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Our Pulpit.

GUIDANCE IN DOING GOOD.

BY CHARLES S. ROBINSON, D.D. [PRESBYTERIAN], IN MEMORIAL CHURCH, NEW YORK.

TEXT: Then the Spirit said to Philip, Go near, and join thyself to this chariot.—Acts viii: 29.

IN the introduction of this narrative, we are told that "the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert." It is not stated just how such a heavenly visitant made himself known. It cannot be doubted, however, that a real angel appeared to him, perhaps in a vision or a dream. There was an unseen chance of serving a fellow-man down in a distant desert. Christ offered that chance to this Christian preacher. It is an inspiriting thought to be borne in one's mind in such a hurrying world as this, that, if a true believer's heart is alert and his temper is willing, the Lord will surely put him, and keep him, in the way of doing good. Only he must watch for heavenly providences to summon him, as no doubt Philip watched for the angel, and he must instantly obey the call, and force his entire zeal into the duty.

This Philip, it must be remembered, was the deacon, not the disciple. We have reason to believe, from the opening verses of the chapter, that the whole apostolic band remained at Jerusalem.

Gaza was one of the five chief cities of the Philistines, south-west from Jerusalem, down near the sea, the last town upon the frontier of "the great and terrible wilderness" between Syria and Egypt. The road was then, as it is emphatically now, uninhabited. The long journey is desolate, barren of incident, and lonely. Such a change must have seemed violent to Philip, then in the full tide of his wonderful success among the Samaritans.

And in that is found our earliest lesson from this story. No exertion should be considered too difficult, no prospect too discouraging, if doing good is our purpose. Nor will it be, if the heart is zealous. Here we find Philip cheerfully starting to go sixty or seventy miles just to save a single soul. The phraseology of the story is specific: "he arose and went." It intimates briskness and alacrity. He sprang to meet the command.

At this point the sacred history shifts the scene so as to introduce another picture. Just how Philip traveled in order to reach his destination, we are not informed; there were several direct roads, and all of them were dreary. But the peculiarity of his errand lay in the fact that he did not at all know where his man was going to be found. That waste region was uncrossed with beaten paths. Two persons might pass each other a hundred times in the trackless desert, and never know it. It was like starting out on the ocean to meet a ship, when nobody could tell what line of sailing it would come in on. And we must leave Philip to do the best he can, while in imagination we push on before him down by the road to Hebron, and watch for a lonely traveler out in the sands.

Suddenly our eyes are arrested with the unusual spectacle of a foreign grandee with his retinue toiling on in the sunshine: "And behold a man of Ethiopia, a eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet." So he must have had a long journey from the far interior of Africa clear across the desert up to Jerusalem. It offers a most suggestive comment upon our laggardness in duty, when we find one like this African noble putting forth such supreme efforts in order to render his worshipful obedience unto God. He traverses an entire continent in his seeking after peace. How selfish and silly are our complaints in view of such fidelity as that.

A question may arise here as to the nature of this man's office and position at home. In the kingdom of God "not many wise or great or mighty are called;" and when one of that rank of men is in sight, it is worth while to look up his record somewhat.

Usually great monarchs transferred their business cares in large measure to some such person, making him a Grand Vizier, or a treasurer—that is, their confidential minister, having a patronage and power almost supreme in authority. Now, nothing is historically known about this man's mistress. She is nowhere mentioned in the Scriptures. Some ancient chroniclers assert that an august queen bearing this name reigned about that time in an African capital, and that a dynasty of sovereigns was called after her. It is evident that this eunuch had a lofty position, great wealth, and education. He was a man of standing and influence.

More to our surprise, however, is the fact which transpires here, that he was a Jew. At any rate, he understood something of the Hebrew faith. He may have been a proselyte to their religion. He certainly was a devout, an inquiring, and, most likely, a conscientious man. So here comes out one of those remarkable instances recorded in Scripture, which show that the Holy Spirit chooses the best people sometimes in unlikeliest places. Christ had saints among Cæsar's household, and Christians in the very family of Herod. So we need not be afraid to attempt converts anywhere.

The reason why this Ethiopian Jew, if such we must consider him, had been traveling up to Jerusalem at this particular season, is found in the fact that this was the time for the annual observance of the Passover feast. And when we recall the unusual history which had been transpiring on this special occasion, we cannot help thinking how much must have happened to arrest both the mind and the heart of such a stranger in Jerusalem. He may have been in those vast crowds at Pentecost. He may have heard Simon Peter's sermon. He may have witnessed the stoning of Stephen. Indeed, he may even have wondered and wept when Jesus of Nazareth was crucified. For there were thongs of thoughtful people who came together to that solemn sight, and who, beholding the things which were done, smote their breasts in silent sorrow as they returned from Calvary.

And now we catch another lesson: religious convictions are in value simply inestimable, and ought to be cherished as we would cherish our life itself. One may go through most extraordinary seasons of so-called revival, and yet may remain unregenerate. A man may be held beneath the pressure of most helpful privilege, and not find any improvement; he may suffer in spirit, and still not be saved. If the mind be dark, or the will be hard, mere emotion goes for nothing. This eunuch came across the known world in fatiguing travel just to find peace in the worship of the true God. What he needed beyond every-thing else was a knowledge of the Christ of whom the prophet Isaiah wrote.

Look at him for a moment closely. He has been up to Jerusalem, and has returned, without any hopeful illumination in grace. We learn from his demeanor that his heart is not at rest. He has his round, and is now on his way home disappointed. But the one grand thing in his action is that he clings to his purpose. He will not give up without a blessing. Oh, there is nothing, nothing, in human history like that impressive moment in which an aroused soul begins to ask the question, "What must I do to be saved?" If those gracious feelings pass away, they may never arise again in one's heart. The Spirit, grieved, may never return.

It is interesting to note how this weary traveler was seeking to beguile the time when Philip found him. In early days, it was the custom for those who could afford it to make their extensive journeys in chariots—mere open wagons, sometimes covered with a light awning. These were low and easy to alight from or enter. Generally those of rank were accompanied by a suite of attendants.

It must always have been tedious to cross the desert alone. And the climate was hot, and the way was waterless, and the sights were dull, and the advance was lamentably slow. So this nobleman was trying to while away the hours in reading. He had in his possession, as we suppose, a copy of the Greek translation of the Old Testament. It was what is called the Septuagint Version of the Hebrew Scriptures; his quotations are taken from that; *Esaias* is the Greek name or Isaiah. This he was studying with some perplexity.

One could almost wish he had a picturesque pen to enable him to discribe the meeting of those two men out in the desert. Such a spectacle arrests the imagination powerfully. Two atoms of sentient life in this vast universe float up to each other on the unperceived winds of divine grace. Yet eternal ages cannot so much as begin to exhaust the chapters of that soul's history, which was written during the tranquil hour beside the Gaza fountain. Apparently they catch sight of each other near the same moment. In an open country, level and treeless, one sees very far away.

At once they came together; "Then the Spirit said to Philip, Go near, and join thyself to this chariot." Now, we all understand, of course, that this was the Holy Spirit. And the same gracious Agent probably powerfully influenced the Egyptian's mind likewise, so that he did not resent Philip's somewhat abrupt challenge. Strangers in the East are quite supercilious toward those they happen to meet in desolate places. They force the conversation to be very short when any one accosts or interrupts them. Here Philip found the access remarkably easy, although the traveler he approached was a grandee of the highest aristocracy. The good deacon does not appear in the slightest measure embarrassed, and we remember he had excellent success.

We know that the Lord will never set a timid or a diffident man to speak to a rich nabob or a politician like this, about his soul, or to any other awkward, difficult person, without going beforehand, and, as it were, clearing the way by making him courteously inclined, and disposing his heart toward the truth.

So we learn that, without hesitancy, Philip ran thither to him, and heard him read the prophet Esaias, and said, "Understandest thou what thou readest?" It is not everybody who would put up with such an interference as this. And there must be times when even deacons would go too far, if they should intimate that people who read the Bible

have often the poorest sort of success in getting the meaning of it. Still, the eunuch preserves his tranquility. And he ends with inviting Philip to a seat in the chariot beside him. And I think we all shall agree that this busy deacon never rode in such state before.

Now, before we attempt to go on any further with this story, I want you to pick out a few exceedingly interesting hints offered as really helpful suggestions in the doing of our duty.

See those two persons together. Just look first at Philip. Remember that he had traveled down from a great wide popular city district, and was acting now as a sort of missionary for the foreign mission field. He was evangelizing Africa in a small but amazingly effective way. He had an African whom the Lord had put directly before him; and when Ethiopia stretched forth her hands, Philip stretched forth his hands also in the best way he knew how. Hence we see it is wrong to be fastidious about opportunities. Wherever souls are, there is the place for us to go and try to save them, as the Holy Spirit seems to suggest.

Nor is this all: another lesson follows right on from that. This bears on our persistent fidelity; we are never to despise the day of small things. Philip had an audience that day of only one person; and that was just what Jesus had at the well in Sychar. And Philip's audience consisted of a large strange black man in a desert. But this deacon did his duty, and went straight ahead as he was told; and his whole congregation was converted before he left it in the afternoon.

Keep this entire thought in mind, for it leads to another lesson. Consider the measureless worth of a single chance of telling a fellow-being about Jesus Christ. You note here that the record says Philip "ran" when he started toward the wagon. See what pre-eminent alacrity in obedience! But you mark that it was now or never with the eunuch. Philip had not met this man before; there is no assurance that he should ever meet him again. A moment lost might have lost a soul for a vast eternity.

Now look, finally, at the eunuch: Philip's conduct was instructive, but that of this African treasurer was not less so. When the abrupt stranger asked him if he understood the chapter in Isaiah he was trying to read, he was not at all angry. Perhaps it may occur as a question to some one how Philip happened to know what he was doing. In Eastern schools the teachers are accustomed to tell orally to their pupils what they desire them to learn; and the scholars repeat it over and over audibly in a sort of concert exercise after them. Thus even the best educated people get in the habit of reading out aloud. In such silent solitudes of the desert the voice of a human being goes a great way, and seems quite distinct; the likelihood is that Philip heard the man long before he came up to him.

Hence, the first we notice in the behaviour of this Abyssinian noble is his high-toned and unmistakable politeness. A churl would have told this stranger to move on and attend to his own concerns. But this colored man had some fine instincts, which always evidence good breeding, or long association with excellent society. Courtesy is never lost on anybody in this uneasy and somewhat rough world. This Ethiopian gentleman is to be imitated by those whom Christians try so often to benefit.

Then, next to this, you notice his humility. He wanted help, and he acknowledged it; such religious matters were quite too much for his management. It may be he had had some experience with interpreters before in his own land. There was then a class of wandering expositors in Jewish synagogues; wherever they had any converts to be instructed, the rich sometimes employed and paid them. It is evident from the first glance that the prime minister of Candace had no spurious pride or prudishness under confession of real ignorance. And once we remember it was a prime minister of England who said: "To be conscious that you are ignorant is a great step to knowledge." It is never a shame for one not to know; it is only a shame not to learn.

Now let us notice, as we end our study, that the story before us closes with a fresh assertion concerning the presence and working of the Holy Ghost. "And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more; and he went on his own way rejoicing." Philip was sent by the Spirit, guided by the Spirit, and withdrawn by the Spirit; and our lesson is this: whoever desires to do good must find out where the Spirit of God is leading him or leading others, and then must simply and humbly follow on.

And let us be sure that, in this vast desert of a world, no inquirer shall be missed, to whom we might give help; watch even chance chariots passing by, in the hope to save souls.

CORRECTIONS OF MISREPRESENTATIONS OF ME BY ELD. JOBE HARRAL ON THE COMMUNION QUESTION.

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

9. He represents me as saying that I had exploded the 5th chapter I Cor. Now Bro. H. knows better than that. He knows, as every man of common sense must know, that I meant the *proof* he had drawn from that chapter. Now such a course might be excusable in a political propagandist, but never in a religious controversialist, *especially* a Baptist. This negro and bomb were introduced simply to divert the attention of the reader from the force of my argument, which is disgusting.

10. In his fourth reply he charges me with nearly swearing by Bro. Pendleton, and contradicting him, further claiming that there were two ways to enter a Baptist church. 1st. I say I fully endorse all that Bro. P. said in that connection on the subject of one entrance into the church, and showed that fellowship was that "one way," and that it required baptism to secure fellowship. 2nd. But according to Bro. H.'s position there were two ways. All of that was plain enough in what I said, but Bro. H. had to "dust" the eyes of the readers to keep them from seeing the force of my argument. In the same connection he says I charge him with abusing Bro. P. Now Bro. H. can't find the word abuse in my writing. Then what can one think of a man of his standing making such reckless statements simply to carry his point?

11. Bro. H. says he quoted the *whole law* governing the Passover, in his article. I deny it, and refer the reader to January 6th, 1883. And there you will find his quotation, together with his argument, and he positively says that that law required each family to eat the lamb to itself, refers to Ex. 12th chap., 3rd verse, and after he has made his argument denying the provisions for two families, at the end of his article he says: "Here is the law to which they refer," (Dr. Gambrell and others) just as though it was not a part of the very same law, one is the 3rd and the other is the 4th verse. So the reader can see that my charge against him was true, that he denied the provision in the law for two families to eat together. It is true the law does not say they shall eat together, but "take it together," which I understand to be the same thing, because there is no provision for a division of it, but a positive prohibition to break a bone of it, which forbids a division. I called upon Bro. H. to tell how he could divide a lamb without breaking a bone, and he failed to tell, but said he had divided a deer into two parts to carry on his horse. He seemed to think that was sufficient, but I say, Bro. H., that will not do, you will have to tell how it is done before people who *think* for *themselves* can accept it. The subjects of Pedobaptist teaching may take bare statements about unreasonable things, but not Baptists who *think* for *themselves*. Webster says that break means to part, separate, divide. Bro. H. says that I am trying to make it appear that God had repealed his own law. I deny it. I simply tried to show that it was a whole law, that like all laws human and divine, there were parts of the grand whole, that's all. Further, Bro. H. lays great stress on eating the lamb in one house. I say that's right, that a lamb was not to be divided and carried into different houses. So that only goes to prove that two families could and did eat the one lamb where each was too small to consume it.

12. Bro. H., in his fifth reply, endeavors to place me in a ridiculous light by representing me as believing that a member of one church is entitled to the rights and privileges of every other church. That is a false construction upon my position. I did not say it nor intimate such a thing. I here say once for all that Christ has a *universal family, organic, visible*, but the members of each church only have rights, especially such as voting in the church to which they belong; that the communion is a memorial institution, and that members of other churches cannot claim it as a right to commune with that particular church of which they are not members, but the church has the perfect right to invite, and then they have the perfect right to accept, and neither *violate any law* of Christ. I illustrated this thing fully in my previous writing, but there was a part of my manuscript that never saw daylight. I wrote to Bro. Graves about it, and he stated to me that he did not read any of it but turned the whole thing over to Bro. H. So I do not know what became of it, but do know that some six or seven pages slipped through some one's fingers. I suppose that was easier done than to answer the arguments.

Next, Bro. H. endeavors to represent me as holding to the idea of some writer who has pictured out a universal, invisible church, with an invisible administrator, an invisible candidate or subject, an invisible ordinance. First let me say I never yet have seen, much more read, such a production until I read it from Bro. H.'s hand. Such an idea never had a place in my mind, nor will a just construction of my language admit of such a conclusion. All of this was doubtless done to place me in a ridiculous light to break down Intercommunion. He then represents me as saying I will stand by the Bible provided it supports intercommunion, but if not let the Bible slide, but I will stand by Intercommunion. Now Bro. H., I am sure that all of your friends are ashamed of you for such talk, you not no other man has any higher appreciation of the Bible, God's Word, than I have, which I think my history will fully prove. Therefore, I cannot let you, or any other man, with all the D.Ds and L.L.Ds. that can be affixed to their names, drives me into some new theory which they have totally failed to sustain by the Scriptures. No, my brother, your torturing of the Scriptures, and my positions and language, together with your ridicule and sarcasm will not make me leave the Bible teaching. With regard to the universal church of Christ, I will discuss that question with any one. Bro. Graves saw that was the weak part of my writing. If he will open up his columns to me I will further expose my weakness.

13. In Bro. H.'s reply to my 7th, which ought to have been the 6th, he makes a great blow over what I said about the evidence of immersion in the New Testament. I hope the reader will turn to April 26th, 1884, of THE BAPTIST, and read what I said, first page. I am ready to admit that there is no positive evidence in the New Testament that there were disciples at Troas. Neither is there any positive evidence in the Tew Testament that anyone ever was immersed. And yet we as Baptists fully believe that all the baptisms mentioned in the New Testament were so many immersions. The reader can see very clearly that I placed both upon the same hypothesis, *i. e.*, one was as plain as the other.

