARKANSAS.—The following we glean from the Pioneer: "The cause is having fine success with its two churches, one near river, Dardanelle and New Hope. When we visit Tennessee Baptists think if they should have a conference with their brethren, we are invited to be delegates in the Southern Baptist Convention, where Arkansas, with only 2,000, was credited to 10 delegates. Three churches for Arkansas." Rev. R. P. Davant writes to the Pioneer: "We had a pleasant time yesterday received one backslider, received one by experience, baptized five, and one more awaiting baptism." Bro. J. C. Johnson, Elm Springs, says: "I am preaching to ten churches, and this is the first year they have seemed to take any interest in foreign missions work." A worthy Baptist administrator writes to the Pioneer: "Friendship church, Carroll county, has a new pastor and take the charge of a congregation at the same time. Write to J. D. Matthews, Nashville, Tenn. Maple Springs church has organized Eld. J. L. McGord to the work of the ministry. He will preach to two other churches as pastor. Three additions to the church at Midway, near Liberty, Rev. A. J. Wharton pastor.

MISSISSIPPI.—Rev. J. A. Moore, a Seminary student from Mississippi, has been chosen pastor's assistant for Walnut street church, Louisville, to take the place vacated by Rev. J. H. Wright. Bro. Moore is a native of Alabama, but has been in Mississippi for a number of years. "Rev. E. B. Miller, pastor at Grenada, has been spending some time in our city. He will return in a few days to commence a meeting with his church, in which he expects the assistance of Evangelist Penn, of Texas." —Western Preceptor.

ALABAMA.—There have been 31 accessions recently to Shady Grove church, Mobile county, and 24 have been baptized, among them many substantial young men.—Rev. J. M. Green, a Seminary student from Alabama, has accepted a proposition from the American Home Mission Board at New York, to take charge of the little church at Tucson, Arizona, a place of 7000 population.—Rev. C. W. Hare, late of Tiptonville, has accepted a call to the Zion church, Henderson county, Ky., and entered on his labors.—Rev. J. H. Wright, assistant pastor of the Walnut-street church, Louisville, Ky., has accepted a call to Union Springs.

GEORGIA.—The West Point church has put a baptistery in its house of worship, the first use of which was the baptism of seven converts during the recent meeting.—The Baptist house of worship at Grantville was dedicated May 18th. Sermon by Rev. J. B. Davis. Rev. G. W. Colquitt is the pastor.—Colored Baptists are building a new house of worship at Kingston.—Rev. T. S. Plecher is serving four churches in McDuffie county.—Rev. R. H. Harris, Lett range, baptized 10 May 18th, making 61 received on profession of faith. More than 100 new members have been added to the church.—Money

enough has been secured to build and furnish a house of worship at Liberty Hill.—There have been 30 accessions to Calro church, Thomas county, in a meeting conducted by Rev. J. M. Rusbia.—The Baptist cause at Dalton has taken on new life under Dr. Lofton's administration. Over twenty have been added to the church. The congregations are large.—Rev. M. N. McCall, President of Monroe Female College, Forsyth, has resigned and arranged to take an interest with Rev. W. C. McCall in the conduct of Joe Brown University, at Dalton.

FLORIDA.—Eld. R. T. Miller recently baptized a man 72 years of age in Alachua county.—Steps are being taken to establish a Baptist Female College at a suitable point on the sea-board. Fernandina is one of the places spoken of.—Eld. Gordon has entered upon his work as pastor at Leesburg, and met with a warm reception. A weekly prayer-meeting and a Sunday-school have been organized and the work has taken on a hopeful feature.—At Bloomfield nearly \$100 has been raised towards the erection of a house of worship, one man, not a Christian, giving \$150.—Bro. Gore writes to the Christian Index: "We have received two by letter at Lake Harney, three at Live Oak, and will probably receive four or five at Lake Jessup. Bro. Butts has resigned at Orlando, and gone to Georgia, but will possibly return to Sanford."

TEXAS.—The East Texas Baptist Convention will meet at Tyler on Friday before the third Sabbath in July, the 18th day of the month.—At Bonham the Baptists have a beautiful house of worship, and a very neat parsonage for the pastor.—Bro. Penn is conducting a series of meetings at Longview, and doing a grand work.—Eld. Martin, a Baptist, has been preaching for some days in Corsicana, and has met with decided success. Quite a number came out and confessed Christ as a Savior.