Again, in the second column near the top, I say: Are not the inferences which I have drawn as good proof of there being a church at Troas as the inferences that persons were immersed, taking the Scriptures for both. Now I ask any man or woman of good judgment, where is any room in what I have said for Bro. H. to make the great blow that he has, to try to make it appear that I denied immersion being taught in the New Testament, while I said there was no *positive* evidence, but we as Baptists believe that all the baptisms recorded in the New Testament were so many immersions. Why did not Bro. H. meet my argument, if he could, and if not, admit it, and not fly off to make capital of something in an unfair way, in order to divert the mind of the reader from the force of my argument? But again, in the 3d column the same thing is called up. "Here it is: Why does Bro. H. ask for a plain statement in the New Testament for intercommunion, when he, or they, know there is no such statement? Bro. H.'s demand reminds one of the Pedobaptist demand for a single positive statement in the New Testament of immersion, when every scholar among them is bound to admit that the baptisms of the New Testament, or at least a part of those recorded, prove immersion, because the circumstance connected go to prove it; so I claim for the Intercommunion at Troas. Now I want to ask the reader if there is any ground in all this for Bro. H.'s great blow about my repudiating immersion. He flies off to *baptizo*, which all Informed persons know is a Greek word, and not in the English Testament, while I was writing from the English. All of Bro. H.'s efforts to place me in a false light before the public will recoil on his own head sooner or later. I must say in conclusion, that while I have met in public debate a strong Campbellite four days, a tricky Cumberland seven days, and two Methodists against me three days, yet none of them could equal Bro. H. for torturing and perverting language, and making false deductions.

ELD. COLEMAN'S CHARGES ANSWERED

BY HON. JOBE HARRAL, EUDORA, MISS.

9. I had said, and I now say, that members of Baptist churches are forbidden to sit down at the Lord's table with known immoral persons and under the practice of intercommunion they could not avoid it, and I offered this as proof of my statement: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicater, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." (I Col. v: 11.) Now, if he exploded that proof, did he not explode that part of the chapter? Where is the difference? I cannot tell what he means, except by what he says, and that is what he said. But allow that he meant the proofs, and there is no difference whatever, for the proofs drawn from that chapter were all like the one mentioned, and he was exploded himself, and there is the trouble. I did not destroy his intercommunion house; Paul did it with his bomb No. 5, and he should not blame me for his being houseless. A little boy rolled and tossed in his bed, trying in vain to sleep, and finding it impossible, he grew nervous, began to cry, and crept into his mother's bed, saying, "Mamma, I can sleep here, I know I can; I have done slept my bed all up, and I can't find any sleep there." Bro. Coleman has slept his intercommunion bed all up, and he has become disgusted with it, and is nervous and excited, but if he will come into Paul's church-communion bed, he will sleep quietly, and have no tormenting dreams of negroes and bombs to disturb him. Come along, Bro. Coleman.

10. By reference to THE TENNESSEE BAPTIST of April 5, 1884, the reader can see that Bro. Coleman claims that there are *two* ways of entrance into a church of Christ, and in that he contradicts Bro. Pendleton, and makes an argument to prove that there are two ways of entrance, while I controverted his position, and insisted, as does Dr. Pendleton, that there is but *one way* of entrance, and here he comes and says that I say there are *two* ways of entrance into a Baptist church. Well, I never said any such thing in my life, and I so asserted in my fourth reply, to which he refers. When he attempts to make me, or Bro. Pendleton, either, responsible for what we never said, he abuses us, whether he uses the word "abuse" or not, and that he is trying to do with all his power, and he is so angry that the sun has gone down on his wrath, and yet he is not cool. There must be some cause for this, and what is it? Some writer, perhaps Josh Billings, wrote of the bumble bee, and said it was a very pretty little bird that flew lazily, and with a humming sound, from flower to flower, gathering something that resembled honey, and was sweet to the mouth, but bitter in the stomach, and gave one a fine Grecian bend in a few minutes. That it was easy to catch it, and easy to handle it, but the trouble was, that the man who handled it could not be handled himself for a long time afterwards, but jumped about as if he had a piece of hot iron in his hand and could not let it go. Now, Bro. Coleman's intercommunion bumble bee's honey has been sweet to his tongue, but bitter in his stomach, bending his moral outline in true Grecian style, and in handling his bee he became excited and talked like a man who is obliged to be in a hurry, and keep moving about, and says some things not lawful to speak. But I hope he will be quiet after the pain inflicted by his bee subsides.

11. In his article No. 4, TENNESSEE BAPTIST, April 5, 1884, he charges me with suppressing a part of the law of the Passover, and says: "Now I ask why did *not* Bro. Harral read the fourth verse?" In my reply I said: "Bro. Coleman tries to make it appear that I did not quote the fourth verse in the article in the TENNESSEE BAPTIST to which he refers. In fact he says I did not, for I "stopped too soon," and yet there it is in that article just as I quote it here: "And if the household be too little for the lamb, let him and his neighbor (not neighbors) next unto his house take it according to the number of the souls." Bro. Coleman saw all that, and yet here he is making the same charge, and at the same time saying that I have misrepresented him. If Bro. Coleman is all that he seems to imagine that he is, he is the phenomenon of this age. How a failure to quote the fourth verse of the twelfth chapter of Exodus, if I had so failed, is misrepresentation of him, is more than I can tell, unless he imagines that he is the author of the Bible. That intercommunion honey is a terrible thing to disorder one's imagination. The first time Bro. C. goes to Memphis let him go to any butcher's shop, and the butcher will take his knife and divide a lamb for him without breaking a bone. Bro. C. has seen human skeletons that had been divided and put together again without breaking a bone in them, no doubt, and if that can be done with a human body, to say it cannot be done with a lamb is to be obstinate for a purpose. Bro. C. has discussed the Passover to the best of his ability, and failed signally, even in the judgment of his best friends, and if he is not satisfied, let him select a man who can do better; and my heart is over flowing with anxiety to meet him. Rip Van Winkle, after his sleep of twenty years, finding himself alone, his dog gone, his gun rusted and rattled, and remembering how his brain became confused by drinking from a flagon, he cried out in his distress: "O that flagon! O that flagon!!" so, Bro. Coleman, having partaken too freely of the intercommunion honey, fell into a stupor and became confused, and waking up, as did old Rip, to find himself almost alone, his brethren having gone after the Word of the Lord, if he is not utterly incurable, I expect soon to hear of his pouring out his grief as he hastens after them, "O that honey! O that honey!!"

12. I have done what I could to prevent my good brother from putting himself in a "ridiculous light," but it seems that I cannot. If Christ has one *"visible, organized, universal" church*, or "family," every member has equal rights in it, for no one ever heard of an organization that gives rights to some of its members and deprived the other members of them; but this is the ridiculous attitude my brother now puts himself in, and then says I have misrepresented him. If members of one Baptist church have no right to sit at the Lord's table in another church, how can they sit there scripturally? If one church has "the perfect right to invite" the members of another church, and that church has "the perfect right to accept" the invitation and commune there, you should show it in the New Testament, or quit saying there is any such right on either side. If they have "no right" to commune outside of their own church it is because Christ gave them none, and it is rebellious to say that the church can give what Christ withheld. You say Baptists will not accept the bare statement of any man, and your bare statement that they have such rights is not sufficient; they are not supported by a word in the Bible, and therefore we reject your statement as unworthy of credit, you being judge. Your manuscript was as it left your hands, no doubt, for the pages were regular throughout without a miss, and your statement that I found it easier to destroy it than answer it, is so ridiculous that no one will believe it, I am sure; and in my judgment such pages exist only in Bro. Coleman's imagination. Now re-write your six or seven pages to prove that one Baptist church has the right to invite another Baptist church to commune with her, and the other has the right to accept the invitation, and THE TENNESSEE BAPTIST will publish them and I will answer them. I never saw your lost pages in my life, and I am incapable of such trickery. You do teach that there is an invisible church with all its invisible appendages, for you continually assert that there is one universal church, as in this very article, and No. 12, and yet no man can see it, and you cannot show it to them. It is invisible and cannot be seen. When a man says there is no evidence in the Bible that there was a church at Troas, and no evidence, nor example, nor precept for Intercommunion in the New Testament, and still declares with emphasis that intercommunion between Baptist churches is right, and when the Scriptures are shown forbidding it, he says, I will still Intercommune, and will Intercommune even if baptism has to be discredited and given up, I think I may safely say, that such a man will cling to his practice even if the Bible slides, and that is exactly what Bro. Coleman says and does.

13. Now, reader, lest it escape you, I will quote his words used here, and in his review of me, April 26, 1884, TENNESSEE BAPTIST: "I am ready to admit that there is no positive evidence in the New Testament that there were disciples at Troas; neither is there any positive evidence in the New Testament that any one ever was immersed." Have I misrepresented him? Intercommunion must stand, even if baptism has to be given up. He says there is no evidence that there were disciples at Troas but inference, and immersion stands on no better foundation. Again, "Why does Bro. Harral ask for a plain statement for intercommunion in the New Testament when he or they know there is no such statement. Bro. Harral's demand reminds one of the Pedobaptist demand for a single positive statement of immersion." If there is no positive evidence in the New Testament of immersion, I have been preaching a falsehood for twenty-five years; but there is evidence as positive as language can make it. I said he could not find a Baptist congregation in Arkansas who would accept such a heresy, and I am glad to know that he cannot find such an one, and that is the cause of my brother's madness. He never again can meet the "tricky Cumberland and the two ethodists" on that point, for they would fell him at a blow. Just imagine a great concourse of people to hear a discussion of the New Testament baptism by a Pedobaptist and Eld. R. J. Coleman; Eld. Coleman affirming that it was immersion, and see him rise, the pride of his people, the blaze of successful battle in his face, and armed, as they suppose, with proofs strong as Holy Writ can make them, and already anticipating an easy and grand victory over error, he opens his mouth and says: "I am ready to admit that there is no positive evidence in the New Testament that any one ever was immersed;" and, then, if you can, imagine that Baptist host mortified in the presence of their enemies, and amid their jeers and taunts made to furl their flag, stack their arms and surrender to an inferior foe, by their champion, just as the Austrians at Ulm were made to surrender to Bonaparte by their traitor general, Mack, when they had not been beaten. O, brethren of Arkansas, this is not a fanciful picture, as you see, and may be practically true at any time. This is some of the bitter fruit of Intercommunion, and yet we are told, if we eat of it we shall not die. I was not there when God divided the light from the darkness, when he separated the waters from the land and rolled them into their ocean beds, and spread abroad the plains and painted the flowers, and heaved the mountains, and gave the moon her beauty and lighted the brilliance of the stars, and kindled the fires of the sun, but I have positive evidence that God did all those things when his Word tells me so; when Matthew, and Mark, and Luke, and John, and Christ tell me that all the baptisms mentioned in the New Testament were immersions, I know, I have positive evidence that they were immersions, and until I come to believe that the Bible is not the Word of God I will cling to it in life and in death as the shoot-anchor of my hope.

NEWS LETTER.

BRO. GRAVES:—We have been honored with a visit from Dr. G. W. Jarman, the apostle of education in Tennessee. He is passing around informing the aspiring youth of the benefits to be derived from study in the Southwestern University. Some of our boys will doubtless attend the coming session. Before I know Dr. Jarman and his co-laborers, I wondered at the popularity of this young University, and of its successful career financially and otherwise, but I no longer feel astonished. Men so gifted, thoroughly qualified, and devoted to the cause of education are sure to succeed.

Prof. L. T. M. Canada, who was elected adjunct professor of mathematics at the last meeting of the Trustees, has taught during the past year with marked approval near one of my churches. He showed not only that he was eminently prepared for his work, but that he was gifted in the art of teaching. One or two of his pupils will follow him to Jackson. He was my co-laborer in the Gospel. By invitation of the church he conducted services every Sunday night in my absence. He is very reticent, but eminently useful in church work. May success attend him in his professorship.

I have recently closed an interesting meeting with Eudora church, White Station. Prof. W. E. Hughes and family remained with us throughout the meeting. The singing was highly appreciated and did good. The congregation was larger than it had been before in twenty years. We do not know that there were any conversions, yet we have reason to believe that some will date their new life to this meeting. The membership seemed to be benefited. I baptized two into the fellowship of the church last Saturday, one a Methodist, and the other was converted at our meeting last year. Bro. L. T. Ray, returning from his charge at Senatobia, preached an excellent sermon. Dr. Johnston, of Collierville, gave us one able discourse during the meeting.

We have an excellent meeting in progress here. I am assisted by Bro. W. T. Lowrey. Will report fully when we close. J. D. ANDERSON.

Germantown, Tenn.

BRO. GRAVES:—Seeing a communication in THE BAPTIST of August 2nd, copied from the *Baptist Record*, from the pen of J. B. Searcy, is my apology for this communication. Bro. Searcy says "we have quite a crop of marketable preachers which will be ready to ship upon short notice." Now will Bro. Searcy answer the two following questions: First, What does he mean by "marketable?" Webster says "that which is fit for market." Does Bro. Searcy mean that? Second, Will he give us the names of those "marketable" preachers in the *Evangel*? Two years ago he advertised the ministers of the Pine Bluff Association as "a class of uneducated preachers." Now, Arkansas has a crop ripe and ready to ship to any market! Now I will offer the following advice to my good brother: When you write again dip your pen in ink, and not in gall, and govern yourself accordingly, and you will not offend those for whom Christ died. Yours truly one of the uneducated, unripe preachers, W. J. NEWELL.

A WORD FROM TEXAS.

BRO. GRAVES:—Thursday, the 4th inst., I left home to hold a meeting with old Friendship church, near Austin. I reached Dupree Friday in time to hear Bro. Walker, pastor at that place, preach. He was just closing a meeting of about two weeks, which resulted in the church being revived and several baptisms. After a tedious drive Friday evening, I reached the arbor for our meeting at a late hour, and found a congregation waiting. The meeting lasted ten days and resulted in fourteen accessions to the church; three by letter, one restored and ten by baptism. The seeds of Campbellism have been scattered in that community, but all the young converts said they wanted to follow Christ in baptism *because* they loved Him and not *in order* to be *pardoned*. Elder J. D. Stringer and D. A. Porter did most of the preaching. The meeting closed Sunday evening at the river side, where a large and appreciative audience stood to witness the burial of a Christian lady in the watery grave. The full results of that meeting are certainly untold.

On Friday, the 18th inst., the San Antonio Association met with the Pleasant Hill church, Wilson county. The Association was called to order at 2:30 p. m., and after reading letters from the churches went into the election of officers, which resulted as follows: Bro. A. G. Martin, Moderator; Elder J. J. Morrow, Clerk; and Elder J. W. Peebles, Treasurer.

One new church petitioned for membership and was received. Preaching at night by Bro. Fouts. Met Saturday at 8:30 a. m. The roll of messengers was called. Bro. J. J. Moore read a report on Sunday schools, which was discussed at length and adopted. At 11 o'clock Elder J. M. Curry (known as Father Curry) preached the doctrinal sermon. He asked and ably answered three questions, viz: (1) What is the church? (2) When and by whom was it organized? (3) For what was it organized? [A capital subject.—Ed.]

In the evening the usual reports on Home and Foreign Missions, Ministerial Education, etc., were read, discussed and adopted. Sunday at 11 o'clock Elder W. C. Maning preached the missionary sermon and took up a collection of about $200 for Associational Missions, after which the large congregation united in singing that good old song, "How firm a foundation," and the parting hand was extended. Thus closed a very pleasant and harmonious meeting of the San Antonio Association. E. L. FOUTS.

Prairie Lee, Tex., July 22nd, 1884.

Make our 50 cents offer known at every Association meeting.

A NEW CORRESPONDENT FROM MISSOURI.

BRO GRAVES:—I am fully convinced that Bro. Ray is determined to act unfairly and unjustly with you in the discussion on the Communion question. If what you have said is not sufficient to convince him, he would not be persuaded though one arose from the dead. I took the *Flag*, and know that he garbled your articles and put you in a false light before his readers by making you say what you did not say.

Brother Ray visited our district association, and preached Sunday afternoon. His theme was the 'See Heres and the See Theres." He said during his sermon that you had gotten up a "See Here." He also said according to your position there was not a Baptist church upon the earth, because they had perverted the Supper by practicing intercommunion, and hence had become subverted and were but apostates. After the sermon I took him to one side and gave him a good talking to, and he had to confess he could not prove the above statements! He acknowledged that many of our brethren years ago taught intercommunion was unscriptural. If Bro. Ray is correct, that a church becomes subverted—an apostate—by perverting the supper, then Spurgeon is no Baptist, and the church to which he preaches is no Baptist church. But, again; the Second Church, St. Louis, Mo., a few years ago perverted the supper, and Bro. Ray said so at the time. Then down she went and became an apostate. But Bro. Ray moves from LaGrange to St. Louis, and takes his letter from the First Church, LaGrange, and joins the Second Church—*an apostate*—of St. Louis! But he says she had become sound again. What! *Bring a true church out of an apostate?* By his own position he left the Baptist and spent a few years with an apostate. Thus in his haste to condemn Bro. Graves he has condemned himself. But is it true that a church becomes subverted by perverting the Lord's Supper? I answer emphatically *no*. Paul in the 11th chapter of 1 Corinthians rebuked the Corinthians for perverting this very ordinance, and still he calls them "the church of God which is at Corinth." Paul, who wrote by inspiration, did not know that the church would become subverted by perverting the supper, but Bro. Ray, who does not write by inspiration, has discovered this very important truth! Bro. Graves is the "*reformer*," but Bro. Ray is the discoverer. Discovered a truth never revealed to Christ and his Apostles!

Now, I verily believe Bro. Ray knows better. I have an old file of the *Flag*, and I want to notice a few things he taught of old.

In the Baptist Yunker Discussion, *Flag*, volume 5, number 16, Bro. Ray says: "According to the Bible, a local church is the only body authorized to transact church business. The church is to exclude the unworthy, Matt. xviii:15-18; 1 Cor. v:4-7. The church must restore, 2 Cor. ii:6-7."

Again, in the *Baptist* of May 12th, 1883, he says: "The Word of God most plainly declares that baptism (immersion) is essential to membership in a gospel church; and that the Lord's Supper is an ordinance *within* such a church, to be partaken of by her members. Now, if a man admits these propositions, logic compels him to infer that those who have not been baptized are not members of a gospel church, and that they are not proper persons (however pious they may be) to partake of the supper. But logic does not stop here. It compels us to *act* compatibly with these items of our faith, at the peril of our fidelity, integrity and self-respect. To admit the above truths, and then disregard them, is to demonstrate our contempt for divine authority? The church that holds the doctrine of "close communion, as an *inference* from the teachings of inspiration, is as much bound to *practice* it, as if the Lord had said, *practice close communion*."

Now, notice: If Bro. Ray holds by "*inference*" that "a local church is the only body authorized to transact church business," and that "the Lord's Supper is strictly a church ordinance, to be observed in church capacity," and that it is "*within* such a church, to be partaken of by her members," then he is as much bound to practice it as if the Lord had said, "*practice strict church communion*."

I would suggest that if the supper is "*within* such a church, to be partaken of by her members," then she "is as much bound" to keep it "within" and give it alone to her members as though the Lord had said, "*keep it within*, and give it alone to your own members." And for a church to disregard the above truths, "is to demonstrate" its "contempt for divine authority!" And for Bro. Ray to admit the above truths, and then disregard them, is to demonstrate his "contempt for divine authority!"

Again Bro. Ray continues: "So long as a church holds this faith, she can swerve from it only as she betrays her convictions of duty." Then the church, which holds that "the Lord's Supper is strictly a church ordinance," swerves from her faith and betrays her convictions of duty whenever she practices other than strict church communion. Will not logic compel Bro. Ray to admit this? Bro. Ray continues: "Applied logic—which is but another name for honesty, integrity, or consistency—will necessitate a course of life in harmony with one's convictions of duty." Just so, just so. Honesty compels a church to celebrate the supper as "strictly a church ordinance" *within* such a church, and hence intercommunion is out of the question. Why cannot Bro. Ray apply his logic to the question in hand.

The supper is "strictly a church ordinance" within such a church, and why, Bro. Ray? Is it not because it was delivered as "strictly a church ordinance" and placed *within* such a church? And are we not commanded to keep the ordinances as they were delivered! Apply your logic—which is honesty—to the above and then decide if you can hold to intercommunion.

Bro. Ray knows that a church can consistently confine the supper to her members alone. In the *Flag* of Dec. 8, 1880, Bro. Ray says: "It is perfectly consistent to restrict the communion to those who have been baptized and are in church fellowship."

Why does Bro. Ray want to practice intercommunion when it is perfectly consistent to restrict the communion to those who are in church fellowship?

Is it perfectly consistent to restrict the communion, and also perfectly consistent not to restrict it?

I asked Bro. Ray at our Association what objection he could possibly have to your position, namely, that the Lord's Supper was a church ordinance and could not be carried beyond the limits of discipline. And he confessed he had no objection to the position, but your arguments were heretical. Why is he not honest enough to make this statement to his readers? He is doing all within his power to break down church communion by striking at some of your heretical arguments!

J. A. GARNETT.

REMARKS.—We thank Bro. G. for his able communication. It grieves us to the heart to learn from so many sources that Bro. Ray will take occasion at Associations in Missouri, Arkansas and where else we know not, when brethren, and among them our friends, invite him to preach Christ and him crucified, to abuse the courtesy and assail and misrepresent us—an absent brother, when we have no chance to defend ourself. It is not fraternal or Christian treatment of the brethren who invite or of the assailed brother. Why will he not consent to a fair, full and fraternal discussion of the question—and not bushwhack us in his paper or on public occasions? Let the reader note Bro. Ray's admissions!

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50 CENTS UNTIL 1ST OF JANUARY.

We will send this paper until the 1st of January, 4 months, for 50 cents—ministers not subscribers 12 months for $1.

PUBLISHERS.

A RIDE WITH THE DEACON.

NOT with Josiah Tatt, for a Sunday-school missionary could not "ride in the same cart" with the Farmersville croaker without "falling out."

My deacon's name we will call Smith [so as to keep this fuss in the family]; he had also been elected superintendent of the Sunday-school; he could talk well and pray well. The deacon met me at the station with his "one horse shay;" we were to have a long ride over the prairie together; the only ears beside our own hearing our conversation were those belonging to "old Neddy," the horse who continually turned his "auricular appendages" toward us, seemingly very much interested in what we were saying. I venture the opening remark of our talk;

"So the elder has resigned."

"Yes," said the deacon, "we couldn't raise enough money for him."

"What's the trouble?"

"*We're all poor on this prairie.*"

Just then we came to a farmer leaning over the fence. His question to the deacon was;

"What's wheat worth at the station to-day?"

"*Dollar and a quarter for number two*," answered the deacon.

After a few questions concerning their stock, corn, oats, etc., the easy-going horse was exhorted to "Get up." Resuming our conversation, I asked:

"Have you a pretty good wheat crop this year, deacon?"

"Yes, a very fair crop, about twenty-five bushels to the acre."

I then carefully put the question: "You haven't used all your land for wheat, have you?"

"O, no, I put in sixty in wheat and the rest in oats and corn." This occurred after last year's harvest.

I again carefully inquired: "Are most of the members of your church farmers?" and quietly took my memorandum-book and pencil from my pocket.

"Yes, they are mostly farmers; there is Bro. C., who keeps the village store, and Bro. A., who owns the mill, and several others who are not farmers."

I jotted down the deacon's sixty acres of wheat, with twenty-five bushels to the acre, and each figured the amount of money the old gentleman would receive for his wheat alone, and found it amounted to $1,875. I then asked the deacon if he knew about how many acres of wheat his neighbors had, and learned that Bro. D. had eighty, Bro. E. seventy-five, Bro. F. one hundred, Bro. G. sixty, Bro. H. ninety, Bro. I. one hundred and twenty, Bro. J. seventy-five, Bro. K. eighty, Bro. L. sixty.

"Is that a high or a low estimate?" I asked, shutting up my book and placing it in my pocket.

"Well, I think I am safe in saying it is about right, but," added the deacon, "tell me what you put down those figures in that little book you've just hid away in your pocket."

"O," I replied "I am just getting a few notes for my sermon to-morrow."

"That answer isn't one bit satisfactory. Now I want you to tell me what you wanted those figures for."

I said, "Just wait a minute, deacon, and tell me who gave the sunshine and rain and such favorable weather for the wheat crop?"

"Why, the Giver of all good things, of course," replied the deacon.

"Well, deacon, do you know what the promise is that secures well filled barns?"

He could not "call it to mind just then."

Opening my Bible to the third chapter of Proverbs and ninth verse I read as emphatically as I could, "Honor the Lord with thy substance, and with the *first fruits* of all thine increase: so shall thy barns be filled;" and quietly asked, Deacon, do you know the Lord has many children who read that *last fruits*?"

No answer was given. After a little meditation the old gentleman asked, "Well how much ought a Christian to give, anyway?"

I said to the good man: "Suppose when I reach your house I take ten oranges from my satchel and say to your youngest daughter, 'Here, Edna, are ten oranges. I want you to give me one back.' Now what would you say if Edna refused to give me the one orange?"

"Why, I'd whip her if she didn't come straight to you and give you the largest one of all."

"Well, now, deacon, do you think our Father has any children who need to be *whipped* for not giving him at least *one tenth* of all he gives them in this world?"

"It does seem as if every child of God ought to be willing to give at least a tenth, but *they won't do it*," and the good man said the closing words with truthful emphasis.

"Now, deacon, I'll tell you why I put down those figures you so willingly gave concerning the wheat crop of your so called poverty-stricken church;" and took my memorandum book from my pocket. "I have asked nothing about the crops of corn, oats, potatoes, nor of the stock raised by these ten members of your church. Let the profits on them pay all the expenses on the wheat-crop, though you see that step is robbing the Lord of the *first fruits*. Nothing has been said about the income of the other thirty members of your church. The number of acres of wheat planted by these ten members is eight hundred. You say the average number of bushels to the acre is at least twenty-five; that makes twenty thousand bushels, and the price of wheat at the station to which this wheat will be hauled in the next two weeks is one dollar and twenty-five cents, with a prospect of going higher. Now, that makes the amount of money which will come into the possession of these ten members, the nice little sum of *twenty-five thousand dollars*; and if they paid the Lord his tenth your treasury would have in it twenty-five hundred dollars with which to pay a number-one pastor and make liberal contributions to all our benevolent societies."

"Old Neddy" turned into the roadway leading up to the well managed farm of the deacon, who remarked as he took my satchel out of the "shay:"

"Figures are awful stubborn things, and your mathematical calculation shows very plainly that we are not *so* poor as we like to make ourselves out to be sometimes. But let us go in and see if wife has that big pitcher of milk ready for the Sunday-school missionary."

UNCLE BOSTON

Associational and State Missions

THE PLAN OF COOPERATION.

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

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

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

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

HOME MISSION BOARD SOUTHERN BAPTIST CONVEN'N.

Maintains the work of the Gospel in destitute regions in Texas, Arkansas, Florida, City of New Orleans, the Indian Territory, among Chinese in California, and the great Southwest.

EDITOR BAPTIST:—Please announce that a mass meeting in the interest of Foreign Missions will be held at Brownsville, Tenn., Aug. 30, 31—5th Sunday. There are to be some unusually interesting features connected with this meeting. The first is that it will be a farewell meeting in honor of the departure of Rev. J. M. Johner and Miss Mary M. Eager, who leave Brownsville for China the day after the close of the meeting. Some of the leading brethren of other States are to participate in this service. Another important thing is that it will be the opening of work in Big Hatchie the associational year.

Bro. Borum will be present and begin his work from this meeting. Brethren, let us start him off gramily.

It is also desired that every member of the Big Hatchie Executive Board attend to devise plans, etc., for the year's work. Those members who live at Brownsville desire the help of their brethren elsewhere in this important matter. Is not every member who consents to serve under obligations to attend the quarterly meetings?

No complete programme will be printed. All the brethren and sisters in Big Hatchie and throughout West Tennessee are invited to think and pray about Foreign Missions until the time comes and then come to the meeting. This will be programme enough. Do not fear the hospitality of Brownsville.

Brethren of Central Association, come down to see us and confer with us. E. C. GATES,
A. W. LAMAR,
Committee.

NOTICE.—The above meeting of the Big Hatchie Association has been postponed until further notice. ED. BAPTIST.

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Beech River	$ 75 00
Beulah	225 00
Big Emory	150 00
Big Hatchie	800 00
Central	600 00
Clinton	225 00
Concord	600 00
Cumberland	600 00
Duck River	400 00
East Tennessee	300 00
Enon	225 00
Estenalle	150 00
Hiwasse	150 00
Holston	300 00
Indian Creek (in part)	100 00
Judson	100 00
Liberty (in part)	50 00
Little River	200 00
Long Creek	50 00
Mount Harmony	100 00
Mulberry Gap	250 00
Nolichucky	400 00
Northern	800 00
Ocoee	250 00
Salem	40 00
Sequatchie Valley	80 00
Southwestern District	175 00
Stockton's Valley (in part)	75 00
Sweet Water	300 00
Tennessee	1,000 00
Union	100 00
Unity	350 00
Watauga	200 00
Western District	500 00
Western Union (in part)	110 00
Walnut Grove	50 00
Providence	75 00
Johnson	50 00

Yours in hope, J. M. SENTER,
Trenton, Tenn. Vice-President.

The Tennessee Baptist.

THOU HAST GIVEN A BANNER TO THEM THAT FEAR THEE THAT IT MAY BE DISPLAYED BECAUSE OF THE TRUTH."—Ps.

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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, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called earnestly to contend.

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

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

Church Polity.

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

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

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

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

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

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

Distinguishing Policy of Historical Baptists.

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

Silence is the most efficient Accomplice of Error.

A NAMELESS paper that misrepresents the sentiments of North Carolina Baptists, with respect to Tennessee, at least, after a tirade of abuse asserts that the whole State of Tennessee is in a missionary State, *i. e.*, "in a state of heathenship darkness.

It is useless to reason with an editor who can so ruthlessly, if not malignantly, slander a sister State because most of the Baptists of the State are *strict*, or landmark Baptists, *i. e.*, "ask for the old paths which are good ways and walk therein," but, for our cotemporaries we will submit a few *facts* of amounts given for all objects:

1. In the summary compiled by the clerks of the last Southern Baptist Convention for 1881, Tennessee stood ninth in the list, haven given $52,092.91—$4,011.21 more than Alabama, $12,691.-63 more than the Empire State of Georgia, and nearly as much as West Virginia, Louisiana, Arkansas and Florida combined. Does this look altogether like heathendom?

Turning to the Sunday-school statistics prepared by Mr. E. Payson Porter, the Statistical Secretary of Sunday-schools for the United States, we find Tennessee has 3,840 Sunday-schools, 249,-600 scholars and 34,560 teachers—328 schools more than Virginia, only 651 schools less than Georgia, and with this exception far ahead of any other Southern State, having 63 013 more scholars in her schools than Texas, 91,475 more than Alabama, 2257 more schools, and 145,148 more scholars than Mississippi, 402 schools and 26,305 more scholars than Missouri, 1203 more schools and 23,799 more scholars than Kentucky, 2428 more schools and 155,136 more scholars than South Carolina, 51,663 scholars in her Sunday-schools and 984 more teachers than the State of North Carolina, and if these facts are evidences of heathenism, what is the state of Virginia, Alabama, Kentucky, Mississippi, South Carolina, and even of North Carolina, whence comes the unfraternal and unfounded charge? According to her membership and age the Baptists of Tennessee are far ahead of the Baptists of North Carolina in educational enterprises,—male and female institutions of high character, and ministerial education—as the State is ahead of her in the Sunday-school work.

THE LORD'S SUPPER.

The following we take from the *Texas Baptist*. It is so calm and conservative that it can but be read by every Baptist who is a worthy representative of Baptist principles. It is an article that should be commended to the notice of those who are prejudiced and disinclined to look the question fairly in the face. ED. BAPTIST.

MUCH has been written for your columns upon this subject, especially by those who favor mixed communion. The opposite view, however, obtains much more largely than is generally supposed.

I do not wish to enter upon a discussion of the subject, but I think an interchange of views upon this, as upon all other subjects, is profitable.

Baptists, generally, regard the Supper as a church ordinance. Ripley says, "the word church designates a particular assembly of believers in Christ associated together as his disciples, that is, in ordinary phrase, some particular church, as for instance, the church in Ephesus or in Corinth."

This is, in substance, the usual definition given of a church. Now if the communion of the Lord's Supper is a church ordinance, it must be confined to the local church or "assembly," or we must admit that there is a concrete body composing the church, and to this, and no the local body belongs the Supper. If so, can they be said to be associated together? Did Paul deliver this ordinance to the church at Corinth to be observed, as a church, when he said "keep the ordinances as I delivered them to you," having special reference to the supper? Or did he deliver it to that church intending that it should be administered indiscriminately to members of other churches? If so, does not this rather prove it to be an ordinance of the kingdom and not of the church?

If the churches all over the land were to restrict the Lord's Supper to their own membership, it would exhibit a unity of oneness of faith more fully than if occasional intercommunion were practiced. That the practice is only occasional, all will admit, for it is the exception that so many are contending for, and not the general rule.

Church privileges and duties are co-extensive. I do not know of a single exception. If it is one's privilege to commune with a church where he has no membership it is at the same time his duty. It follows then that it is the duty of the church to extend the elements to him, and ceases to be a privilege or courtesy upon her part.

The advocacy of restricted, or local communion, as some are pleased to call it, leads to one of the real issues between Baptists and other denominations, *i. e.*, independency of the churches.

Pedobaptists, in discussing the communion question with us, always place us upon a footing with their hierarchies, and do not recognize our entire independence as local churches.

No man can successfully defend mixed communion and church independence at the same time. If he does, he must show how a church can carry a church ordinance beyond her own membership, a thing difficult to conceive.

There is so much Roman Catholicism and priesthood mixed up with other denominations, and the world, that it requires "eternal vigilance" to keep the leaven out of Baptist churches. The practice of local communion cuts off the camel's head and keeps the beast of episcopacy from intruding its hideous form into our midst. It will then not be so difficult to show that the ordinances are hands of the churches, and not the ministry, a distinction not clearly seen, we are sorry to say, by all of our preachers. These questions need to be agitated, so that the influx of our membership may be fully posted upon the great question of church independence.

Inter-communists will have to change, base. They have been able to establish restricted communion heretofore by showing, from our own and other authors, that the Lord's Supper is a church ordinance. When this position is sustained, local communion is sustained, it being conceded that a church is a local assembly of baptized believers, congregated together, etc.

We might rest the question here by reproducing the old but ever ready argument against infant baptism, which so many good brethren have used. Show us a clear precept or example in the Bible for inter-communion, and we will yield the question. Until then, they will please excuse us for advocating it as a church ordinance.

J. A. SHACKELFORD.

Whitney, Oct. 20, 1880.

EDIGRAMS.