MISCELLANEOUS.—A freedman from Georgia, who, three years ago moved to the Indian Territory, where he has prospered, has built a church and schoolhouse, which he gave to the Home Missionary Society on condition that they appoint a preacher and teacher.—Thirty-seven young men were graduated from the Union Theological Seminary of New York City at its Commencement. Two will go to Turkey, one to China, and one to Manitoba. Five are to be Congregationalists, and two are called to Reformed churches. The Seminary property is now valued at \$2,000,000.—Mr. Spurgeon says in the Sacred and True that "superficial religion will always be fashionable because it does not require self denial. A man may be outwardly religious, and yet be a private tippler, but he cannot be a true Christian at that rate."—The Presbyterian General Assembly employs 1,150 home missionaries, and expended on this work last year \$187,180.—There are now ninety Women's Missionary Societies in Georgia, and they have raised the past year \$1,500. Contributions of Georgia Baptists through the State Board, are a little over \$30,000.

SECULAR NEWS.

TENNESSEE.—The bowl factory at Dyersburg is turning out twenty dozen bowls per day.—Union City is getting to be something of a newspaper center. Eight newspapers and periodicals are published there and another is projected.—There have been forty conversions at the revival in progress at Union City under the auspices of the Methodists, and the work seems to have just fairly begun.—The prospect for a fair yield of wheat in Weakley county is good. A larger acreage than usual was sown last fall.—Real estate in Trionton has advanced from 20 to 30 per cent in the past six months.—Work has begun on the new court house in Purdy, McNairy county. The cost, when completed, will be \$10,883.—There is a flattering prospect for a heavy crop of fruit of every kind in Fayette co. this year.—Justice Stanley Matthews is announced to address the Tennessee lawyers at their next regular meeting, which is to be held July 4th, on Look-out Mountain.—"From every portion of the State comes the welcome news of prosperity. Tennessee, notwithstanding the predictions of a few disgruntled politicians and cronies a few months ago, is increasing in population and material wealth in a substantial and most satisfactory manner. We have now within our borders nearly two millions of souls and the number is increasing all the time."—Jackson Dispatch.

FLORIDA.—A large crop of tomatoes raised near Lake Harris, this season, was sold at \$3 a bushel.—At Tallahassee, W. H. Hackett has raised a variety of pears grafted on one pear tree.—The orange crop in the central and southern part of the State is reported as looking well.—The population of Key West is estimated at 15,000, the greater portion of which is Cuban.—An excursion from Live Oak and Lake City to St. Augustine will take place next week.—Ten bushels of Irish potatoes were lately raised from a peck of seed, in Whitesville, Marion county.—Mr. Gardner, at Green Cove, has a \$60,000 contract for timber and cross-ties, on the International railroad.—Sixty dollars worth of squashes were lately sold by Mr. Chapman, of Bamboo station, raised on three-fourths of an acre of ground.—The Florida Railway & Navigation Co. has purchased 50,000 tons of steel rails with which to re-lay its system of road and branches, and the work is now in progress at different points.—There were shipped from Key West to New York, recently, 15,000 pheasants, 51 bales of sponge, 550 crates of tomatoes and egg plants, and 1,120,000 cigars; the total value of which amounted to the snug little sum of \$83,000.

NORTH CAROLINA.—Jonas Rawks, of Hamilton, aged sixty, had an invalid wife to whom he was much attached. For years he prayed that when she died he might die at the same instant. He was on a farm on Tuesday of last week when a messenger brought the news that his wife was dying. He hurried to her bedside and knelt as if to pray. The next instant he was dead.

MISCELLANEOUS.—The flow of capital into the Southern states continues at a tremendous rate, and if there is no check to the movement the next census will reveal some wonderful changes in that section of the republic. According to the Baltimore Manufacturers' Record, the money invested in new mining and manufacturing enterprises in the South since the 1st of January this year amounts to the great sum of \$55,504,000. The most of this has gone to the States of Alabama, Virginia, Kentucky, Texas, Tennessee, and Florida, in the order named. The heaviest investments of capital have been in coal mining and iron manufacturing companies.—The yellow fever is reported to prevail on the European employes on the canal.—In 1830 thirty distilleries in Maine manufactured over 1,000,000 gallons of whisky. Now there is not a distillery or brewery in the State; but, say the liquor advocates, "prohibition does not prohibit."