Bro. E. L. Wesson: Your trouble is only imaginary. The 1st and 2nd Epistles to the Corinthians were specifically addressed to the local church at Corinth. They are not general epistles to all Christians. (See verse 2.) They were indeed "called to be saints with all that in every place call upon the name of Jesus Christ our Lord." The reading of the two Epistles will convince you of this.—We are in receipt of an eight-page letter from Rev. C. K. Imbrie, D.D., pastor of the Presbyterian church, Jersey City, in commendation of our work on the "Seven Dispensations," and the points of difference between us, influenced largely from our denominational standpoints. We may publish it at an early day with comments. It is an elegant and able document. Though a Presbyterian he does not believe that baptism comes in room of circumcision, the latter being a purely Jewish, and the former a Christian rite.—'Bro Brown, of Cleburne, Texas, appears in an article in the *Texas Baptist* against church communion, and as that paper is now open, will not some brother not far from Cleburne examine Bro. B.'s position? Thousands in Texas wish to see it fairly and fully discussed."—*J. A. S., Texas.* We hope some brother in Cleburne will consent to do this, and gratify his brethren. Bro. Brown believes that the Lord's Supper is a *church ordinance* and that it is a symbol of church fellowship, and this inevitably confines its administration to each particular church, as such. Bro. B. cannot express church fellowship for any one who is not a member of his own church. He cannot express church fellowship for *us*, for we are not a fellow member with him of the same church, and this ends the whole matter.—What has become of that $12.40 Bro. Gambrell got out of you? Has the Board of the State Convention received it on the terms he offered it to your State Board? There are Baptists not a few in Mississippi who wish to know."—*M. P. D.* We cannot give you any light upon the subject. It should burn like live coals in his pockets.

"BODILY EXERCISE."—1 TIMOTHY IV: 8.

THERE has been a diversity of opinion in relation to the import of this expression. Some suppose that the reference is to bodily mortifications inflicted from religious motives. To these the Jews were much given. Indeed, such macerations appear to have been preached in all ages of the world by false religionists. They are practiced to a fearful extent by the heathen and to a great degree by Romanists, especially in papal countries. This interpretation may be supposed to agree well with the foregoing context in which the apostle is evidently speaking of the great apostacy. See vs. 1—4. The language would seem aptly to apply to the penances and mortifications enjoined by the Romish church and all other teachers of a legal religion. If this be the meaning we must understand "the old wives' fables" mentioned in the preceding verse to be the teaching of those who prescribed such bodily inflictions.

The fact, however, that this "bodily exercise" is declared by the apostle to be "profitable" (*ophelimos*) even "for a little," would seem to be wholly irreconcilable with the idea that he referred to the matters of which he had been speaking. The apostle would not have used this language in reference to any thing which he would speak of as "old wives' fables" and which he would warn Timothy to "refuse." The inconsistency here is indeed so apparent that our translators felt constrained to insert the word "rather" before the word "godliness," a supplement for which there is not the least authority or foundation, and which therefore is very properly omitted by the revisionists. It is making altogether too free with the language of the apostle to represent him as exhorting Timothy to exercise himself to godliness rather than something else, giving thereby at least a *quasi* approval of that something.

Is it not much better to understand the apostle as intending simply to exhort Timothy to apply all the energies of his mind to the duties of religion when He says, "and exercise thyself unto godliness?" He would remind him that it was not enough for him to "refuse" those things against which he had warned him but he must devote all the powers of his soul to *godliness*. In giving the exhortation to exercise himself he uses a word which could not fail to bring before his own mind and the mind of Timothy the Isthmian games—games which were at that time extensively practiced and in preparation for which and in the actual execution of which there was the most devoted, self-denying and persevering exercise of all the powers of the body. The word to which I refer is *gumnaze*—a word from which we have our English word *gymnast*. The verb is used in the seventh verse and the apostle uses the noun *gumnesia* in the very next verse. How easy and natural is the supposition that having alluded to these games which were then so common he would institute a comparison between the advantage attending the "exercise"(*gumnesia*) which they called for and that which attended the conservation of the soul to God, the one "profitable for a little," (R. V.) the other "profitable for all things, having promise of the life which now is, and of that which is to come," (R. V.).

How strikingly does the passage thus viewed agree with 1 Cor. ix. 24—27, in which the apostle says: "they," that is, the runners in the Isthmian games, "do it to obtain a corruptible crown, but we an incorruptible." Here we have on the one side "the little" and "the promise of this life," or that which pertains exclusively to this life, and on the other side "the promise of the life to come" in addition to "the promise of the life that now is." We find the same apostle in his second epistle to this young servant of Christ, chap. iv. 7, recurring to the fact that he had been engaged in this blessed *gumnesia*. He there says, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord the righteous Judge will give to me at that day." The very term which he employs to indicate "the crown" that he was to receive involves an allusion to those games. This is *stephanos*—a garland of ivy or, as Meyer thinks of parsley—a corruptible crown indeed!

My attention was turned to this exhortation of the apostle to his dear son Timothy in reading a few hours ago the first epistle of Ignatius to Polycarp in which he says: "Be vigilant as God's athlete. The meed is incorruptibility and life eternal, of which things thou also art persuaded. In every thing I pledge for thy soul myself and my bonds which thou hast loved. Let not those confound thee who, appearing worthy of truth, teach strange doctrines. Stand in the truth like an anvil which is struck, for it becomes a great athlete to be struck and to conquer."

What a deep impression should the study of this passage make upon the hearts of Christians and especially of Christian ministers! Ah! what a rebuke does it administer to those who are making it an object to have as easy a time as possible! May God in his infinite mercy preserve the writer and the reader from a delusion so awful!—*Dr. Cooper, in "The Truth."*

STILL IMPROVING.

Dr. Graves is still improving slowly, and the symptoms are altogether favorable. We deem it unnecessary to say more this week.

50 CENTS UNTIL 1ST OF JANUARY.

We will send this paper until the 1st of January, 4 months, for 50 cents—ministers not subscribers 12 months for $1.

PUBLISHERS.

ABUNDANT GIVING.

The sun gives ever, so the earth;
What it can give, so much 'tis worth,
The ocean gives in many ways;
Gives paths; gives rivers, fishes, bays;
So, too; the air, it gives us breath,
When it stops giving comes in death.
Give, give, be always giving,
Who gives not is not living;
The more we give the more we live.

God's love, though in our wealth unheaped,
Only by giving it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give thought, give strength, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give be always giving:
Who gives not is not living;
The more we give the more we live.

SAMPLE PAPERS.

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

WESTERN DISTRICT ASSOCIATION.

The Western District Association convenes at Ralston Station this year, beginning on Friday before the first Sabbath in October. Ralston is on the N. & N. W. R. R., five miles west of Dresden, the county seat, and three miles of Martin.

The church while in conference on yesterday, appointed a Committee of Arrangements. The said committee take pleasure while acting for the church in cordially inviting all who are friendly to Baptist doctrine, and all others who see proper to give us their presence at that time. Especially do we want plenty of able ministers. Brethren, please come to our assistance, we are but a handful in number and need all the assistance we can get from our brethren.

C. C. ADAMS,
Ch'm. Com. on Ar'mts.

CENTRAL ASSOCIATION.

BRO. GRAVES:—Please give the following a place in your columns:

The Central Association will meet with the church in Bell's Depot, Tenn., on Saturday before the third Sunday in September, 1881, being the 20th day of said month. Introductory sermon by Elder A. J. Hall. W. G. INMAN, Moderator.

H. C. IRBY, Clerk.

The following committee of reception has been appointed by the Bell's Depot church:

L. W. Daniels, Chairman, M. V. Betts, W. N. Turner, Mrs. S. Y. Haynes, Mrs. M. Weddle and S. C. Winbon.

Ample accommodation will be provided for persons attending the Association. Those arriving by rail will be met by the committee and assigned homes by the Committee on Reception. Brother Graves, be sure to come to the Association.

Yours in Hope,
S. C. WINBON.

Bell's Depot, Tenn., Aug. 12th, 1884.

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

MEETING OF TENNESSEE ASSOCIATIONS.

Beulah, Oak grove church, 8 miles South of Martin, Saturday before the 1st Sunday in September.

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

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

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

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

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

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

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

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

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

Eastanallee, Hiwassee Union, Sept. 18th.

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

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

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

Holston, Johnson City, Sept. 7th.

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

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

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

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

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

Mulberry Gap, Liberty church, Claiborne county, Sept. 5th.

Nolachucky, Big Spring church, Aug. 15th.

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

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

Providence, Mt. Pleasant church, Oct. 2.

Salem, Bucua Vista church, Sept. 19.

Sweetwater, Prospect church, Loudon county, Aug. 14th.

Tennessee, Third Creek church, Oct. 2d.

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

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

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

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

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

T. M. HAZLEWOOD.—Reference, Ben. McIlryan, Church Clerk, Asheville, Ala.

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

ELD. ROBT. TOMLIN.—Reference, Eld. A. J. Peddy, Hemphill, Texas.

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

T. C. M. GALLAND.—Reference, W. B. Crumpton, Shield's Mill, Ala.

J. C. LOP, ARK.—Reference Eld. A. Linnax, Hazlehurst, Miss.

R. T. GOODBUM. "u thert has a visitor, Rev. R. T Goodrum, a Baptist minister of Tennessee, in quest of health. *Georgia Index.* He was excluded from the Baptist church —[illegible], for repeated drunkenness.

ELD. JAMES C. ORCUTT, who is now traveling in Texas, is an excluded member of the Baptist church at Woolcotts ville Ind., for swindling.—Reference, the Clerk of that church

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

Give us your postoffice, Bro. Thomas.

JOHN H. HAWHOFF, expelled from the Bluff Spring church, Savannah, Tenn., for drunkenness, adultery, and for seking his wife and children. He is of a very dark skin black hair and beard, black eyes and the whites of a yellow cast, and of all evil countenance, weight about 140, and some forty years old; a keen, shrewd, bad man. Reference—S. W. Barrott Savannah, Tenn. Baptist papers west of Mississippi will please copy.

ELD. J. B. BARRY.—Whereas, this church had charges against Elder J. B. Barry for unchristian conduct; and at his request, the church calling a council from sister churches to hear the matter, and advise the church. The council that was called, after hearing the matter, found the charges sustained, and advised the church to withdraw fellowship from him, and demand his credentials. The church has done so. And whereas, Said J. B. Barry refused to give up his credentials. Therefore, be it resolved, that we, the Oakland Baptist church, publish him, as excluded from this church, and that this preamble and resolution be sent to the *Arkansas Evangel* and THE TENNESSEE BAPTIST with a request to publish the same. Done by order of the church in regular Conference, Saturday before the first Sunday, in June, 1884.

G. W. BURGESS, Moderator,
D. A. P. EDWIN, Church Clerk.

QUESTIONS AND ANSWERS.

Q. 119. Would you advise Baptists to send their children to a Sunday-school in which all are required to repeat each Sunday the following, which they tell us was "The Apostles' Creed?"

"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the holy catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."

How do they know it was the Apostles' Creed? Did the Apostles make it or use it? A BAPTIST

A. We answer our brother with an emphatic No! He has been entrapped into an Episcopal or Methodist Union Sunday-school, and such a school is no place for the children of Baptists. We are responsible to God for teaching our children the whole truth, without mixture of error—and the whole gospel or doctrine of Christ is taught in no union school and never was and is never intended to be.

Touching that creed, it might be believed and repeated a thousand times a week and it would not save a soul or qualify one for baptism and the church of Christ, though the Catholics and Episcopalians so teach, and the Methodists and Campbellites will baptize any one into their communions if they will repeat or profess to believe it. Satan himself has for over 1800 years believed every word of it.

There is at least one manifest absurdity in the first sentence, and one contradiction in the second:

1. Jesus Christ certainly was not "conceived by the Holy Ghost," but by the Virgin Mary. A child is generally born of the one by whom it was conceived. We do not wish for our children to be taught that the Holy Ghost is the mother of our Savior. The last sentence of the paragraph suggests a falsehood—*i. e.*, that there will be a general judgment of the living and the dead at the coming of Christ, which is not the fact.

2. The contradiction is the statement that there is a "holy catholic Church." If this refers to the Greek, Romish, Episcopal, or Methodist, they are not composed of even professed saints, nor general or universal—in every place. If the phrase was intended to mean one church of Christ universal and invisible, there is no such thing in the universe, and the phrase is a contradiction, for a church means an organized assembly, both in its classical and scriptural signification—a body that can be congregated in one place or house, and can act organically. This catholic, or general, church never did or will or can assemble—is not an organized body, and, consequently no *church* in any conceivable sense of that term.

We do not want our children taught such absurd and contradictory notions.

The Apostles never made, used, saw, heard, or believed the above creed ascribed to them. They did not believe that the Holy Ghost conceived Christ, and they never heard of such a body as the "Holy Catholic Church."

Q. 120. If a member of any of the societies claiming to be a church of Christ offers for membership in the Baptist church, is it right that they should be questioned as to the doctrines of that church? J. A. GRAVES.

Springtown, Texas.

A. We cannot conceive why the duty and *propriety* of this course should be called in question by any one, unless some *very* tender Baptist who is afraid that the very shadow of a duty which a church owes to itself may offend some members of those sects.

Suppose the applicant to be a Campbellite—how is the church to know that he possesses the first qualification for membership without questioning him as to his Christian experience and views of Christian doctrine? He may be still a Campbellite in all his sentiments, but willing, as thousands are, to live in a Baptist church. A Campbellite does not profess the first qualification for membership, and of course cannot be received. He believes himself pardoned and regenerated, to be sure, but only because he has submitted to be immersed in order to secure these blessings, and we know that he is still an unregenerated man, and beclouded in a soul-destroying error. No church can encourage him in abiding in that state of death and error. Should he profess to have been regenerated before he was immersed by the Campbellites he may be satisfied with their act for Christian baptism, and if so, he should not be received upon it; or, if he believed it valid and yet was willing to submit to another immersion. He should be thoroughly questioned by the church as to his former erroneous views and practice, both for his sake and that of the church. So with a Methodist or Presbyterian; he may be a rank Arminian or Antinomian and believe in open communion and "three modes of baptism," but prefer immersion and possibly was immersed by one of those societies and desires to be received upon such an immersion—may still be in faith more of a Methodist or Presbyterian than a Baptist.

How is this faith of an applicant to be ascertained but by a careful questioning? It has become by far too easy a thing to get into Baptist churches, and hence the vast numbers of unregenerate and those whose religious sympathies are in reality more with Pedobaptists than with Baptists. They use their entire influence to deter their pastors and visiting brethren from preaching or even indicating a Baptist doctrine or distinctive principle for fear of hurting the feelings of *their dear Pedobaptist friends.* It is a small matter that the feelings of their own Baptist brethren are hurt by the unfaithfulness of their pastor to his duty and to themselves.

ITEMS.

THE TENNESSEE BAPTIST FOR 50 CENTS.

We will send this paper 4 months from date of subscribing for 50 cents, and all ministers not subscribers 12 months for $1. PUBLISHERS.

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

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

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

☞ An especial offer to young ministers at school To every young minister to any College or Theological Seminary in America, we will send "The New Great Iron Wheel" at cost, for the next six months—90 cents. New Methodism will confront them everywhere, and constantly, and they should prepare for it. It is a practical work on Polemics. PUBLISHERS.

BAPTISTS TAKE NOTICE.—Joshua W. Johnson, a small, fair-complected man, large mouth and front teeth, was excluded from Sulphur Baptist church for gross disorder and unchristian conduct—stealing. He still holds his credentials, stating that he has lost them, which statement the church refuses to accept. Reference, Thomas Neal, church clerk. Peytonsburg, Ky.

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

Will not every friend to this paper call the attention of their pastors, brethren and friends to the 50 cents offer of the publishers for four months, and the $1 00 offer to all ministers not subscribers? This offer will be continued *two* months only. Will not some brother *announce* this at noon of the first day's session in every Association in this State and every other State and himself as ready to take and forward subscriptions? We will repay him for his kindness We went 5000 trial subscribers.

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

The series of sermons of Bro. Lamar on "Baptist Principles," which recently appeared in these columns, has been published in neat tract form of 60 pages. The tract also contains a full page picture of the Central Baptist church. We will supply them in any quantity at 10 cents per copy, or $1.00 per dozen. Send orders to Graves & Mahaffy.

When an old man, Thurlow Weed wrote thus from Paris to his wife in New York: "Conscious of an unfitness for public service, I have ever labored to advance others rather than myself;" and he also tells her how "the consciousness of a sincere desire to promote worthy men, as the representatives of right measures," was a "compensation for all the ill will" his "efforts had caused." If a man such as Thurlow Weed was, found his declining years brightened by having helped aspiring politicians to positions of influence, why may not one find delight in helping promising, though poor, young men who feel called of God to preach the Gospel to obtain an education that will the better fit them for this high and holy calling? What a sweet and holy gratification it must be when we come to lay the head upon our dying pillow, the thought that there are those preaching the Gospel, leading the lost to Christ and blessing the world who have been encouraged and the better enabled to do so by our poor endeavors. Will not this be of itself an all sufficient reward? But to hear the Master say, "Inasmuch as ye have done it unto one of the least of these my brethren."

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

BOOK-TABLE.

USHER HALL; or, The power of Influence. By Dorothy Holroyd. Philadelphia: American Baptist Publication Society. Price, $1 00.

In this pleasant story, the influence exerted by a bright, true-hearted Christian girl is well portrayed. It is not the influence of direct exhortation or instruction, but that of a cheerful, consistent Christian life. By this means, a young invalid is led to new views of life and to humble trust in the Saviour. The scene is laid chiefly in Virginia. The characters are well drawn, and this little volume cannot fail to do good. We hope it will find place in every Baptist Sunday-school Library. It is printed and bound in very attractive style, and has several engravings.

Sent by mail postpaid on receipt of $1.00.

GRAVES & MAHAFFY, Memphis, Tenn.

SAMPLE PAPERS.

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

DENOMINATIONAL SERMONS—FIRST VOLUME.

BY J. R. GRAVES.

This first volume contains the six following Denominational Sermons:

1. The Act of Baptism.

2. The Symbolism of Baptism.

3. The Relation of Baptism to Salvation.

4. The Lord'S Supper a Church Ordinance.

5. What is it to Eat and Drink Unworthily?

6. Conscience: What is it?

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

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

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

RELIGIOUS NEWS.

TENNESSEE.—Bro. E. C. Faulkner sends the following from Ripley, Aug. 28th: "Have just closed a meeting with Woodlawn church. Four additions, and others to follow. Bro. Wise, of Covington, was with us and preached for us five days of the meeting. His sermons were instructive and heart-searching. We all fell in love with him. Bro. Jas. Mahan, one of the University boys, was with us and made many friends by his prudence and efficient labors."——The following cheering news from Bro. C. P. Malone, Denmark: "We began on the first Sunday in August a serial meeting at Independence church, Madison county, and continued until the second Sunday, holding two services daily. It was manifest right at the beginning that the Lord was with his people. There were twelve conversions, and twenty-one were added to the church, seventeen by baptism, two by letter and two by restoration. The church was greatly revived, strengthened and united. Congregations large and the most attentive I ever saw. On Wednesday night I asked "all who feel yourselves sinners and need salvation and desire the prayers of the people of God meet me here in the aisle and give me your hand;" and there at least seventy-five men and women, many of them heads of families, gave their hands. Among those baptized was my daughter, a precious child thirteen years old. I baptized an entire household—mother, son and two daughters. We have in the church five households, and no infants. There was one from the Campbellites and one from the Methodists."——Bro. Enoch Windes writes from Somerville, Aug. 28th: "Mt. Moriah church began a meeting on the third Sunday and continued it ten days and nights. Congregations were large. People never gave better attention to the preaching of the gospel. Ten were baptized. Others are approved, and it is hoped that others still will join at the next regular meeting. I intended to close the meeting by taking a collection for missions, but a rainy evening cut off so much of our last congregation that I concluded to wait for a more favorable occasion." Bro. J. T. Warren, Adamsville, Aug. 11th, writes. "We have just closed a good meeting at our church. We had a feast at every service. Bro. Gooch, our beloved pastor, did the most of the preaching. He is a forcible speaker and his preaching was accompanied with the Spirit. The church is alive and sinners were brought to repentance. Result: ten baptisms, five approved for baptism, five received by letter, one received by restoration; and we trust there are many to follow soon. Bro. Barnett, from Savannah, was in attendance one day and night; he is a good preacher."——As the result of a meeting at Round Lick three were baptized and taken into fellowship. The church has doubled the pastor's salary and called him for half of his time Shop Springs church will doubtless engage him for the other half, so Bro. Eastes will have a pleasant field.——Some of the friends of the Rev. James Waters, who had been his associates in the State Mission Board of the Convention, recently presented him with a very elegant gold-headed cane bearing a suitable inscription, as a token of their warm personal regard and high appreciation of the fidelity and zeal with which he had filled the position of Missionary Secretary.——There has been a revival at Salem church, near Liberty, with seven additions to the church.

MISSISSIPPI.—Bro. J. J. Andrews, Guntown, Aug. 18th, writes: "I have just closed some very interesting meetings with the Pleasant Hill and Bogfalah churches. I had to leave on account of a bad chill which lasted several hours. I failed to carry on a meeting at Friendship. I am improving in health very fast, and if no backset, will be able for the field again soon."——Bro. W. T. Slocumb, Early Grove, August 21st, send the following: "We have recently had one of the best meetings at our church (Alexandria) that I think it has ever been my good fortune to attend. Our pastor, Bro. Floyd, was assisted five days by young Bro. E. L. Wesson, who did most of the preaching, and proved himself to be 'a workman that need not be ashamed.' We all fell in love with him. Our dear old pastor, Bro. Bateman, and Elds. Hurdle and Morris all did efficient work; in fact some of the lay brethren became preachers and proclaimed in their own tongue the 'wonderful works of God.' There were about 20 conversions; eleven joined the church by experience and baptism, one a Methodist for a number of years, and two or three others who had been Methodists. Others are expected to join soon"——From Harrison, August 16th, Bro. D. W. Patterson writes the following: "A good meeting has just closed with our church here. It began under very unfavorable circumstances. There was a bad feeling in the place, but the Lord overruled it all for good and gave us a glorious revival long to be remembered. There were 30 additions to the church—five by letter and twenty-five who followed Christ by baptism; two others approved for baptism. The meeting lasted fifteen days. Our beloved pastor, Bro. H. A. Rockett, did all the preaching except two or three sermons by Brethren Rowe and Bryant. The congregations were large and orderly. It was probably the best meeting ever held here. We are going to do our best to secure the services of Bro. Rockett twice a month for another year. . . After the first two or three sermons Bro Rockett became seriously affected with a cold, so much so we thought he would be unable to continue his labors, but fortunately he secured the loan of Bro. Gowen's brace, which acted like a charm. At the close I heard him say he would not do without one for $100. Upon an intimation of this our good sisters, who are always foremost in every good work, soon secured enough money to purchase one for our good brother."

FLORIDA.—Bro. Isaac McGee, Chipco, writes as follows: "Rev. R. E. Bell has resigned the care of the church at Emmaus and is preaching two Sundays in each month at Fort Dade City. This is a growing place on the survey of a railroad that will soon be finished, thus connecting South Florida with the outside world by 'iron ties.' At the above named point arrangements have been about completed for the erection of a large, commodious building such as will be an ornament to the place and reflect credit on the Baptists. . . The church at Emmaus has called Bro. Caden, and he will probably accept. . . Bro Spevey is preaching at the Sweetwater schoolhouse, near here; congregations increasing, attention good; a church much needed; hope to organize soon."

KENTUCKY.—Bro. W. H. McRidley writes from Cadiz, July 24th: "I left Bardstown May 21st, and have been engaged in a meeting; fifty-six accessions to the church. In the meantime we are building a new house of worship 30x40 feet. We have the house under roof, and expect, no preventing Providence, to have it ready for occupancy the last of September. It will cost between $1800 and $2000. We have raised cash, since accepting the pastorate, $1000. I think the spiritual outlook here is very encouraging and we expect, through the help of the Lord, to make this place a Baptist stronghold hitherto. Campbellism and Methodism have been flourishing here. There are 600 or 700 Baptists in this community."

TEXAS.—Bro. T. H. Sturges sends the following from Springtown, August 20: "I have held a series of meetings at Walnut Creek and New Hope Baptist churches in this (Parker) county, which resulted in forty-six additions to the Walnut Creek church and nineteen to the New Hope church. These have been by far the most successful meetings I have witnessed in the State. I have been preaching to both of those churches for one year. The New Hope church wants my services four days in the month for the next year. I am in one of the most fruitful fields of labor I have ever occupied. Texas is certainly a Baptist State. Scarcity of water don't prevent the growth of the Baptists."——Two additions recently to the Tyler church.——Macedonia church recently enjoyed a good meeting—one by letter, six by baptism, and one awaiting baptism.——A meeting at Jasper resulted in eight accessions—five by baptism, two by letter, one by restoration——The Texas Baptist Herald has the following: "Dr. J. D. Murphy has gone to Fort Scott, Kansas, and assumed the pastorate of the church there, to which he was unexpectedly and unanimously called. We regret to lose him, but congratulate the Baptists of Fort Scott."——Rev. B. H. Beall, missionary, reports an interesting meeting at Dickens, and while there were no conversions, yet the people were as attentive and orderly on the frontier as elsewhere. A small church was organized which, it is hoped, will be a light in the whole country.——A church has been organized at Lyons, on the G. C. & S F railroad, with ten members. Afterwards two were added by baptism.

ARKANSAS.—Bro. J. R. Vick, Garnett, July 30, writes: "I have just closed a good meeting at Bethlehem church; baptized 19 and 4 restored, and the brethren greatly revived. I have four churches and my brethren are gradually falling into the line of church communion."——Bro. W. N. Wonsack recently closed a ten-days' meeting at Pleasant Hill church, Logan county, which resulted in six conversions, four of whom were baptized——A new church has been organized near St. Charles which will be known as "Bellview Baptist church."——A series of meetings was held with Salem church, commencing on Aug. 10th and ending Aug. 17th, which resulted in eleven accessions to the church—ten by baptism and one by letter——The last issue of the Evangel contains the "Valedictory" of Dr. A. S. Worrell, associate editor, in which he bids the readers of the Evangel "farewell." He will soon remove to Alabama. Touching his withdrawal, the editor says: "Arkansas sustains a very heavy loss in the removal of Dr. Worrell. A scholarly, Christian gentleman is no small acquisition to a State, especially to one in so great need of such men. .. Our editorial relations have been most pleasant and our best wishes and prayers follow our brother to his home in Alabama."

GEORGIA.—Five additions to Maysville church——Nineteen accessions to Lumpkin church up to August 21st——A new church will be organized at Chiversville, September 7th, with 35 or 40 members, and a house of worship built at an early day—— Antioch church, Troup county, has built a nice pool near the house of worship——Thirty-one additions to Antioch church, Webster county, 26 by baptism. The wife of Rev. M. Owensby, Heard county, died August 10.

ALABAMA.—Seven baptisms at bay Minette; two of the candidates reared as Romanists——Six recent accessions at Rehoboth, Wilson county——Nine additions to the church at Fairview and nine at Union, in Greasy county——The church at Garland, although without a pastor, has had five additions, and is building a new house of worship.

MISCELLANEOUS.—The strongest church in Kansas is at Atchison, about 500 members. Rev. Wm. Smothers is pastor; their church property is worth over $20,000. The Second church, Topeka, is also strong——Rev. A. S. Merrifield, general missionary for Kansas, says that thirteen pastors have lately resigned in the State. This leaves many vacant fields——The Colored Baptist General Association of Kansas recommend that all churches in the Association will send collections to the Missionary Union for the Congo Mission——Says the Index: "Our distinguished missionary at Saltillo, Mexico, Rev. W. D. Powell, was induced, years ago, by Prof. G. W. Jarman to enter Union University, Murfreesboro, Tenn., and pay his way by hauling wood on Saturdays——A young girl, dying, expressed the wish that her father would give to missions yearly as much as it cost to keep her. Think of this, parents.

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

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

$400 WANTED $400

Relying upon the assistance of the patrons of this paper, we have given our personal obligation to be responsible for the board of three young ministers the present year, two at Jackson and one at Carson College. The least sum that will be sufficient to pay the board, lights, and washing of these three will be $400. The young ministers have been selected, and they are each devotedly pious, and notably promising men. There will be over forty this year applying for help in part, or altogether, and we cannot propose to do less than to guarantee the expenses of *three* believing that among the thousands of our patrons, God will put it in the hearts of four hundred to help us a little, and divide up the sum. We believe that all the young ministers who have been aided by this fund, who are settled pastors, will contribute annually to this fund. Frank DeCourcy, who graduated last June, promises $5 yearly, and if possible monthly, until he has paid back all he rec'd *with interest.* This is noble, and should encourage all to contribute. In a few years this Baptist fund alone will keep ten young ministers at school.

PAID.

Mrs. J R Graves, $1; Miss Nora S Graves, $1; Miss Lois M Graves, $1; Miss Lou T Graves, $1; Miss Little Myrtle Graves, 50cts; J R Graves, Jr. $1; George S Graves Jr. D., $1; Willie C Graves, $1; Master Calvin T Graves, 25cts; Mrs. W P Marks $1; Frank DeCourcey, $5; A. L. Farrar, Texas, 50cts; B F Thornton, La, $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:—By making a special request I have obtained a marriage notice this week which I knew would be of interest to the cousins, and I also knew they would like to join me in wishing the happy couple a long and happy life together.

LOU ANNA BALL.—I hope you understood by the "notes" last week that your answers for July 26th were not received and credited. My letter, etc., was laid over a week in the office and the printers succeeded in making the "bungle." We are often called upon to exercise a good deal of patience with them.

Lovingly, AUNT NORA.

AUNT NORA:—I wish to join the Little Workers for 1884. I know you will not refuse me. I am twelve years old and enjoy reading the Young South very much. It makes me feel sad when I read about the heathen people. I think we ought to be willing to send missionaries to try to get them to do better. I send one dollar for Mrs. Sanford. I made it by milking and churning. The cow that I milk is named "Minnie." I think a great deal of her; she is so gentle and easy to milk.

I will close for fear my letter will be too long I will try and send some more money soon.

Lovingly, MATTIE WESTBROOM.

West Point, Miss.

Well done, Mattie, you are a smart girl and we are glad to claim you as one of our "Workers." Write again and often.

AUNT NORA:—I have read Mrs. Sanford's good letter in the Young South of June 28th and in answer to her question to the children of the Young South, I, for one, wish to say, that I desire to continue to work for her, if the Home or Women's Mission Society should take up her work, but am willing to abide by whatever the Young South decides will be for the best.

Sister Moddie and I have just sold a dollar's worth of our missionary chickens and we make haste to send ninety cents to pay our dues to the Little Workers.

Cousin Mary Atkins asks in the Young South of July 12th what book in the Bible has neither Lord nor God in it. I answer, The book of Esther.

Lovingly, JIMMIE SCOTT.

Blountsville, Ala.

I am waiting impatiently to hear from Mrs. Sanford so as to decide what will be our future course. I think we will surely get a letter from her soon.

AUNT NORA:—I want to drop a few lines to the Young South. I have not forgot its good mission. I sold a fish last week and I send you the proceeds, ten cents, for Mrs. Sanford. I send ten cents for little neice, Bertie Marsh for the Chinese school taught by Mrs. Sanford.

We did not get our BAPTIST week before last I see some things said about a letter from Mrs. Sanford in our last paper. I am sorry that it did not reach us.

With much love to Aunt Nora and the cousins,

CHARLIE SPANGLER.

I am real sorry if you missed Mrs. Sanford's letter, Charlie, for I especially wanted all the cousins to see it. But hope you have seen the paper ere this and will let us know what you think of it.

AUNT NORA:—If you will permit a girl of nineteen years to join your band of Little Workers, I shall be pleased to write often. My father takes THE BAPTIST and I never get tired reading the Young south. I think you and the cousins are doing a great work for the Lord in sending the Gospel to the poor heathen. The Savior said, "Go teach all nations." And if we can't carry the Gospel to them, we can send it. For I don't think a Christian ever lived that could not do something for the Lord.

Enclosed you will find 25 cents for Mrs. Sanford. If you think this a fit subject for the waste-basket just drop it in. I shall not be discouraged, but will try to do better the next time I write.

Lovingly yours, JOSIE BYERS.

Shoner Springs, Ark.

AUNT NORA:—It has been so long since I wrote to the Young South I expect you and the cousins have forgotten me. However, I will write again and promise to try and do better in the future. I have just read Mrs. Sanford's sad letter. I know that she must be one of the most consecrated Christians I ever heard of. It seems that her greatest desire is to do her whole duty as a missionary. She is indeed a noble Christian.

I send ten cents for her. I will close for this time. Love to you and the cousins. MITTIE DRAPER.

AUNT NORA:—I have been thinking that I would write to you again and send you some more money for Mrs. Sanford—sent by four little sisters. I am the oldest—am ten years old. Will start to school next Monday. We make our money by helping papa do his work and he pays us. We have no brother. Pearl 10 cents, Ludie 10 cents. Maud 10 cents, Clyde 10 cents. Much love to you and little cousins. CLYDE HANCOCK.

Coldwater, Miss.

SCRIPTURAL ACROSTIC.

1. A tree whose branches were anciently used as a symbol of victory.
2. A tree on which a rebellious prince was executed.
3. A fruit-tree; in a grove of these trees David had a sign divinely given him, hinting at what time he should attack his enemy.
4. A precious wood mentioned only once in Scripture.
5. A fruit, the principle product of Palestine.
6. A fruit among the gifts that Abigail presented to David.
7. One of the fruits which Joseph's brethren brought to him when they sought his favor.
8. A noxious weed that grows in waste places, more especially in the garden of the sluggard.
9. A fruit that suggested to Solomon a beautiful simile in regard to seasonable advice wisely and courteously given.
10. A wild shrub, or tree, one of the noxious things produced by the earth under the curse.
11. A place noted for the abundance and superior quality of the grapes it produced.

The initials give the name of a tree that was common in Palestine; by divine command figures of its fruit were embroidered on the High Priest's robe. J. R. H.

BIBLE QUESTIONS.

1. What man hired an hundred thousand men for one hundred talents of silver?
2. Who stole money from his mother that she had dedicated to the Lord?
3. Who was removed from being queen because she made an idol in a grave? E. C. C.

Enigma.

Of what country was Achish king?
Under what kind of a tree was Rebekah's nurse buried?
With what did Ehud kill Eglin?
Who took Jeremiah and brought him before princes?
What did Amos say he was a gatherer of?
The father of Phaltl?
What did Job say was turned into the voice of them that weep?
What did Nebuzar-adan leave the poor of the land to be?
Beyond what tower did Israel spread his tent?
The initials to the above spell part of a verse of Scripture. MATTIE AYRES.