FOREIGN.—It is estimated that the annual contributions to Foreign mission work throughout the world amount to nine million dollars, one-third of which comes from America.—The Bishop of Durham said in a recent address, that the drink bill of England last year was more than the entire income of the Church of England Missionary Society during its history of 81 years.—In Palestine twenty missions have 123 missionaries, with over 500 native helpers, 2,000 church members, and about 20,000 scholars in mission schools. Many of the missions are so-called "Independent" missions, that is, not supported by a missionary society but by a circle of interested friends.

Subscribe for this paper.

\$100. WANTED. \$100.

We have undertaken, by the help of our friends, to raise in this column, by the readers of this paper, the sum of \$300 for the present scholastic year, commencing September 1st, 1884, and ending June 1st, 1884, for the support of two young ministers at the Southwestern Baptist University, at Jackson, Tenn. All that falls to be contributed by our readers will be given by myself personally. All expenses have been paid up to January 1, 1884. There will be \$100 wanting to carry them through this session—six months. The following sums have been received on this Term:

CASH FROM FRIENDS.

John Mincey, Tenn, \$50; Tenn & Ark Dep't Mutual Self Education and Benevolent Ass'n \$200; J. R. Jordan, Tenn, 2 00; Lucile B Pendleton, Tenn, 1 00; Mrs A J Sherrouse, La, 1 00; Miss M A Ragon, Tenn, 50c; J H Slade, La, 1 00; M A Crenshaw, Texas, 50c; C C Crenshaw and wife La, 2 00; J H Vann, Texas, 1 00; Mrs J E Vann, Texas, 1 00; Lilla Vann, Texas, 50c; Jimmie England, Texas, 50c; B F Sherrouse, La, 50c; E B Selmon, Tenn, 50c; J C Sharp, Tenn, 50c; J A Hankamaly, Tenn, 1 00; Dr J D Hesser, Tenn, 1 00; P Hill, Fla, 50c; Gill Paylor, La, 50c; Vanant Morgan, Tenn, 50c; J T Davis, La, 51c; Mrs Susan Jackson, Ala, 51c; Mrs A E Scott, La, 51c; Mrs M H Kempley, 51; John Kroll, Fla, 51; B H Douglas, Mo, 51; Miss H Douglas, Mo, 51; E W Walker, Tenn, 51; Miss Eliza Clemons, Tenn, 51; Miss Lizette Arrington, Tenn, 51; Dr. John Phillips, 51; Elder J. H. Taylor, 51; Mrs. M E Hill, Texas, 51; Rev A J Kincaid, Ark, 2 00; M Y Marston, Ark, 1 00.

The Young South.

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

POST-OFFICE.

DEAR CHILDREN:—I give you a new kind of an enigma this week, as I imagine a little variation would be quite refreshing to our faithful enigma-workers just now, and I know that after you catch the idea of "beheading" you will be begging "Cousin Laura" quite often for one of her enigmas.

"Beheading" you know, means dropping the first letter, so go to work and let me see how many of you can send in the answer.

And let all boys read how John Wheeler conducted his "society of ten."

Lovingly, AUNT NORA. AUNT NORA:—I feel such work as I read THE TENNESSEE BAPTIST like writing. I was sick, so I could not respond to the many calls for money so much needed in the Master's field. I read the Young South, and for a moment like a child in the Master's field, so I cast my mite with the children. You are doing a noble work, may God bless you, you will find enclosed \$1 for Mrs. Sanford. I am lovingly, A CHILD AT HEART.

AUNT NORA:—Papa takes THE TENNESSEE BAPTIST, and I see some of the enigmas in it. Well, as all the cousins have been writing letters and enigmas to you, I thought I would write too. Papa and mamma went to Seary last December to hear your father lecture. They thought it was the best they ever heard. I am not a Christian, but I hope to be one sometime. I go to Sunday-school every Sunday that I am able to go. Mr. Jesse Crow is my teacher. I think he is a good man, and a good teacher. I will give you my enigmas on the other side. I live one mile from Hebo on the St. Louis and Iron Mountain and Southern railroad. Well, I must close for this time. As ever your nephew, WALTER TAYLOR. Beebe Station, Ark.

Thanks for your enigma, Walter. I was just beginning to want more, try you hand again, but write your enigma and answers on different pieces of paper from your letter please.

AUNT NORA:—Lena's name has been among the 1000 longer than was intended. Her papa promised to call at Bro. Graves' office and leave her dues, but was prevented each time when in town, knowing that all is needed, and that God so wonderfully blesses the mite. We are great my delay. Enclosed you will find 50 cents for Lena Flynn. I hope with the aid of Anna Paces, Emma DuBoise, Mattie Buchanan, and Eula Brigrance to be able to help Dear Mrs. Sanford more. Anna Paces wrote some time ago that they were piecing the quilt as I suggested. And I received a note to-day from Emma DuBoise telling me they had finished quite enough pieces for the quilt, and tried to get a club for the Little Missionary, but failed. I have suggested other plans, and will help these worthy girls carry them out. Perhaps some of the cousins will follow their example, and send a few more dollars to aid in such a glorious work. Elmer Lusk, your good nephew, went to school with your father, and I remember well his great love for his books; and hope you will be a noble boy, and useful man. Now, little cousins, let us strive to see how much good we can do this year, and through it. With love to all I am yours truly, State Line, Tenn. MOLLIE E. FEISS.

AUNT NORA:—As I saw my "first and last" letter in print, I have concluded to write again. It makes me feel glad to pick up the Young South, and read of all the good you and the cousins are trying to do, and may you live long to carry on our noble work! Oh how I wish I could do more for Jesus, than I have ever done. Pray for me that I may be useful in the hands of the Lord to do some good in the "great cause." We have a good Sunday-school near us now, and I try to attend regularly, and I am learning something new in the Bible every Sabbath. My prayers are extended to all the cousins who are not Christians, and let's all pray that they may soon become such. I send 10 cents for Mrs. Sanford, brother Paul also sends 10 cents, and (though a stranger) much love to you and all the cousins. Wishing you, Mrs. Sanford and all the cousins much success in your glorious work. I will say good-bye for this time. Your nephew, Pinson, Tenn. ELYSE BOOM.

With a good Sunday-school near, you surely have opportunities for doing much good, Edie, and I can but believe you do, possessing the spirit you express in your letter.

AUNT NORA:—I am a little boy ten years old. I send my mite to Mrs. Sanford to keep up the Chinese school. Papa is a subscriber to your valuable paper, like it very much. I like to read your folks letters. I have four sisters, two of them twins. If you will publish this letter I will write again. I am afraid my letter will go to the waste-basket, so I will stop. W. E. CORSELETS, Walnut Grove, Ala.

AUNT NORA:—Here I come knocking, another little girl knocking admision into your charmed circle of little cousins. I am a little girl twelve years old; am fond of reading the Young South. I like to give money to teach the heathen Chinese the Word of God. Aunt Nora, I do not belong to the church, but expect to join as soon as possible; I professed religion at the Baptist church, last September. I deeply sympathize with our little cousins who are out of Christ, and are seeking to know him, and I heartily hope that all such may soon be found rejoicing. Cousin Minnie Taylor, will you correspond with me? I know you are such a good girl by your letter, and I truly hope that you are with your sister on the Lord's side ere this. Aunt Nora, I send 10 cents for Mrs. Sanford. I see this letter in print I will write again soon. I will close with many good wishes to the little cousins and Aunt Nora. WREN WILLIAMS, Den, Tenn.

AUNT NORA:—Here is another little girl knocking for admision into your circle. I see so many nice letters from different States, I thought I could write too. I am

going to school now. My teacher very much enjoyed my Prof. Science. We have a beautiful school, which I attend most of the time. I am a member of the Baptist church at Seary Springs. My papa is a Baptist minister. Papa takes THE TENNESSEE BAPTIST, has been it many years. We could not do without it now. We all like it so much. I always turn to the Young South and read it first. I think it so interesting. Aunt Nora, you are certainly doing great good; your reward will be great. I have learned to love you, and feel sure all the other cousins do too. As my letter is waiting lengthily, I will close. Enclosed please find ten cents for Mrs. Sanford. If I see this in print I will come again. Much love to Aunt Nora and all the cousins. I am lovingly, State Springs, Miss. DALLIS ALLEN.