Answers to Enigmas for Aug. 16th, 1884.

R. H. Farrar's.—Cain, Bartimeus, Hannah, Obed-edom, Luke, Lazarus, Isaiah, Saul.

Initials spell "C. B. Hollis."

Answered by Van Farrar, Willie Graves, Pearl and Flora Longmire, Lou Anna Ball.

Quint Holloway.—Abiathur, Jesse, Korah, Ishbah, Nathan, Caleb, Ald, Isaac, Delilah.

Initials spe l "A. J. Kincaid."

Answered by Van Farrar, Willie Graves, Lou Anna Ball, Pearl and Flora Longmire.

"I'LL PUT IT OFF."

Some little folks are apt to say,
When asked their task to touch,
"I'll put it off at least to-day,
It can not matter much."

Time is always on the wing.
You can not stop its flight;
Then do at once your little tasks,
You'll happier be at night.

But little duties still put off
Will end in "Never done;"
And "By and by is time enough"
Has ruined many a one.

THE DIFFERENCE.

"WILLIE, why were you gone so long for water?" asked the teacher of a little boy.

"We spilled it, and had to go back and fill the bucket again," was the prompt reply; but the bright noble face was a shade less bright, less noble, than usual, and the eyes dropped beneath the teacher's gaze.

The teacher cross ed the room and stood by another, who had been Willie's companion.

"Freddy, were you not gone for the water longer than necessary?"

For an instant Freddy's eyes were fixed on the floor, and his face wore a troubled look. But it was only for a moment—he looked frankly up into his teacher's face.

"Yes, ma'am," he bravely answered; "we met little Harry Braden, and stopped to play with him, and then we spilled the water, and had go back."

Little friends, what was the difference in the answer of the two boys? Neither of them told any thing that was not strictly true. Which of them do you think the teacher trusted more fully after that? And which was the happier of the two?—*Sel.*

GOOD BUSINESS RULES.

BUSINESS men, especially those who are thorough, prompt and methodical, are guided by certain elementary principles. In some cases these principles are formulated into simple rules which cover even the details of conduct.

A prominent New York banker attributes his success in business to the care with which he has obeyed those plain rules:

Take time for eating, sleeping and digestion.

Don't worry. Be satisfied with your work, after doing it *well*.

Never ask another to do what you ought to do and personally.

Shun the slightest appearance of dishonesty, as you would shun the plague.

Always meet your appointments on time. Never late. If possible, not much ahead of the moment.

Don't talk too much. Let your actions speak for yourself.

Be honest, even if you lose money by it.

Never let business interfere with home duties.

Remember that money alone can not buy peace, nor true friends, nor a loving family.

It is refreshing, in these days of speculation and dishonest dealings, to know that a man can live according to the above principles and yet make money. It shows that honesty and business can go hand in hand.—*Youth's Companion.*

GIRLS SHOULD LEARN DOMESTIC DUTIES.

A MOTHER has no right to bring up a daughter without teaching her how to keep house; and if she has an intelligent regard for her daughter's happiness she will not do it.

By knowing how to keep house we do not mean merely knowing how books should be arranged on a centre-table, and how to tell servants what is wanted to be done. We mean how to get a breakfast, a dinner, a supper; how to make a bed; how to sweep a room; how to do the thousand and one different things which are requisite to keep a house in order and to make it pleasant.

A person who does not know how to do a thing well does not know how to have it done well. No number of servants make up for want knowledge in a mistress.

A family employed a girl to do general house work. She came just at night, and the first thing assigned her to do was to wash the supper dishes. She washed them in cold water, and without soap.

A gentleman sent home a roast piece of beef and a quantity of cut porter-house steaks. When he sat down to dinner he learned that the new cook had roasted the steaks! Yet many a boarding-school miss, at the time of her marriage, might make either of these mistakes.

Not one woman in a thousand knows how to make bread as good as it can be made. And sour temper, scoldings, dyspepsia, with its indescribable horrors, and even death itself, not unfrequently result from bad cooking.

Mothers, whatever else you may teach your daughters, do not neglect to instruct them in all the mysteries of house-keeping. So shall you put them in the way of good husbands and happy homes.—*The Household.*

MARRIED.

MIMS—CARRIN.—At the residence of the Esquire, in Taylor county, Fla., on the 4th of June, 1884, by Esq. John R. Kelly, Miss Lydia R. E. Carrin, of Taylor county, and Mr. Robert M. Mims, of Lafayette county.

May our dear Lord abundantly bless them.

HER FATHER.

Our Missionary Fund.

We want all our young friends to help us with their nickels and dimes to raise 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 Bringle, 5 cents; Spurgeon Wingo, 5 cents; Herschel Wingo, 10 cents; Esther Wingo, 5 cents; Ann Mary Ellis, 10cts; Eddie Croom, 10 cts; W. C. Cornelius, 5cts; Dallas Allen, 10cts; Wren Williams 10cts; Sheba Forrester 5cts Alice Page 25cts; Irene Gamble, 50cts; Inez Gamble, 50cts; Willie Owen, 10cts; Bessie Owen, 5cts; Lizzie Evens, 5cts; Sallie Burgers 5cts; Emma Cotton 5cts; Hattie Hart, 5cts; Julia Burges 5cts; Mrs Belle Sasser 10cts; Nellie Hyatt, 25cts; Maggie Blain, 10cts; Carrie McWhorton, 15cts; Mamie Bozellain, 10cts; Altha Morgan, 5cts; Walter McWhorton, 25cts; Frank Boyd, 10cts; Frank Owens, 10cts; Mrs. S. Jackson, Gantt, Ala. $1; Alonzo Stanley, Anna Stanley, 5cts; "Earnest Workers," Brookville, Miss., $1; Ardes Kendall, 50cts Simeon Atwood, 10cts; Mary Irene Owens 10cts; Nora Rogers, 10cts. Becky Turner, 10cts; Alice Kinney, 5cts; A. J. Gaines, of Waterford, Miss., $1; Sudie Fancher, 10cts Pattie Annett, 10 cts. Parker McGregor, $1; Nannie Brown, 40cts; Lofton Owen, 10cts; Lora S. Edwards 10 cts; "A Child at Heart" $1; "When and Then" 10cts; Olo Tyson, 25cts; Edgar Burton, 5cts; Florence Anderson, 10cts; Walter Wall, 10cts; "Aunt Rebecca" 10cts. Emmie Joe Pilkington, 10cts; Cussie Atwood, 10cts; Simeon Atwood, 10cts; Charlie Spangler, 10cts; Bertie Marsh, 10 cents; Thomas Bringle, 10cts; Cora Cox, 5cts; Maggie Alexander, 15cts; Bertie Sullivan, 5cts; Annie Sasser, five cents; Eddy Manaffy, 10cts; Belle Sasser, 10 cts; Mittie Draper, 10cts; Jimmie Chappelle 10cts; Robert Chappelle 25cts; Jennie Chappelle, 15cts; Lillie Chappelle, 15cts; Annie Chappelle, 20cts; "Cousin Lee," 50cts; Pauline Russell, 10 cts; Autie B Chiles 10 cents; Webbie Parker 10cts; Pearl Hancock 10cts; Ludie Hancock 10 cts; Maud Hancock 10cts; Clyde Hancock 20 cents; Alice Frederick 10cts Zula Halloway 10cts; Hester Whitten 30cts Rebecca Norris 10cts; Lee Prescott 10cts; Jerry Cockrell 5cts Fannie Reynolds 10cts; Josie Byrnes 25cts; R Malone Farrar 25cts; "A Sunday-school class" $1; Delight Shiele, 15cts; Sallie Shiele 15cts; Alice Norris 10cts; Lornie Stanley 25cts; Oma Stanley, 25cts; W. C. Cornelius, 5cts; J W Audebur, 50cts. Maude Edwards 5cts; Nora Edwards 10cts.

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. Janie 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. Elora Canfield, 12 mos; Clarence Wingo, 12 mos; Idie Moodr, 12 mos; Lydia Carrin, 12 mos; Willie Graves, 12 mos; Floyd Hyatt, 12 mos; Charley Romley, 12 mos; John Mairnicl, 12 mos; Joseph Leatherbury, 12 mos; Kate Leatherbury 12 mos. Van Farrar, 12 mos; Maddie Scott, 12 mos; Jimmie Scott, 12 mos; Corra Johnson 12 mos; Lena Flinn, 12 mos; Ennie Phillips 12 mos; Lillie Graves, 12 mos.

Anna Belle Parker, 11 mos; Thos. Smart, 11 mos; Pearl Longmire, 11 mos; Flora Longmire 11 mo.

Maggie Nicholson, 10 mos; Mattie Westbrook 10 mos; John Overton Dabney, 10 mos.

Maggie Gordson, 8 mos; Lillie Vann, 8 mos.

Belle Blackwood, 8 mos.

Nora Hill, 6 mos; Eddie Pendleton, 6½ mos.

Susie Johnson, 5 mos; Lena Sherrouse, 5 mos; Annie May Belsher, 5 mos; Minnie Ray Belsher, 5 mos; Ethel Burten, 5 mos; Frank Mitchell, 5 mos; Dannie Mitchell, 5 mos; Hennie Parker, 5 mos; Carrie Byrd, 5 mos.

Susie Goodson, 3 mos.

Ida Lee, 2 mos; Sweetie Young, 2 mos; Flora Richardson, 2 mos; Linnie Hopkins, 2 mos; Mammie Ivey 2½ mos; Sallie Jackson 2½ mos.

Geo. Slier 1 mo; Mary Miller, 1 mo.

KENDALL'S SPAVIN CURE.

Savannah, Ga., March 1st, 1883.

R. J. KENDALL & Co., Gents:—This is to certify that I have used Kendall's Spavin Cure on my horses for two years and will say it has given me satisfaction in years in every trial. I have been dealing in horses for twenty years and have never found the equal of Kendall's Spavin Cure for the horse.

Sale Stable, 214 Broughton St.

If the end of one mercy were not the beginning of another, we were undone.

Ashland, Pa., June 3, 1880.—A case of spavin that came under my observation was entirely cured by one bottle of Kendall's Spavin Cure, and the horse sold for two hundred dollars. Yours truly. C. H. BARNARD.

Some people juding from their reluctance to give a word of encouragement to their minister, seem to think it is better for him to die of depression than to run the risk of being inflated by a compliment.

HORSFORD'S ACID PHOSPHATE.
BEWARE OF IMITATIONS.

Imitations and counterfeits have again appeared. Be sure tha tthe word "HORSFORD'S" is on the wrapper. None are genuine without it.

There is nothing which distinguishes the Christian religion as its opposition to the passions and inclinations of human nature.

Oh, say, young man, if you want to take your girl for a ride, and can't on account of the lameness of your horse, you should procure a bottle of Kendall's Spavin Cure at once, for nothing is better for man or beast. See advt.

Self-distrust is the cause of our failures. In the assurance of strength there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers.

Ours is not the age of prayer so much as of work. The tendency is to action rather than to worship—to busy toil rather than to quiet sitting at the Saviour's feet to commune with him.

GREAT MEN
Money Cannot Corrupt
Will Testify under the State Oath that
DR. PRICE'S CREAM BAKING POWDER

Does not contain Ammonia, Lime, Potash. That it is a PURE, CLEAN and WHOLESOME Powder for raising light and digestible bread. That it is superior to the royal IN EVERY RESPECT.

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National Board of Health, Washington, D. C.
National Board of Health Bulletin, Supplement No. 6, page 33. Dr. Price's Cream Baking Powder heads the entire list for purity and strength.
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Dr. Elias H. Bartley, B. S., Chemist to the Department of Health, Brooklyn, N. Y.
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Prof. M. Delafontaine, Chicago, Ill.
Prof. G. A. Marine, Chicago, Ill.
Prof. John M. Ordway, Mass. Inst. of Technology, Boston.
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A million families that have used it for a quarter of a century.

It is an old trick of the Royal Co. to throw dirt, crying lime and potash, transposing dates, parading black lines, and alleged Government Chemists, in order to detract public notice from the disgusting drug ammonia in their powder. They know that Dr. Price's does not contain ammonia lime or potash.

Do not take our Word for it. Let every Housekeeper prove it.

PLACE A CAN OF THE ROYAL, TOP DOWN ON A HOT STOVE UNTIL HEATED, THEN REMOVE THE COVER AND SMELL.

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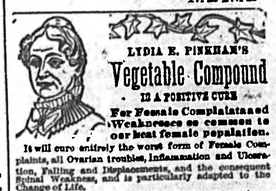

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For Female Complaints and Weaknesses so common to our best female population.

It will cure entirely the worst form of Female Complaints, all Ovarian troubles, Inflammation and Ulceration, Falling and Displacements, and the consequent Spinal Weakness, and is particularly adapted to the Change of Life.

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It removes faintness, flatulency, destroys all craving for stimulants, and relieves the weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. [illegible] Leucorrhœa, Excessive Flowing, Painful Menstruation, Dizziness, Nervous Prostration

THE BEATTY ORGAN AND PIANO CO.

A WONDERFUL BUSINESS REJUVENATED AND ESTABLISHED.

From Frank Leslie's Illustrated Newspaper.

The name of Daniel F. Beatty, of Washington, New Jersey, is tolerably well known to the majority of the people of the United States in connection with the manufacture and sale of musical instruments. By liberal and wide-spread advertising, and by dealing direct with the purchaser, he built up a most extensive business in organs and pianos. It was his ambition to erect and own the largest organ factory in the world, and he succeeded in so doing. But the hindrances and losses incident to a disastrous fire in 1881, and the want of adequate capital, combined with a lack of business method, led to a serious entanglement in his affairs. Although he made and sold over seventeen thousand (17,000) organs last year, his embarrassments, which dated their origin years before, became so serious that he finally sold his business to a corporation composed of his creditors. It is understood that this company, with ample capital, has undertaken to make good as far as possible all the obligations of Mr. Beatty, giving preference to the purchasers of organs and pianos whose goods are still undelivered, and to whom it is shipping daily their instruments. The company is under the presidency of Mr. I. W. England, of New York, his manager being Mr. W. P. Hallwen; and the gentlemen composing the directors and stockholders are among the best known and most responsible business men in the country. All new orders, we are assured, are filled on receipt with instruments of the best quality; while arrearages are being manufactured and shipped at the rate of not less than 100 a week. On such a basis, supplying a superior article at a moderate price, free of agents' commissions, the new concern ought to achieve a great success.

SANITARIUM, Riverside, Cal.—The dry climate cures Nose, Throat, Lungs. Full idea, 36 pp., route, cost free. 13 2t

Love your neighbor as yourself.

A Christian Editor's Opinion.

Mr. O. R. Lynch, publisher of the Alabama "Christian Advocate," at Birmingham, writes: "I travel all over the State, and my friends say they find your Lemon Elixir a most excellent medicine. My book-keeper and foreman both use it in place of calomel, pills, etc.

Twenty-five Years a Citizen of Georgia

and the past seven years I have suffered continually from indigestion, and bronchitis of a most severe type. I was treated by two prominent physicians, and had taken all the patent medicines recommended for these diseases. I got no relief, and continued to grow worse until I commenced the use of Dr. Mozley's Lemon Elixir. One dozen bottles has made a final cure of both diseases. J. R. HILL, No. 12 Connelly St., Atlanta, Ga.

A CARD.

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

Judge Alex. —— Davis, Fourth and Chestnut streets.
Judge John P. Hughens, 103 N. Fourth St.
Hon. J. L. Martin, office opposite Four Courts.
T. P. Grasty, Law office, 1107 Clark avenue.
Capt. J. A. K. Stotts, of the St Louis Beef Canning Company.

Dr. Mozley's Lemon Elixir, prepared at his drug store, 114 Whitehall street, Atlanta, Ga. It cures all biliousness, constipation, indigestion, headache, malaria, kidney disease, fever, chills, impurities of the blood, loss of appetite, debility and nervous prostration by regulating the liver, stomach, bowels, kidney and blood.

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

xvi 36 xvii 36 f a r m

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THE TEST:

Place a can top down on a hot stove until heated, then remove the cover and smell. A chemist will not be required to detect the presence of ammonia.

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

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TEACHERS WANTED—10 PRINCIPALS 12 Assistants, and a number for Music, Art and Specialities. Application form mailed for postage. SCHOOL SUPPLY BUREAU, Chicago, Ill. TENNESSEE BAPTIST.

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At this Institution during the last session was the largest for twenty years.

STANDS ON ITS MERITS.

The fame of *Mary Sharp* has been National and its record is a matter of history. Its methods and, what is still more important, its *results* have been open to the inspection of the people for more than one-third of a century, and this efficiency and success has been demonstrated by the test of years. The Mary Sharp stands on its *merits*, and claims nothing which has not been conceded over and over again by the written statements of the ablest judges of the land. Its reliability has never been questioned. To have graduated at this college signifies a culture that the wise appreciate.

THE PRUDENT SELECT THE MARY SHARP.

Though some are deluded by the "hot-bed culture," and "machine methods" of many of the "modern" and superficial schools, the increased attendance each year at the Mary sharp is evidence that the prudent and thoughtful select an Institution where broad *thorough* culture is the motto; where *industry* is the watch-word, and the *laboring-class* is the aristocracy.