- Enigma. 1. Behead a writer in the Bible and leave a vowel? 2. Behead a son of Hammoleth and leave 1 at least of a verb? 3. Behead a wilderness entered by the Israelites and leave grandfather of David? 4. Behead a hill near Shechem and leave a city of Benjamin? 5. Behead a brother of Abraham and leave a valley? 6. Behead one of David's mighty men and leave something to rest on? 7. Behead a son of Ephraim and leave first son of Midian? 8. Behead a son of Benjamin and leave a widow's son? 9. Behead a son of Uri and leave a priest in the days of Josiah? 10. Behead a march station in the wilderness and leave one of David's wives? 11. Behead the wife of Jerahmeel and leave a desert station of the Israelites? 12. Behead a covering used by Moses and leave nothing to rest on? 13. Behead a son of Ephraim and leave a town in Naphtali? 14. Behead a son of Issachar and leave a father of Zechariah? The decapitated letters spell a name dead to all the readers of the Young South. "Cousin Laura"

Answers to Enigmas for May 24th, 1884. Lizzie Jackson's—Japheth, Obed, Hezekiah, Night, Wine, Amantus, Timothy, Solomon, Orpah, Nephthali. Initials spell, John Watson. Answered by Van Farrar, Lou Anna Ball, Clarence Wingo, Willie Graves, Willie Owen, Samuel Owen, Pearl and Flora Longmire. George Miller's—Elijah, Layton, David, Caesar, Cain, Melchisedek, Cyrus, Dev. I. Adam, Nathan, Isaac, Elijah, Lot. Initials spell, John C. McDaniel. Answered by Van Farrar, Lou Anna Ball, Clarence Wingo, Willie Graves, Willie Owen, Samuel Owen, Pearl and Flora Longmire.

THANKFULNESS. BY ABELAIDE PROCTOR. I thank thee, O my God! who made The earth so bright, So full of splendor and of grace, Beauty and light, So many glorious things are here, Noble and bright. I thank thee, too, that thou hast made My day so bright, So many gentle thoughts and deeds are crowding us around, That in the darkest spot of earth Some love may be found. I thank thee more that all our joy Is touched with pain, That shadows fall on brightest hours, That thorns remain, So that earth's bliss may be our guide, And not our chain. For thou, who knowest, Lord, how soon Our weak heart clings, Hast given us joys tender and true, Yet all with wings; So that we see glimmering on high, Diviner things. I thank thee, Lord, that Thou hast kept The best in store; We have enough, yet not too much To long for more; A yearning for a deeper peace, Not known before. I thank thee, Lord, that here our souls, Though amply blest, Can never find, although they seek, A perfect rest; Nor ever shall, until they lean On Jesus' breast!

INITIALS ON FRUIT. Did you ever see a motto printed on a growing apple, pear or peach? No. Well, if you wish to have that pleasure, this is the way to obtain it. While the fruit yet hangs green upon the tree, make up your mind which is the biggest and most promising specimen of all. Next, cut out from thin, tough paper, the initials of the name of your little brother or sister or chief enemy, with round specks for the dots after the letters, and the letters plain and thick. Then paste these letters and dots on the side of the apple which is now turned to the sun, taking care not to loosen the fruit's hold upon its stem. As soon as the apple is ripe take off the paper cuttings, which have shut out the reddening rays of the sun, having kept the fruit green just beneath them so that the name or initials now show plainly. After that being owner of the initials to play near the tree, and say presently, "Why what are those queer marks on that apple up there?" You will find this quite a pleasant way to surprise the

little ones, and, of course, you can print a short pet name as easily as initials.—St. Nicholas. THE LIFE MISSION. IT was but a day or two since that a young school girl was manifesting perplexity over the problem of her life duty. Ought she go to a foreign mission field, or devote herself to work at home? A simple question brought the answer, that it would take her at least five years to complete the course of education on which she had entered. Very clearly she had nothing to do, as yet, with that which was perplexing her. Her present duty is to lay broad and strong foundations for a thorough education. What her ultimate mission in this world may be, God will show her in due time; about her mission just now, there need not be a moment's perplexity. The way, therefore, to find out what God's plan is for our life is to surrender ourselves to him in simple consecration; and then take up hour by hour the plain duties he brings to our hand. No matter about our mission, as a whole; our only concern is with the moment we are now living, and the thing God wants us now to do. If each hour's work is faithfully done, we will have at the end of the work faithfully done. If we neglect the duties of the common place days while waiting for our "mission," we shall simply throw our lives away, and utterly fail to fulfill the purpose of our creation.—S. S. Times.

A CHINESE BABY'S DRESS. A BABY'S dress is not very elaborate in this country. It consists of a piece of blue cotton cloth about a yard square, well wadded. The baby is put in the middle, the little feet toward one corner. The corner next the left side is folded over the tiny hands; the one to the right is put over that; the one towards the feet is put over both. Then a strong string is wrapped around the whole, and the precious little parcel is kept as warm and comfortable as possible. It can klee, too, and goo goo, and is as happy a little baby as you ever saw. The corner of the square next the head is sometimes put over the little face, but generally the baby is free to look around and breathe.—Mrs. Kirkland, in The Missionary.

Mr. Editor:—A short time ago I read in your paper a criticism upon "Whistling Girls," quoting the old-fashioned lines, "A whistling girl and a crowing hen Will surely come to a bad end." I once repeated this to a bright little girl who was whistling at my side, when her reply came quickly:—"Grandpa says, Whistling girls and good, fat sheep Are the very best stock a farmer can keep."

This says the little lass could whistle a tune like accompaniment to her piano, and was a perfect sun beam in the house. Don't you think "Grandpa" was right? I do.

"Mamma," said a little child, "my Sunday-school teacher tells me that the world is only a place in which God lets us live awhile that we may prepare for a better world. But mother, I do not see anybody preparing. I see you preparing to go in to the country, and Eliza is preparing to come here; but I don't see any one preparing to go there. Why don't you try to get ready? You scarce ever speak about going."—Ez.

A Little Workers for 1884. We, the undersigned, pledge ourselves to give ten cents a month to support our Chinese mission school in San Francisco taught by Mrs. Lena L. Sanford. We want to form a club of fifty at least. Who of our young friends will join us? Parker McGregor, 12 mos; Thomas McGregor, 12 mos; Flora Canfield, 12 mos; Clarence Wingo, 12 mos; Hilda McGee, 12 mos; Ella Carrin, 12 mos; Willie Graves, 12 mos; Floyd Hyatt, 12 mos; Charley Remley, 12 mos; John Malrind, 12 mos; Joseph Leatherbury, 12 mos; Kate Leatherbury 12 mos; Anna Belle Parker, 11 mos; Eddie Phillips 10 mos; Maggie Nicholson, 10 mos. John Overton Dabney, 10 mos; Maggie Goodson, 8 mos; Jimmie Scott, 8 mos; Lillie Vaan, 8 mos; Nellie Scott, 7 mos; Belle Blackwood, 7 mos; Van Farrar, 6 mos; Nora Hill, 6 mos; Lona Flinn, 6 mos; Eddie Paulston, 6 mos; Susie Johnson, 6 mos; Lena Sherrouse, 5 mos; Annie May Helsher, 5 mos; Minnie Ray Belcher, 5 mos; Ethel Burton, 5 mos; Frank Mitchell, 5 mos; Dannie Mitchell, 5 mos; Jennie Parker, 5 mos; Hattie Goodson, 3 mos; Lillie Graves, 3 mos; Ida Lee, 3 mos; Mawelle Young, 2 mos; Flora Richardson, 2 mos; Mammie Ivey 2 1/2 mos; Carrie Byrd, 2 1/2 mos; Sallie Jackson, 2 1/2 mos; Thom. Smart, 1 mo; Mary Miller, 1 mo.

Our Missionary Fund. We want all our young friends to help us with their nickels and dimes to carry a nice sum to send Mrs. Sanford for the heathen Chinese in San Francisco. Try, children, and see what you can do for them. Mollie Hering, 5 cents; Esturgeon Wingo, 5 cents; Harriet Wingo, 10 cts; Estier Wingo, 5 cents; Ann Mary Ellis, 10 cts; Mattie Co. 10 cts; W. O. Cornelia, 5 cts; Della Allen, 10 cts; Wren Williams, 10 cts; Rhoda Forrester, 5 cts; Alice Page, 5 cts; Irene Gamble, 5 cts; Inez Gamble, 5 cts; Willie Owen, 10 cts; Heatie Owen, 5 cts; Lizzie Evans, 5 cts; Mallo Burgess, 5 cts; Emma Coston, 5 cts; Hattie Hart, 5 cts; Julia Burgess, 5 cts; Mrs. Belle Sauer, 5 cts; Nellie Hyatt, 10 cts; Muggie Hill, 10 cts; Carrie McWhorton, 10 cts; Minnie Bessell, 10 cts; Ailie Morgan, 5 cts; Walter McWhorton, 5 cts; Frank Boyd, 10 cts; Frank Owen, 10 cts; Miss B. Jackson, 5 cts; Alice Anderson, 10 cts; Anna Stanley, 5 cts; "Garment Workers," Brooklyn, N. Y., 5 cts; Arden Kendall, 5 cts; Simeon Atwood, 10 cts; Mary Irene Uwins, 10 cts; Nora Rogers, 10 cts; Florey Turner, 10 cts; John Kimbro, 5 cts; A. I. Galton, of Waverly, Miss., 11 cts; Pauline Panolour, 10 cts; Anna, 10 cts; Parker McGregor, 11 cts; Nannie Brown, 5 cts; Lillian Owen, 10 cts; Nora B. Edwards, 10 cts; "A Child at Heart" 5 cts.