HEALTHFULNESS.

The mountain air, pure water, and salubrious climate have made the location famous for health. Its altitude of about 2,000 feet above the sea secures the student against the malaria of the Gulf States.

CHRISTIAN HOMES.

Young ladies are placed either with the families of the Professors or with only such families as will enforce the college restrictions. Boarding facilities are a special feature of the Institution in that every effort is made to secure to the students a well-organized Christian home.

RATES.

The year is divided into two sessions of five months each, twenty weeks, and the settlement of all bills is requested at the beginning of each session. The first session of the next scholastic year begins September 1st, and the second session begins January 10th.

Board per session, including furnished room, fuel, lights, washing,			$67.50
Tuition in Collegiate Department per session			30 00
Tuition "	Perparatory	per session	15 00
" "	Primary	" "	10.00
" "	Instrumental Music	"	30 00
" "	Special Vocal	"	[illegible]
" "	Drawing and Painting	"	25.00

Class singing free.

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WORTHY OF HER FAME.

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

Catalogues, information, and testimonials of the wisest and best men cheerfully furnished on application to

A. T. BARRETT, Sec'y of Faculty.
9 d-m

MEMPHIS HOSPITAL

Medical College

MEDICAL DEPARTMENT OF THE SOUTHWESTERN BAPTIST UNIVERSITY.

The next regular session opens on the first Monday in October. For further information or the annual Commencement, address PROF. A. G. SINCLAIR, M.D., Dean, 54 Madison St., (Masonic Temple Building) Memphis, Tenn.

The Memphis School begins its session on the same day.

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TRAVELER'S GUIDE.

ARRIVAL AND DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

City Time.	Leave.	Arrive.
Express, daily	11:10 p.m.	[illegible]
Mall, daily	8:25 a.m.	[illegible]
Brownsville Accomod'n, d'ly (except Sundays)	4:55 p.m.	8 25 a.m.
Pass'r Accom. daily	10:40 a.m.	8:40 p.m.

Memphis and Charleston Railroad.

City Time.	Leave.	Arrive.
Through Express, daily	11:55 p.m.	11:[illegible] a.m.
Local Mail and Express	8:15 a.m.	[illegible] p.m.
Somerville Accommod'n, d'ly except Sundays	4:25 p.m.	8:10 a.m.

Memphis and Little Rock Railroad.

	Leave.	Arrive.
Mail train daily	4:40 p.m.	10:50 p.m.
Passenger train daily	5:00 a.m.	8:00 p.m.
Freight	6:05 a.m.	7:00 p.m.

Mississippi and Tennessee Railroad.

	Leave.	Arrive.
New Orleans Mail, daily	12:35 p.m.	10:10 a.m.
Express Freight, daily except Sunday	3:45 p.m.	8:00 a.m.
Freight Train, daily except Sundays	6:30 a.m.	7:50 p.m.

Freight trains carry passengers.

Texas and St. Louis Railroad.

	Leave.	Arrive.
Brinkley	5:00 a.m.	7:50 p.m.
Clarendon	6:30 p.m	6:20 a.m.

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

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Gen'l Pass. Agt., Kansas City.
or H. D. ELLIS,
Tkt. Agt., 31 Madison St., Memphis, Tenn,
O. N. WINNER,
Southern Pass. Agt. 28 Wall St., Atlanta Georgia.

MARK YOUR BAGGAGE.

We clip from the Boston *Globe* the following, which is of interest to the public:

"The National Association of General Baggage Agents, which held its semi-annual convention at the Quincy House in this city last week, made a wide and sensible move when it passed a resolution to place posters at all stations requesting passengers to have their baggage plainly marked with their names and permanent address. When it is contemplated that hundreds and even thousands of pieces of unclaimed baggage annually find their way to the baggage-rooms of the great railroads of the country, and that owing to the carelessness and negligence of passengers, a large proportion of it can never be returned to its rightful owners, (the Kansas City, Fort Scott & Gulf Railroad will sell in September over two hundred packages of just such stuff—an apt illustration of the above), it will readily be seen that his arrangement must eventually be the means of preventing much trouble and annoyance not only to the railroads, but the traveling public as well. On February 1st, of this year, there were unclaimed, on the transportation companies' hands of the United States, an estimated number of 130,600 pieces. Calculating that two per cent. of these were unchecked and unmarked it leaves 2,612 pieces on which the chances of delivery are very uncertain. [This estimate is very low. Should be five per cent at least.—ED.] Said one general baggage agent to our reporter: 'I think this move will save a great deal of trouble to passengers.' Another one said: 'We shall, of course, post notices at all stations requesting passengers to mark their baggage, and I think they will generally comply with the request.' Still another one said: 'Why, if you could see the piles and stacks of trunks that accumulate, and few of them having anything to show where or to whom they belong, you can readily believe that this movement will be a mighty good thing for traveling public.' We understand that the Kansas City, Fort Scott & Gulf Railroad and the Kansas City, Springfield & Memphis Railroad have already posted their stations per the resolution, and that station agents are supplied with neatly printed cards and tags for the purpose of accommodating passengers who are not provided with material. A charge of not more than five cents each will be made by baggagemen, which amount is so small, when the additional security afforded is taken into consideration, that no one should hesitate. The factories of the country are turning out thousands of trunks exactly alike, and in the rush and confusion generally attending the checking of baggage it is a great wonder that more errors are not made. Should our readers comply with this *very* reasonable request it will render the loss of their baggage impossible."

Be just and fear no evil.

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

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

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Thirteen miles from Broad Street Station, Philadelphia. School year 1884-85 opens Tuesday, September 9th. Fixed price covers every expense, even books, etc. No extra charge except for Music and Chemicals. Students admitted and classified at any time. No examination necessary for admission. Summer vacation school July and August. The regular school year opens September 9th, but students may come at any time before September 9th, or be admitted after the 9th, when vacancies occur. A boarding school of the highest grade for young men and boys. One of the best equipped, best taught and most successful schools in the United States; always full. Fifteen experienced teachers, all men, and all graduates—six of them Harvard men. All teaching in small classes so that each pupil may have individual care. Special attention to both advanced and backward pupils. Individual and class instruction. Early deficiencies in young men's education corrected. Young men whose education has been neglected instructed privately. Special opportunities for apt students to advance rapidly. Special drill for dull and backward boys. Patrons or students may select any studies or choose the regular English, Scientific, Civil Engineering, Business or Classical Course, or parts of different courses. Students fitted at Media Academy are now in Harvard, Yale, University of Pennsylvania, Princeton, Lehigh, Lafayette, University of Virginia, Columbia, Williams, Dickinson, and several Polytechnic Schools. "Conditioned" College students of any class tutored in any study and fitted for any college examination. A physical and a chemical labratory. Courses of lectures, with the best and fullest apparatus for illustration. Fifteen hundred volumes added to the Academy Library in 1881. Physical apparatus doubled in 1883. Ten students fitted for college and admitted in 1883. Twenty in 1884. A Graduating Class every year in the Commercial Department. Fine school buildings, in which all the students live with the Principal. No boarding out in private families. Rooms carpeted and furnished with wardrobe, bureau, table, washstand, toilet set, two single beds with springs, good matresses, pillows, and an ample supply of bedding, all in complete order, etc., etc. Buildings carpeted throughout, and thoroughly heated by steam. Rooms for two boys. No large dormitories. Rooms lighted with gas. Media Academy sets a general table. The students are not poorly fed under the economical plea that plain food and meagre diet are best for students. Dining room fitted out in the best manner. Experienced men waiters. First class steam laundry. Day and night watchman. A gymnasium, with two bowling alleys and other fixtures. Ample grounds for base ball, foot ball and other athletic sports. Drainage and water supply perfect. No malaria. The health record of Media has few parallels. Media Academy has all the conveniences and appliances necessary to make it a real home and a first class academy. A school for the training of gentlemen. No hazing or other rowdyism. No "roughing it." Students at this academy must not sacrifice the home influences for an education devoid of good morals, good manners and genteel surroundings. The school is adapted in every way to the education of young men and boys only. Media Academy is not a mixed school, but strictly a boarding school for the male sex. Media has seven churches and a Temperance charter which prohibits the sale of all intoxicating drinks. Media is conveniently accessible from all points. No change of depots in Philadelphia, via Pennsylvania Railroad, coming from New York, Pittsburg, Baltimore or Washington. Nineteen trains leave Broad Street Station, Philadelphia, for Media. Return trains every hour; distance, thirteen miles. Ask at Media Station for Academy coach, which meets every train. Drive to the school, only five minutes. For new illustrated circular of Media Academy address the Principal and Proprietor, SWITHIN C. SHORTLIDGE, A. B and A. M., (Graduate of Phillip's Exeter Academy and Harvard College), Media, Penn. xvii 13-4t

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WANTED A WOMAN of sense, energy and respectability for our business in her locality, middle-aged pref'd. Salary $35 to $50. References exchanged. GAY BROS., 14 Barclay St., N.Y.

Better than Gold.

So easily is a cold taken that not infrequently one is at a loss to tell when or how it has originated, and is prone to expect it will go as lightly as it came. Perhaps it may go easily, if helped a little; but every cold that comes is *liable to stay.* It may happen just at a time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous hold. Let it once become firmly seated, and the work of dislodgment will be very difficult. The simple Coryza, or cold in the head, may develop into a Catarrh, and is indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every nine, in the Atlantic and Middle States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily weakening the patient. The larynx, vocal cords, and tonsils, become inflamed. The inflammation extends into the bronchial tubes. "Laryngitis" and "Bronchitis" are the easiest words that the doctor, called in about that time, will use. The trouble goes on working down the bronchial tubes to the lungs, ultimately threatening Pulmonary Consumption. Or, perhaps, the malady assumes the quickly fatal phase of Pneumonia. Just about as unwise a thing as an ordinarily sensible person can do, is to neglect a "little" cold or cough and give it a chance to develop in any of these ways. And when it comes to the treatment of children, neglect is criminality. All the dangers to be feared from colds and coughs may be averted, in the very outset, by the administration of AYER'S CHERRY PECTORAL, a medicine ineffably beneficent, which allays the coughing, soothes to refreshing rest, and brings back health.

HEALTH IS BETTER THAN GOLD. AYER'S CHERRY PECTORAL PRESERVES HEALTH.

Ayer's Cherry Pectoral,

Is the only medicine that can be relied upon to break up a cold and cure a cough, and is invaluable in the treatment of all affections of the throat and lungs.

The following are samples of what people say who know it:

"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."—PROF. F. SWEETZER, (Maine Medical School) *Brunswick, Me.*

"AYER'S CHERRY PECTORAL affords more relief in cases of Whooping Cough than any other medicine."—DR. ARTHUR Y. COX, *St. Louis, Mo.*

"I have used AYER'S CHERRY PECTORAL in my family for 20 years. It is a wonderful remedy for Throat and Lung Diseases."—L. GARRETT, *Texana, Tex.*

"My children have taken AYER'S CHERRY PECTORAL for Coughs and Croup, and have found it give immediate relief, followed by cure."—MRS. J. GREGG, *Lowell, Mass.*

"I find nothing else so efficacious as AYER'S CHERRY PECTORAL in the treatment of Colds and Coughs, and have used it in Croup, Asthma, and Incipient Consumption, with great success."—DR. J. H. WILSON, *Centerville, Iowa.*

"My wife, troubled with violent coughing, hard and dry, for 30 years, got so low I thought it would kill her. She took AYER'S CHERRY PECTORAL, and is entirely cured.—G. M. CARR, *French Camp, Miss.*

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"The best remedy that can be had for Coughs and Colds is AYER'S CHERRY PECTORAL."—E. M. SARGENT, *Lowell, Mass.*

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Correspondence has prompt attention! Early sales and prompt returns.
[illegible]-6m.

WOMAN GOSSIP.

Boston Woman's View of the Girl f the Period—Woman's Sphere.

e Present Craze Violin Playing—Blondes no Longer Popular.

THE GIRL OF THE PERIOD.

The following is an extract from an address recently read by Nancy Willard Covell before the Massachusetts Suffrage association: All that girls are taught is to be pretty, and hide their faults, and read love stories, and crochet, and make sponge cake, until someone asks them to marry. So the poor creatures, through fear that they will miss their chances and fail to marry, begin very early to pinch themselves in some places and pad themselves in others. Sometimes they wear clothing enough to founder a ship, and again it is pronounced "lovely" to appear without any to speak of.

With the injunction ringing in their ears, "Whatever you do, be pretty," girls paint their lips and crook their eyebrows, and take opium to make their eyes soft, and arsenic to make their complexions clear. It was an unfortunate day when Paul or somebody else said that the joy of woman was her hair. What nameless and untold tortures has this appendage to the human body not been subjected to? It has been filled with "rats" and "mice," heroically pulled out by the roots to make the forehead high, glued to the forehead with extract of quince-seed, and again brought over the eye in tangled snares. It has been curled with over-hot irons, and then allowed to float free far down the back; it has been puffed, and frizzed, and powdered, and curled, and greased, and banged—done up high or low, made longer or shorter, or dyed black or blonde—in strict accordance with the caprice of the fickle goddess of fashion. Does the Grecian bend require them to look like a dejected monkey straightway they become limp in body, and chatter that they do not do it because it is fashion—it is perfectly natural to them. To-day they drag innumerable yards of dry goods through the streets, and to-morrow they appear in tie-backs so tight that it is at the risk of their lives that they attempt to board a railroad train. Now the head is surmounted by a bonnet the size of a postage-stamp, and then by one larger than an umbrella. Sometimes women are supposed to have hips, and then everybody, no matter how slender, grows broader than a donkey with panniers. Then hips are abolished, and no trace of them can be discovered. If snakes and bugs become fashionable as ornaments, the snakes and bugs become "perfectly lovely," and every girl who shrieked at the sight of a spider, simpers "they are just too lovely for anything."

When iridescent beads become fashionable, one has only to wait a little and every woman becomes a walking rainbow. Now cardinal is the rage, and then gold; now mitts, and then twelve-button gloves; now plaiting, and then ruffles; now hems, and then facing; now waists long, and the ribs are laced down until they adhere to the liver, and the waist gets shorter, and an opportunity is given to breathe. In short, woman's enslavement by fashion has resolved life for her into an eternal game of "wigwag," and until she escapes this bondage there is no mental life for her. All this is the outgrowth of the oppression of man in not giving woman an opportunity to develop herself mentally, and in not giving her a social position equal with his own.

A letter to the Omaha *Bee* says: Private Shusse, of the Sixth Infantry, was tried for desertion and sentenced to seven years in the military prison. He is shackled with twelve pound irons, both legs being shackled together in such a way that he can hardly walk, and he has been so for nearly two years and he is compelled to work and sleep with them on. They are never off.

North Carolina is in fine feather over the prospect of raising $2,800,000 worth of chickens this year.

A California Colonel has lost his voice through excessive smoking.

A TOUCHING INCIDENT.

A YOUNG GIRL'S DEMENTIA—HOW IT WAS OCCASIONED—SOME NEW AND STARTLING TRUTHS.

The St. Louis express, on the New York Central road, was crowded one evening recently, when at one of the way stations, an elderly gentleman, accompanied by a young lady, entered the cars and finally secured a seat. As the conductor approached the pair, the young lady arose, and in a pleading voice said:

"Please, sir, don't let him carry me to the asylum. I am not crazy; I am a little tired, but not mad. Oh! no indeed. Won't you please have papa take me back home?"

The conductor, accustomed though he was to all phases of humanity, looked with astonishment at the pair as did the other passengers in their vicinity. A few words from the father, however, sufficed, and the conductor passed on while the young lady turned her face to the window. The writer chanced to be seated just behind the old gentleman and could not forego the desire to speak to him. With a sad face and a trembling voice the father said:

"My daughter has been attending the seminary in a distant town and was succeeding remarkably. Her natural qualities, together with a great ambition, placed her in the front ranks of the school, but she studied too closely, was not careful of her health, and her poor brain has been turned. I am taking her to a private asylum where we hope she will soon be better."

At the next station the old man and his daughter left the cars, but the incident, so suggestive of Shakspeare's Ophelia, awakened strange thoughts in the mind of the writer. It is an absolute fact that while the population of America increased thirty per cent. during the decade between 1870 and 1880 the insanity increase was *over one hundred and thirty-five per cent* for the same period. Travelers by rail, by boat, or in carriages in any part of the land see large and elaborate buildings, and inquire what they are?

Insane asylums!

Who builds them?

Each state; every county; hundreds of private individuals, and in all cases their capacity is taxed to the utmost.

Why?

Because men, in business and the professions, women, at home or in society, and children at school overtax their mental and nervous forces by work, worry, and care. This brings about nervous disorders, indigestion and eventually mania.

It is not always trouble with the head that causes insanity. It far oftener arises from evils in other parts of the body. The nervous system determines the status of the brain. Any one who has periodic headaches; occasional dizziness; a dimness of vision; a ringing in the ears; a feverish head; frequent nausea or a sinking at the pit of the stomach, should take warning at once. The stomach and head are in direct sympathy and if one be impaired the other can never be in order. Acute dyspepsia causes more insane suicides than any other known agency and the man, woman or child whose stomach is deranged is not and cannot be safe from the coming on at any moment of mania in some of its many terrible forms.