It is a fact that Kendall's Spavin Cure is all is claimed to be. See advertisement.

The barber lost himself in reflection.—Pittsburg Chronicle.

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"ROUGH ON CORNS." Ask for Wells' "Rough on Corns." 15c. Quick, complete cure. Hard or soft corns, warts, bunions.

"What is it you like about that girl?" said one young man to another. "My arm," was the brief reply.—Huntington Free Press.

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The game of chess is the oldest of games. It originated in India about 5,000 years ago. Since that time it has spread into China, Japan, Persia and Turkey and into Europe and the New World, and with its various modifications and additions is now the most scientific of games.

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If a man wants to know all the mean things that he has ever done, in his life, or that people think that he has done, or that people think they can safely accuse him of having done, let him announce himself as a candidate for the Presidency.—Times Siftings.

A Prominent Minister Writes. Dr. Mosley—Dear Sir: A few years ago I was suffering from indigestion or dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation. I have been cured by four bottles of your Lemon Elixir, and am now a well man.—Rev. C. O. DAVIS, Elder M. E. Church South, No. 28 Tenth St., Atlanta, Ga.

From Two Prominent Ladies. I have not been able in two years to walk or stand without suffering great pain. Since the use of Dr. Mosley's Lemon Elixir, I can walk half mile without suffering the least inconvenience.—Mrs. H. H. Bloodworth, Griffin, Ga.

Dr. H. Mosley—After years of suffering from indigestion, great debility and nervous prostration, with the usual female irregularities and derangements accompanying such a condition of a woman's health, I have been permanently relieved by the use of your Lemon Elixir.—Mrs. E. DENN, No. 40 Chapel St., Atlanta, Ga.

A Fruit druggist, Waco, City, Mo., writes: Lemon Elixir gives the greatest satisfaction. It has cured a case of chills and fever of four years standing.

Dr. Mosley's Lemon Elixir, prepared at his Drug Store, 114 Whitehall St., Atlanta, Ga. It cures all biliousness, constipation, indigestion, headache, neuralgia, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration, and all other diseases caused from diseased Liver and Kidneys.

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

AMATEUR PRINTING PRESS. For \$3 to \$75. Type, cards, rollers, ink, etc. Price list free. Greg. G. Wright, engraver and printer, 107 Race St., Cincinnati, O.

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By General W. W. Loring, of Florida. Late Colonel in the U. S. Army. Major-General in the Confederate service, and a member of the Staff in the Army of the Khedive of Egypt. 1 Vol. Large 8vo. With 47 Illustrations. Handsomely bound. Price \$2.00.

General Loring who was for 10 years in high command in Egypt, in a vivid graphic style an account of his own experiences and observations. The opportunity for a rare Egyptian history and affairs, and of the life of the people, high and low, were unmissable. It is a narrative of intense interest. For terms apply to Dodd, Mead & Co., Publishers, New York.

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CRAZY-PATCHWORK! Sent to the Standard Silk Works, 25 Park Row, New York. For a list of patches of beautiful silk, assorted colors, 25c. per doz.

McShane Bell Foundry Manufacture those celebrated Chinese and Bells for Churches, Academies, etc. Price list and circulars sent free. J. McShane & Co., Baltimore, Md. xvi 18 xvii 20

The Tennessee Educational Bureau, Supplies colleges, academies, public and private schools and families, with Professors, Principals, Teachers and Government. Teachers desiring positions should write at once for information. Colleges, schools and private families wanting competent teachers will be promptly furnished without charge. Address: GREGG & WATSON, Jacksonville, Tenn. [42 60-1] Managers.

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