The value of moderation and the imperative necessity of care in keeping the stomach right must therefore be clear to all. The least appearance of indigestion or mal-assimilation of food should be watched as carefully as the first approach of an invading army. Many means have been advocated for meeting such attacks, but all have heretofore been more or less defective. There can be little doubt, however, that for the purpose of regulating the stomach, toning it up to proper action, keeping its nerves in a normal condition and purifying the blood, Warner's Tippecanoe The Best, excels all ancient or recent discoveries. It is absolutely pure and vegetable; it is certain to add vigor to adults, while it cannot by any possibility injure even a child. The fact that it was used in the days of the famous Harrison family is proof positive of its merit as it has so thoroughly withstood the test of time. As a tonic and revivifier it is simply wonderful. It has relieved the agony of the stomach in thousands of cases; soothed the tired nerves; produced peaceful sleep and averted the coming on of a mania more to be dreaded than death itself.

Michigan State College

I have several times examined baking powders in the market to determine their purity, raising power and influence on the health of those using them. I have uniformly found DR. PRICE'S CREAM BAKING POWDER *the best in all these respects.*

I have just made another examination of the "Royal," "Andrews' Pearl" and Dr. Price's Cream," and the results are the same as formerly. DR. PRICE'S CREAM is free from AMMONIA, while the "Royal" and "Andrews' Pearl" both contain Ammonia. The final reaction of "DR. PRICE'S CREAM" is acid, while the "Royal" and "Pearl" give an ALKALINE reaction, which LEADS to DYSPEPSIA. Price's is a pure, clean and elegant proportion of Cream of Tartar and Bicarbonate of soda, and there does "in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

In raising power "Price's" stands at the head.

The relative amount of Carbonic Acid Gas given off by the same weight (10 grammes) of these heated in the same way is as follows:

Dr. Price's Cream Baking Powder - - - -	650 cubic centimeters
The Royal - - - - - - - - -	600 cubic centimeters
Andrews' Pearl - - - - - - - -	413 cubic centimeters

I have used PRICE'S in my family for years. "Even if the price is higher, PRICE'S is always the best."

PROF. R. C. KEDZIE.

Lansing, June 3, 1884.

HOUSEKEEPER'S TEST.

Every housekeeper can test Baking Powders containing the disgusting drug AMMONIA by placing a can of the "Royal" or "Pearl" top down on a hot stove until heated. Then remove the cover and smell.

PRICE BAKING POWDER CO.

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Since 1844 celebrated for Superiority over others, are made only of Purest Bell Metal, (Copper and Tin), Rotary Mountings, warranted satisfactory. For Prices, Circulars, &c., address BALTIMORE BELL FOUNDRY, J. REGESTER & SONS, Baltimore, Md. 16-M, M.

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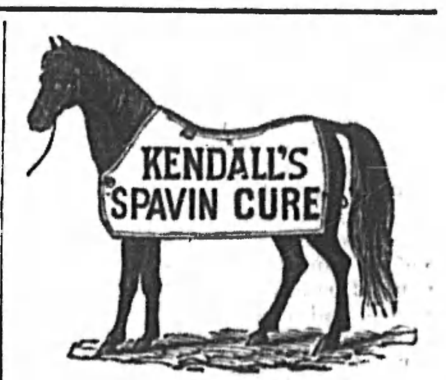

The most successful Remedy ever discovered as it is certain in its effects and does not blister. Read proof below:

Kendall's Spavin Cure.

DR. B. J. KENDALL CO., Sirs:—I wish to acknowledge the merits of your Kendall's Spavin Cure. My horse has had a large ringbone, and it has not only been cured, but the lump has been removed entirely, so that good judges of horses are not able to tell which foot it was on, as I have invited several to tell, and invariable they get the wrong foot, not one exception. Yours &c., J. T. THATCHER.

Kendall's Spavin Cure.

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To all Sufferers from Prolapsed Organs.

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

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

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

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

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

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

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

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

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

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

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

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

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

OUR IMPROVED BRACE.

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

Let all Take Notice.

This to certify that the undersigned is the only manufacturer of the Banning Body Brace, and that these manufactured for J. R. Graves, LL.D., are made different, and are more durable, and an improvement over the present style now in market. We sell to no other party South of the Ohio River.
E. C. DANFORTH.
Office o Man'f'g Co., Conn., May 1 1878.

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

TESTIMONIALS.

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

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

I prescribed one of your Braces to a lady patient of mine last fall. She says she would not take one hundred dollars for it, if she could not get another one of the same kind.

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

All the Braces which I have ordered give the greatest satisfaction. For all kinds of womb diseases, weak Lung and lumbago they are invaluable. W. C. LAWRENCE, M.D.
Crawfordville, Miss.

TESTIMONY OF PUBLIC SPEAKERS

From the Governor of Tennessee.

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

Executive Office, Nashville, Tenn., December 31, 1878.

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

Very Respectfully,
JAS. D. PORTER.

MINISTERS' TESTIMONY.

DEAR BRO. GRAVES:—You made me a present, some three years ago, of one of Banning's Lung and Body Braces. I accepted and kept it for three years without wearing it, rather classing such things under the head of "humbuggery." Recently, the heavy and fatiguing efforts of the Centennial, quite broke down for the first month. I concluded to try the rejected Brace, and I do not hesitate to testify to the invaluable worth of this Brace. I can endure at least three times the amount of labor that I did before without fatigue. My voice has IMPROVED AT EVERY STEP OF INCREASED EFFORT, and my physical strength has been most efficiently renewed. I would not take ten times the price of my Brace now and be compelled to dispense with it. I most cordially recommend this Brace to those who may, physically or otherwise need it.
G. A. LOFTON, D.D.
Pastor Third Baptist Church, St. Louis.

BANNING'S BRACE.—It is one of the greatest of physical blessings to a public speaker or singer. The testimony of many ministers as to its great benefit would surprise those who know nothing of it. S. H. FORD, LL.D.
Editor Christian Repository.

The Brace I received from you I find is of great benefit to me. I was afraid it was not what it was recommended to be; but I was induced by my physician to get one. Shortly afterward, the church that I was a member of called me to serve them as pastor; and I accepted on the condition that they should get me a Brace. I was entirely broken down from over speaking. I could not speak longer than fifteen minutes until I became very hoarse; but, with the Brace on, I can speak with perfect ease one hour: and, after speaking, I do not feel that unpleasantness at my stomach that I did before using the Brace. I can say that the Brace is all that is claimed for it; and I would advise all speakers who feel fatigue and lassitude after speaking by all means to get them a Brace, before they have to stop speaking, as I had to do. I would not be without it for any consideration.
Coleman, Mo. DAVID UTT.

I have given the Brace a fair trial. I find it all that is claimed for it. I would not take $100 for the right to use it. I hope that all my ministering brethren will procure one.
J. A. REYNOLDS.
Falton, Miss., 1874.

I can preach day and night for two months with my Brace on and not be as hoarse as I would in one week without it: every minister, strong or should have one. A. BOUTH.
Union Depot, East Tennessee.

TESTIMONY OF FARMERS.

I have been wearing one of your Body and Lung Braces since last August; and I am free to express my gratitude to you for its great benefits. I am a farmer; and when I commenced the use of the Brace I was unable for manual labor, and had been, for seven years, almost worthless on account of a weak back and general debility, from which the Brace has given me great relief. In riding horse-back, no one has any conception of its worth. I believe it to be all you claim. I would not be without it.
Watauga, Tenn. T. E. R. HUNTER.

The Testimony of a Christian Woman Published for the Benefit of Her Fellow Sufferers.

I have ordered from you forty Braces for my female friends. The parties all live in and near West Point, Miss. All have been much benefited. The most of them are delighted, and improving fast, and would not be without their Braces for any amount. Not one of them regrets paying their money for it. I do think it will benefit any one in bad health, especially all *back diseases*. I feel greatly indebted to you for my restored health, all from wearing the Brace.
MRS. E. C. WESTBROOK.
West Point, Miss.

A GEORGIA EVANGELIST.

Having given the Banning Brace a fair trial, I cheerfully bear my testimony to its value. I can perform my labor with fifty per cent more ease and comfort than before: I would not be without it for twice its price. T. O. BOYKIN,
Sunday-school Evangelist
Atlanta, Ga.

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

Bro. Graves:—I have been wearing the Banning's Body and Lung Brace about sixty days, for extreme weakness of my back and misery in my chest, and can truthfully say that I am much benefited, though nothing like clear of my malady. I can ride horseback or in a wagon, follow my plow, in fact, endure more walking-about general business in a day, with far greater ease, than I have been able to do in a long time. I find the Brace to be truly the very mechanical aid I need. H. C. LOWRY.
Horn Lake, Miss., May 19, 1877.

For Horse-back Riding.

I have traveled across the State of Mississippi on horseback since winter set in and though in very feeble health, I made the trip with comparatively no physical fatigue. I believe it would have been utterly impossible to have stood it without the Brace. It is preeminently the very thing for those who have to travel much on horseback. Let all who have it to do get a Brace as soon as possible.
R. E. MELVIN.
Camden, Miss., January 3, 1877.

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The price of this Brace before the war was $20, and $25 when fitted by the medical profession.

The patent having expired I have secured the manufacture of 1000 of the Improved Braces upon such terms that I can furnish them at the following prices:—

Plain Brace, ordinary size	$10.00
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I offer my improved Brace to any one as a premium for a club of 16 subscribers to THE BAPTIST at $2 each. seventy-five cents for every subscriber you fail to get of the club. Or one Brace for ten Braces with cash, $10 each.

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

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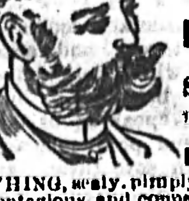

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Our Pulpit.

GOD'S IDEA OF MAN.

BY DAVID J. HILL, L. L. D. [BAPTIST], PRESIDENT OF THE UNIVERSITY AT LEWISBURG, PA.

Text: "What is man, that thou art mindful of him?"—Ps. viii: 4.

CONSIDERED as a part of nature, man is insignificant. Without our modern knowledge of astronomy, by which the ancient conception of the universe is immeasurably expanded, the royal Psalmist, looking from his native hills, as he watched his sheep through the stillness of the Oriental night, beneath the lustrous canopy which spread above him, was forced to exclaim, in his communing with Jehovah: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him?" Seen from some lofty height, as an object in an expanded landscape, man is but a speck in the wide field of vision. Compared even with his fellow-creatures of the animal kingdom, denizens of the jungle or the sea, he is but a weak and diminutive being. Lifted by the strong hand of the storm, or tossed by the waves of the ocean, he is like a feather on the tornado's breath, or a leaf upon the rushing waters. Even the silent, invisible forces move him at their will, the sun's light extinguishing his vision, a change of temperature chilling his heart, the electric current blowing out all consciousness, and the unseen fever wasting him away as by the cursing touch of a magician.

As a product of nature man seems to possess a higher dignity. He is the last result of the vast systems of forces that play about him. Summing up in his composite being all the kingdoms of nature, the inorganic, the vegetable and the animal, as man does, the Psalmist could truly say, "Thou madest him to have dominion over the works of thy hand; Thou hast put all things under his feet." Apart from man, apart from the consciousness and reason, that are his attributes, the glory of the visible universe has little meaning. What is the beauty of the earth, vast and wonderful though it be, with its oceans and mountains, its forest solitudes, and its animated waters, without its rational inhabitants? What is the grandeur of the heavens, with their infinite space and innumerable orbs, their immeasurable energies and their marvelous mechanism, if no comprehending eye is lifted to behold and admire their magnificence?

And yet, conceding man's pre-eminence as the noblest fruit and the only interpreter of nature, he must still seem insignificant when measured by the highest standard. The slow, creeping progress of humanity, the dullness of faculty, the rarity of virtue, the variety and abysmal depth of vice, the debasing superstition, the constant and almost universal missing of high and worthy ends of being, are the conspicuous characteristics of our race. The names that history has preserved are, for the most part, those of monsters whose cruelty and rapacity have rendered the life of man a dreadful drama of unutterable woe. The results of pre-historic speculation do not ennoble the picture. To the facts of tradition and record, we must add the inferences of the anthropologist, which display to the imagination rude tribes of savages as the primative men, more animals than rational creatures, living in cannibalistic borders, without art, literature or law, battling with one another in a cruel struggle for existence, and possibly retracing their origin to the muttering apes of primeval forests, where murder was the law of life. But without adding to the certain facts the conjectures of theory, we find truth enough to bring a blush of shame to the cheek of humanity. Comparing the career of our race with the beauty, the magnificence, the harmony, the serenity and the constancy of nature, we are compelled to repeat with the Psalmist the expression of wonderment, "What is man, that thou art mindful of him?"

Man's opinion of his own importance and inherent dignity has fluctuated, because he is moved by feeling. His thought has ever vibrated between two opposite conceptions of himself. To-day, in the fullness of his energy, he fancies himself the noblest of beings, and the measure of all things. To-morrow, in a moment of weakness and humiliation, he becomes conscious of the hollowness of this high pretence, and confesses to himself his utter incapacity to comprehend the simplest facts of his own being. And not only is he thus swayed by the emotions that sweep over him; he is also ignorant of the truth by which he can estimate his own worth and relative significance. Striving by natural knowledge to comprehend his own nature, he compares himself with every mode of being that comes under his observation. He finds himself unlike them all, yet having, to some extent, the attributes of each. His body is made up of chemical elements. It grows under the biological laws that rule in the vegetable and animal world, and these furnish him with a constant replenishment of energy, and when they fail him, he droops and dies. In higher attributes he is more like the animal creation, and some of its higher orders approach him in power to feel and know; so that he almost fancies that he and they are of one nature, and his supremacy only that which is decreed from a larger accumulation of advantages.

He attempts to discover his own origin, and retraces with studious care the indications left in the mute history of the earth, engraved on the sea-cliff and alluvial valley, or left in the mighty sarcophagi of geological strata. With patient diligence he strives to connect their fossil contents into lines of gradual evolution and descent; if, perchance, he may find herein the evidence of his own ultimate ancestry and thus know whence and how he came to be. But he finds a broken and imperfect record, which no human intelligence can decipher, requiring at almost every point the aid of an ingenious imagination to make the scattered leaves present an intelligible story. At last, after all his efforts, when he has reached the remotest backward limit to which his fancy journeys, he finds himself upon the border of a measureless past, stretching far away beyond the ken of mortal vision, perplexing and confusing his unsatisfied intellect, and leaving him weary, baffled, and as helpless as before.

The effort, by more natural knowledge, to look into the future, is quite as futile. Hamlet's question, "To be, or not to be?" has never been settled by human thinking, and never can be. Here, more than anywhere else in the whole realm of questioning, personal hopes and desires agitate the mind and obscure the truth. Nor have we more agreement as to the true end of being—the distant idea toward which the whole creation moves. Clamorous voices proclaim to us, with the emphasis of conviction, that the secret has been discovered; but their utterances conflict, and, clashing in irreconcilable opposition, effectually neutralize each the others. Let us turn to-day from the confusion of tongues which men have made in philosophizing about man, to listen for a few moments to God's idea of man as presented in the Scriptures.

I. *God has revealed that man is the result of a special creation.*

There are two processes by which finite existences come to be. One is that of evolution, by which pre-existing substance is transformed through a series of derivations and unfoldings of what was latently contained from the first. The second is that of creation, by which a being having the power of absolute origination causes that to be which was not, and which could not be without such originating power. The Biblical description of man's origin plainly teaches that man was created, not envolved, in the sense in which the terms have just been defined. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This account of creation does not, indeed, deny a gradual progression from the inorganic elements of the earth up to man's final consummation through stages of animal development, but it teaches that beyond this there was the addition of that which such animal forms did not contain: something directly from the Deity himself, partaking of His life by immediate and special impartation, whereby man became a "living soul."

Our most recent and authoritative science has nothing to oppose to this conception. The homology of bodily parts is so complete as to lead the comparative anatomist to believe that man and the lower animals have some intimate relation, possibly extending beyond the similarity of types, and even reaching unity of descent. But the interval between the highest brute intelligence and the rational soul of the lowest man, is so wide and impassable a gulf, that all but the most extreme and immoderate theorists find need to suppose the intervention of a supreme life giving power that transcended all previously existing natures in bestowing upon man a rational soul.

The one objection to creation which sturdily persists in preventing itself, is its inconceivability. But the profoundest thinkers have taught that conceivability is not a test of truth. If every reality were conceivable, this objection would have much force; but, in truth, we are surrounded with the inconceivable. We can neither conceive of an entity without the properties of extension and impenetrability whose function it is to think; nor can we conceive of matter as performing the functions of thought, becoming self-conscious and directing its intellectual energies toward natural ends. And yet we cannot dispute the fact that two orders of existence, a material order and an intellectual order, are real and co-exist. It is enough that we have evidence of the fact, without knowing the method by which the fact becomes possible.

II. *God has revealed that man is a spiritual being.*

And God "breathed into his nostrils the breath of life; and man became a living soul." The organism was complete; the organs of motion and of sense were perfect; the light fell upon the retina, reflected from scenes of Eden beauty; the tympanum vibrated with the music of bird voices, and all the tremulous throbs of primeval life-stirring; the nostril was laden with the microscopic effluvia of fruits and flowers—the rare scents of an eastern garden; but there was no preception until the divine breath filled the waiting nostrils, when, lo! the living soul saw and heard, and drank in, the fragrance of the Eden life.

Happily, we have in consciousness a witness that helps us to comprehend, though it might not have taught us to originate, the conception of man as a spiritual being. There is within each of us